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EXERCITATIONS
ON THE
EPISTLE
TO THE
HEBREWS,
Concerning the
Prieſthood of Chriſt.

WHEREIN,
The Original, Cauſes, Nature, Prefigurations, and Diſcharge of that Holy Office, are Explained and Vindicated.

The Nature of the Covenant of the Redeemer, with the Call of the Lord Chriſt unto his Office, are Declared. And the Opinions of the *Socinians* about it are fully Examined, and their Oppoſition unto it Refuted.

With a Continuation of the Expoſition on the Third, Fourth, and Fifth Chapters of the ſaid Epiſtle to the *Hebrews*.

By *J. Owen*, D. D.

John 5. 39. *Search the Scriptures*, &c.

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Chriſtian Reader,

THere are but few things that I ſhall here detain thee in the conſideration of, and thoſe ſuch as are neceſſary, if thou intendeſt the peruſal of the enſuing Diſcourſes. What principally concerneth this Expoſition or Commentary on the Epiſtle to the Hebrews, as to the Deſign, Scope, Order and Method of it, was fully declared in a Preface unto a former Volumn of Exercitations, with an Expoſition of the two firſt Chapters thereof. Such as have there taken notice of them, do deſerve to be free from the trouble of their repetition in this place; and unto thoſe by whom their conſideration hath been omitted or neglected, either with the whole Work, or in the peruſal of it, it is no wrong to ſuppoſe, either that they need them not, or to leave them under this Direction where they may be found. Wherefore I ſhall not offer thee any thing with reſpect unto the Expoſition of the three following Chapters, which is now preſented unto thee, as to its Deſign, Order, and Method; which have been all before declared. Only, whereas our Apoſtle in the third Chapter digreſſeth into a Pathetical, Rational, Argumentative Exhortation unto thoſe practical Duties of Faith, Love, Conſtancy and Perſeverance, which were the principal End of his Doctrinal Inſtructions in the whole Epiſtle, and indiſpenſibly neceſſary to be diligently attended unto by the Hebrews under their Condition and Circumſtances in a ſingular manner: So in imitation of, and complyance with him who is my Pattern and Guide, as alſo finding the ſame Duties under our preſent Circumſtances no leſs neceſſary to be ſingularly attended unto by all Profeſſors of the Goſpel, I have ſomewhat more largely than ordinary inſiſted on them, and conſequently on the Expoſition of the Chapter it ſelf. And if any one ſhall hereon conceive our Diſcourſes over-long or tedious, or too much diverting from the Expoſitory Part of our Work, I have ſundry things to offer towards his ſatisfaction: As,

1. The Method of the Whole is ſo diſpoſed, as that any one, by the ſole guidance of his Eye, without farther trouble than in turning the Leaves of the Book, may carry on or continue his reading of any one part of the whole without interruption, or mixing any other Diſcourſes therewithal. So may he in the firſt place, go over our conſideration of the Original Text, with the examination of Antient and Modern Tranſlations, the Grammatical conſtruction and ſignification of the Words, without diverting unto any

thing else that is discoursed on the Text. In like manner, if any desire to peruse the Exposition of the Text and Context, with the Declaration and Vindication of the sense and meaning of the Holy Ghost in them, without the least intermixture of any practical Discourses deduced from them, he may under the same guidance, and with the same labour confine himself thereunto, from the Beginning unto the End of the Work. And whereas the practical Observations with their improvement do virtually contain in them the Sense and Exposition of the Words, and give light unto the Intendment of the Apostle in his whole Design, for ought I know, some may be desirous to exercise themselves principally in those Discourses; which they may do, by following the series and distinct continuation of them from first to last. Wherefore from the constant observation of the same Method, as to the principal distinct parts of the whole Exposition, every one is at liberty to use that order in the perusal of it, which he judgeth most for his own advantage.

2. There will be relief found against that discouragement which the appearing length of these Discourses may give the Reader, from the variety of their Subject Matter, or the things that are contained in them. For there are few of them on any single Head that extend themselves beyond a Page or Leaf at the most. Wherefore, although all of them together may make an appearance of some tediousness unto the Reader, yet he will find it not easie to fix his charge on any one particular, unless he judge it wholly impertinent. And for those few of them which much exceed the bounds mentioned, their Importance will plead an excuse for their taking up so much room in the Work it self. As for instance, (to confine my self unto the third Chapter, the Exposition whereof seems principally, if not solely, liable to this Objection) The Authority of Christ as the Son of God over the Church; the Nature of Faith, as also of Unbelief, and the Danger of eternal Ruine wherewith it is attended; the Deceitfulness of Sin, with the wayes and means of the hardening the Hearts of Men thereby; the Limitation of a Day or Season of Grace, with the use of Old-Testament Types and Examples, which are therein treated of by the Apostle, are things which in their own Nature deserve a diligent Enquiry into them, and Declaration of them. And however others who have had only some particular Design and Aim in the Exposition of this Epistle, or any other Book of the Scripture, may satisfie themselves in opening the words of the Text so far as it suits their design; yet he who professedly undertakes a full and plenary Exposition, cannot discharge his Duty and Undertaking, without the Interpretation and Improvement of the things themselves treated of, according to the Intention and Mind of the Spirit of God. And I could heartily wish that the Temptations and Sins of the Dayes wherein we live, did not render the diligent consideration of the things mentioned, more than ordinarily necessary unto all sorts of Professors.

3. The Reader may observe, that most of those Discourses themselves do, if not consist in the Exposition of other places of Scripture suggested by their Analogie unto that under Consideration, yet have such Expositions with a suitable Application of them every where intermixed with them. Unto them to whom these things are not satisfactory, with respect unto the length of these Discourses, I have no more to offer, but that if they think meet on this, or any other

other Consideration, to spare their charge in Buying, or their labour in Reading the Book it self, they will have no reason to complain, with respect unto any thing contained it it, or the manner of its handling.

There is one thing also peculiarly respecting the Exposition of the Fourth Chapter, which the Reader is to be acquainted withal. The Doctrine of the Original, Confirmation, Translation, or Change of a Sabbatical Day of Divine Worship being declared therein, I had in its Exposition continual respect unto those Exercitations on that Subject, which I had published about two years agoe. And indeed those Exercitations were both prepared and designed to be a part of the Preliminary Discourses unto this Part of our Exposition, but were forced from me by the importunate Desires of some, and the Chalenges of others to prove the Divine Institution of the Lord's-Day-Sabbath. But now finding that two Editions of that Book of Exercitations are dispersed, I would not consent unto the reprinting of them in this Treatise, although peculiarly belonging unto the Doctrine of the Apostle in this Chapter, that the charge of those Readers who had them already might not be encreased. Yet I cannot but mind the Reader, that in the Exposition of that Passage or Discourse of the Apostle about the several Rests mentioned in the Scripture, I will not absolutely stand to his Censure and Judgment upon the perusal of the Exposition alone, (though I will maintain it to be true, and hope it to be clear and perspicuous) without regard unto those Exercitations, *wherein the truth of the Exposition it self is largely discussed and vindicated.*

Unto the whole there are Tables added, collected I confess in too much hast, and not digested into so convenient a method as might be desired. But those who are acquainted with my manifold Infirmities, not to mention other Occasions, Employments, and Diversions, will not perhaps too severely charge upon me such failures in Accuracy and other Effects of strength and leasure as might otherwise be expected. And as for those unto whom my Circumstances are unknown, I shall not concern my self in their Censures any farther than I am convinced of the weight of those Reasons whereon they are grounded, and the importance of the Matter about which they are exercised. For if such censures be either rash and precipitate, without a due examination of all that belongs unto what they reflect upon; if they openly savour of Malevolence or Envy, if they are about things of small moment, such as wherein neither the Truth, nor Reasonableness, nor soundness of the Discourses themselves are concerned, or be such as might possibly, in a Work of this nature and length, escape a commendable diligence, let them be expressed in words of the highest disdain, the design of their Authors will be utterly frustrate, if they intend the least disquietment unto my mind or thoughts about them, nor will, I suppose, be very successful with any Persons of Learning or Ingenuity, whom they shall endeavour to leaven thereby. Much less shall I be moved with the vain Reproaches of any, however expressed in words suted to expose either my Person, or Endeavours in this kind to serve the Church of Christ, unto contempt and scorn; not only because I am forewarned to look for such entertainment in the World, and instructed how to deport my self under it, but also because I have had a full experience of an absolutely contrary Event unto what hath been designed in them.

I have not more to add concerning the ensuing Exposition, for to give

the Reader a particular account either of my Travel therein, or of the Means used in its carrying on, beyond what I have mentioned in the Preface unto the preceding Volumn, I judge not convenient; as not willing to give the least appearance of any satisfaction, much less glorying in any thing of my own but my infirmities, as I neither do, nor desire, nor dare to do. This only Duty binds me to declare, That as I used the utmost sincerity whereof I am capeable, in the Investigation and Declaration of the Mind of the Spirit of God in the Text, without the least respect unto any Partics of Men, Opinions, wayes of Worship, or other Differences that are amongst us in and about the Affairs of Religion, because I feared God; so in the Issue and Product of my Endeavours, the Reader will find nothing savouring of an itch after Novelty or Curiosity, nothing that will divert him from that sound Doctrine and Form of wholsome Words, whercin the Professors of this Nation have been educated and instructed.

For the Exercitations *premised unto the* Exposition, *I must acknowledge that I have not been able to compass the whole of what I did design. Not only continued Indispositions as to Health, but frequent Relapses into dangerous Distempers, forced the utmost of my Endeavours to give place unto them for a season, and to take off my hand from that Work before I had finished the whole of what I aimed at. For it was in my purpose to have pursued the Tradition, and given an Account of Sacrifices with Priests for their Offering, as also the Occasions, Rise, and Discharge of the Office of the Priesthood among the principal Nations of the World during the state of Gentilism, and their Apostasie from God therein. Moreover, what doth concern the Person and Priesthood of* Melchizedec, *I had designed as a part of this Work and Undertaking. And I had also purposed an Historical Account of the Succession and Actings of the High-Priests among the Jews from the institution of their Office unto its Dissolution; all which belong unto the Illustration of that Office, which as vested in Jesus Christ, is the Subject of these Discourses. These things, with others of the like nature, I have been forced, for the Reasons mentioned, to reserve unto another Part of this Work, if God shall be pleased to give Life, Strength, and Opportunity for the finishing of it, which may be no less seasonable. For although they do all, as was said, belong unto the Illustration of the Priestly Office and its Administration, yet the Doctrine of the Priesthood of Christ is compleat without them. Let not therefore the Reader suppose that on this Occasion our* Exercitations *concerning the Priesthood of Christ are imperfect or defective as to the Subject Matter of them, as though any thing materially belonging thereunto were left undiscussed, although other Imperfections and Defects it is most probable they may be justly charged withal. And I shall only say concerning them, that as it is wholly without the compass of my Knowledge and Conjecture, if the Reader can find any by whom the Doctrine of the Priesthood of Christ hath been so handled in its proper Order and Method, as to its Original, Causes, Nature, and Effects; so for the Truth that is taught concerning it, and its Discharge unto the Benefit and Salvation of the Church, I shall, God assisting, be accountable for it unto any by whom it shall be called into Question.*

The greatest Opposition that ever was made among Christians unto the Doctrine of the Priesthood of Christ, or rather unto the Office it self, is that

which

which at this day is managed by the Socinians. *It is therefore manifest, and as I suppose will be confessed by all who enquire into these things, that I could not answer my Design of the full Declaration of it unto the Edification of the present Church, without an accurate Discussion of their Sentiments about it, and Opposition unto it. This therefore was so necessary unto the Occasion, that my undertaking an express Examination and Refutation of their Principles in this Matter, is no way lyable unto any just Exception. Only it may seem inconvenient unto some, that in a Discourse of this Nature, the Discussion of the Writings of particular Men, as* Eniedinus, Socinus, Smalcius, Crellius, *and others, should be so much insisted on. And I must acknowledge that at first it seemed unto my self not altogether suited unto the Nature of my Design. But second Thoughts inclined me unto this course. For it is known unto them who are any way exercised in these things, with how many Artifices this sort of Men do palliate their Opinions, endeavouring to insinuate contrary and adverse Principles under and by those words, Phrases of Speech and Expressions, whereby the Truth is declared. Wherefore if any one shall charge them with what is indeed their Mind and Judgment in these things, he may sometimes be thought unduely to impose upon them what they do not own, yea, what their Words seem expresly to free them from: For instance; Suppose that it should be reflected as a Crime on them, that they deny the Priestly Office of Christ it self, deny that he was ever a Priest on Earth, or yet is so in Heaven, deny that he offered himself a perfect Expiatory Sacrifice unto God, or that he maketh Intercession for us; those who are less wary and circumspect, or less exercised in these Controversies, might possibly on the consideration of their Words and Profession, suspect that this Charge must needs be very severe, if not highly injurious. For nothing occurs more frequently in their Writings, than a fair mention of the Sacerdotal Office of Christ, and his Expiatory Sacrifice. What way therefore remained in this Case to state a right Judgment in this Controversie, but a particular discussion of what their principal Authors and Leaders, with great Agreement among themselves, do teach in this Matter. And if from thence it do appear, that what they call the Sacerdotal Office of Christ is indeed no such Office, nor any thing that holds the least Analogie with what is properly so called, and that what they term his Expiatory Sacrifice and his Intercession, is neither Sacrifice nor Intercession, nor hath the least resemblance of what is so indeed, the principal Dificulty which lyeth in our Contest with them is dispatched out of our way. And herein, that none might suspect that Advantages have been sought against them, by undue collections of Passages out of their Writings, or a misrepresentation of their Sense and Intentions, it was necessary they should be heard to speak for themselves, and their own Words at large, without Alteration or Diminution be represented unto the Reader. And this is done so fully out of their principal Authors, as that I dare say with some confidence, there is nothing in the Writings of the whole Party of any importance in this Cause, which is not strictly examined. And the Reader is desired to observe, that if the Truth which we profess concerning this Office of Christ, and his Discharge thereof, be sufficiently confirmed and vindicated, all the other Notions of of these men, concerning a Metaphorical Redemption, a Metaphorical Sacrifice, and the like, do vanish and disappear. So that although I intend,*

if God will, and I live, a full Declaration of the true Nature of the Sacrifice of Christ, and the vindication of the Doctrine of the Church of God concerning it, I must take it for granted, that whilst what we have asserted and confirmed concerning his Priesthood remains unshaken, the whole Truth relating thereunto, will not only easily but necessarily follow. And what in these Discourses is effected towards that End, is left to the Judgment of the Learned and Candid Reader. Besides, I thought it not unmeet to give a Specimen of the way and manner whereby this sort of men do manage their opposition unto the principal Truths and Mysteries of the Gospel, that such as are less conversant and exercised in their Writings, may be cautioned against those sophistical Artifices whereby they endeavour to inveagle and infect the Minds or Imaginations of Men. For this is their peculiar Excellency, (or call it what you will) that under an appearance and pretence of Perspicuity, Clearness and Reason, they couch the most uncouth Senses, and most alien from the common Reason of Mankind, that can possibly fall under the Imagination of Persons pretending to the least sobriety. Instances hereof, and those undeniable, the Reader will find in the ensuing Discourses plentifully produced and discovered.

I have only farther to advertise the Reader, that whereas by reason of my absence from it, many Mistakes and Errors have escaped the Press, especially in the Exercitations, *and those the most of them corrupting the Sense of the Words or Places which they have befallen, some whereof I have in a cursory view of the whole collected; I must entreat his favour that the failure of others may not be imputed unto me, nor any thing be interpreted to be my neglect, which being duly considered, gives its own account to have been the Effect of the want of Skill or Diligence in others.*

Septemb. 30.
1673.

JOHN OWEN.

AN

Exercitatio I.

Ἔχοντες οὖν Ἀρχιερέα μέγαν, *Hebrews* iv. 14.

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(1) *Excellency and Uſefulneſs of this Epiſtle; Doctrine of the Prieſthood of Chriſt, Revealed and Taught therein alone.* (2) *This Doctrine abſtruſe and myſterious.* (3) *The manner of the handling of it by the Apoſtle; That now propoſed.* (4) *Doctrine of the Prieſthood of Chriſt variouſly Oppoſed and Depraved by Papiſts, Socinians, and others.* (5) *Other Reaſons of handling it in theſe Exercitations. Prefigurations of it.* (6) כֹּהֵן *A Prieſt. Signification of the Word,* Pſal. 61. 10. (7) כָּהַן *to divine. Divination and Prognoſtication by Prieſts.* (8) *Of the Prieſts of Egypt.* (9) *Rulers called* Cohanim, *and why.* Cohen *properly a Sacrificer.* (10) Melchizedec *the firſt Prieſt, A Sacrificer; Corruption of the Targum. Of his bringing forth Bread and Wine. The Tenth of the Spoils offered to God.* (11) *Inſtitution of a Prieſthood under the Law to offer Sacrifice. A Prieſt and a Sacrificer the ſame.*

AMongſt the many Excellencies of this Epiſtle unto the *Hebrews*, which render it as Uſeful to the Church as the Sun in the Firmament is unto the World, the Revelation that is made therein concerning the Nature, ſingular Preheminence, and Uſe of the *Prieſthood* of our Lord Jeſus Chriſt, may well be eſteemed to deſerve the Firſt and Principal place. For whereas the whole matter of the Sacrifice that he offered, and the Attonement that he made thereby, with the Ineſtimable Benefits which thence redound unto them that do believe, depend ſolely hereon; the Excellency of the Doctrine hereof muſt needs be acknowledged by all who have any Intereſt in theſe things. It is indeed, in the Subſtance of it, delivered in ſome other Paſſages of the Books of the New Teſtament; but yet more ſparingly and obſcurely than any other Truth of the ſame or a like Importance. The Holy Ghoſt reſerved it unto This, as to its proper Place; where, upon the Conſideration of the Inſtitutions of the *Old Teſtament* and their Removal out of the Church, it might be duely Repreſented, as that which gave an *End* unto *Them* in their Accompliſhment, and *Life* unto thoſe Ordinances of *Evangelical* Worſhip which were to Succeed in their Room. When our Lord Jeſus ſays that he came to *give his Life a Ranſome for many*, Matth. 20. 28. he had reſpect unto the Sacrifice that he had to offer as a *Prieſt*. The ſame alſo is intimated, where he is called the *Lamb of God*, John 1. 29. For he was Himſelf both Prieſt and Sacrifice. Our Apoſtle alſo mentioneth his *Sacrifice* and his *offering* of Himſelf unto God, *Epheſ.* 5. 2. On the account whereof he calleth him a *Propitiation*, Rom. 3. 25. and mentioneth alſo his Interceſſion with the Benefits thereof, *Rom.* 8. 34. The cleareſt Teſtimony to this purpoſe, is that of the Apoſtle *John*, who puts together both the General Acts of his *Sacerdotal* Office, and intimates withall their Mutual Relation, 1 *John* 2. 2. for his Interceſſion as our *Advocate* with his Father, reſpects his Oblation as he was a *Propitiation* for our Sins. So the ſame Apo- *Sect.* 1.

ſtle tells us to the ſame purpoſe, That he *waſhed us in his own Blood*, Rev. 1. 5. when he Expiated our Sins by the Sacrifice of Himſelf. Theſe are, if not all, yet the principal places in the New Teſtament wherein [illegible] reſpect is had to the *Prieſthood* or Sacrifice of Chriſt. But in none of them is he called a *Prieſt*, or a *High-Prieſt*; Nor is he ſaid in any of them to have taken any ſuch Office upon him; Neither is the Nature of his Oblation or Intercceſſion explained in them, nor the Benefits thearſed which accrew unto us from his Diſcharge of this Office, in a peculiar manner. Of what concernment theſe things are unto our Faith, Obedience, and Conſolation, of what uſe unto us in the whole Courſe of our Profeſſion, in all our Duties and Temptations, Sins and Sufferings, we ſhall God aſſiſting declare in the enſuing Expoſition. Now for all the Acquaintance we have with theſe and ſundry other *Evangelical Myſteries* belonging unto them, or depending on them, with all the Light we have into the Nature and Uſe of *Moſaical Inſtitutions*, and the *Types* of the Old Teſtament, which make ſo great a part of the Scripture given and continued for our Inſtruction, we are intirely obliged unto the Revelation made in and by this *Epiſtle*.

Sect. 2. And this Doctrine concerning the *Prieſthood* of Chriſt, and the Sacrifice that he offered, is on many Accounts Deep and Myſterious. This our *Apoſtle* plainly intimates in ſundry Paſſages of this *Epiſtle*. With reſpect hereunto he ſaith, the Diſcourſe he intended was δυσερμήνευτος λέγειν, ——— *hard to be uttered*, or rather hard to be underſtood when uttered, *Chap.* 5. 11. As alſo another Apoſtle, That there are in this Epiſtle δυσνόητα τινα, 2 *Pet.* 3. 16. *Some things hard to be underſtood*, which relate hereunto. Hence he requires, that thoſe who attend unto this Doctrine, ſhould be paſt the condition of living on *Milk onely*, or being contented with the firſt Rudiments and Principles of Religion; but that they be able to digeſt *ſtrong Meat*, by having *their Senſes exerciſed to diſcern Good and Evil*, Chap. 5. 12, 13, 14. And when he reſolves to proceed in the Explication of it, he declares that he is leading them *on to Perfection*, Chap. 6. 1. or the Higheſt and moſt Perfect Doctrines in the Myſtery of Chriſtian Religion. And ſeveral other ways he manifeſts his Judgment, as of the Importance of this Truth, and how Needful it is to be known; ſo, of the Difficulty there is in coming to a Right and Full Underſtanding of it. And all theſe things do juſtifie an eſpecial and peculiar Enquiry into it.

Sect. 3. Now although our Apoſtle in his Excellent Order and Method, hath delivered unto us all the material Concernments of this *Sacred Office* of Chriſt, yet he hath not done it in an entire Diſcourſe, but in ſuch a way as his Subject Matter and Principal Deſign would admit of, and indeed did neceſſitate. He doth not in any one Place, nor upon any one Occaſion, expreſs and teach the whole of the Doctrine concerning it; but, as himſelf ſpeaks in another caſe, πολυμερῶς καὶ πολυτρόπως, by *various Parts* or Degrees, and in *ſundry Ways*, he declares and makes known the ſeveral Concernments of it. For this he did partly as the *Hebrews* could bear it, partly as the *Series* of his Diſcourſe led him to the mention of it, having another General End in Deſign; and partly as the Explanation of the old *Aaronical* Inſtitutions and Ordinances, which for the benefit of them that ſtill adhered unto them he aimed at, required it of him. For me to have undertaken the Diſcourſe of the Whole upon any particular Occaſion, would have lengthened out a Digreſſion too much diverting the Reader in his peruſal of the Expoſition. And had I inſiſted on the ſeveral Parts and Concernments of it as they do occur, I ſhould have been neceſſitated unto a frequent Repetition of the ſame things; neither way could I have given an entire Repreſentation of it, whereby the Beauty and the Symmetry of the Whole might be made Evident. This therefore enclined my Thoughts in the firſt place to comprize a Summary of the entire Doctrine concerning it, in theſe *previous Exercitations*. From hence, as the *Reader* may take a proſpect of it ſingly by it ſelf, ſo he may if he pleaſe, carry along much inſight with him from it, into the moſt abſtruſe Paſſages in the whole Epiſtle. And this added unto what we have diſcourſed on Chap. 1, 2. concerning the Kingly Right and Power of Chriſt, will give a more full and compleat Account of theſe his two Offices, then it may be, hath as yet been attempted by any.

Sect 4. Moreover, the Doctrine concerning the *Prieſthood* and Sacrifice of the Lord Chriſt, hath in all Ages by the Craft and Malice of *Satan*, been either directly oppoſed, or variouſly corrupted. For it contains the principal Foundation of the Faith and Conſo-

Conſolation of the Church, which are by him chiefly maligned. It is known in how many things, and by how many ways it hath been obſcured and depraved in the *Papacy*. Sundry of them we have occaſion to deal about, in our Expoſition on many Paſſages of the *Epiſtle*. For they have not ſo much directly oppoſed the Truth of the Doctrine, as *disbelieving* the Uſe and Benefit of the Thing it ſelf unto the Church, they have ſubſtituted various falſe and ſuperſtitious Obſervances to effect the End whereunto this *Prieſthood* of Chriſt, and his holy Diſcharge thereof, are alone of God deſigned. Theſe therefore I ſhall no otherwiſe conſider, but as their Opinions and Practices occur occaſionally unto us, either in theſe *Exercitations*, or in the *Expoſition* enſuing. But there are a Generation of men whom the Craft of *Satan* hath ſtirred up in this and the foregoing Age, who have made it a great part of their prepoſterous and pernicious Endeavours in and about Religion, to overthrow this whole *Office* of the Lord Chriſt, and the Efficacy of the Sacrifice of himſelf depending thereon. This they have attempted with much Subtilty and Diligence, introducing a *Metaphorical* or Imaginary *Prieſthood* and *Sacrifice* in their Room: So robbing the Church of its principal Treaſure, they pretend to ſupply the End of it with their own Fancies. They are the *Socinians* whom I intend. And there are more Reaſons than one, why I could not omit a ſtrict Examination of their Reaſonings and Objections againſt this Great Part of the Myſtery of the Goſpel. The Reputation of Parts Induſtry and Learning, which the bold Curioſity of Some hath given unto them, makes it neceſſary, at leaſt upon unavoidable Occaſions, to obviate the inſinuation of their Poyſon, which that opens a way for. Beſides, even among our Selves they are not a few, who embrace, and do endeavour to propagate their Opinions. And the ſame Courſe, with their Faces ſeeming to look another Way, is ſteered by the *Quakers*, who have at laſt openly eſpouſed almoſt all their pernicious Tenents, although in ſome things as yet they obſcure their Sentiments in cloudy Expreſſions, as wanting Will or Skill to make a more perſpicuous Declaration of them. And there are Others alſo, pretending unto more Sobriety than Thoſe before-mentioned, who do yet think that theſe Doctrines concerning the *Offices* and *Mediation* of Chriſt, are, if not Unintelligible by us, yet not of any great Neceſſity to be inſiſted on. For of that Eſteem are the Myſteries of the Goſpel grown to be with ſome, with many among us. With reſpect unto all theſe, added unto the Conſideration of the Edification of thoſe that are Sober and Godly, I eſteemed it neceſſary to handle this Whole Doctrine of the *Prieſthood* of Chriſt, diſtinctly and previouſly unto our *Expoſition* of the Uſes of it, as they occur in the Epiſtle.

Sect. 5. There are alſo ſundry things which may contribute much Light unto this Doctrine, and be Uſeful in the Explication of the *Terms* Notions and Expreſſions which are applied unto the Declaration of it, that cannot directly and orderly be reduced under any ſingular *Text* or Paſſage in the Epiſtle; Many Dawnings there were in the World unto the Riſing of this *Sun of Righteouſneſs*; Many Preparations for the Actual Exhibition of this *High-Prieſt* unto the Diſcharge of his Office. And ſome of theſe were greatly Inſtructive in the Nature of this Prieſthood, as being appointed of God for that purpoſe. Such was the Uſe of Sacrifices, ordained from the Foundation of the World, or the firſt Entrance of Sin; and the Deſignation of Perſons in the Church unto the Office of a *Figurative Prieſthood*, for the performance of that Service. By theſe God intended to inſtruct the Church in the Nature and Benefit of what he would after accompliſh, in and by his Son Jeſus Chriſt. Theſe things therefore, that is, what belonged unto the Rite of Sacrificing, and the *Moſaical* Prieſthood, muſt be taken into Conſideration, as retaining yet that Light in them which God had deſigned them to be communicative of. And indeed our Apoſtle himſelf reduceth many of the Inſtructions which he gives us in the Nature of the *Prieſthood* and *Sacrifice* of Chriſt, unto thoſe Inſtitutions which were deſigned of old to Typifie and Repreſent them. Beſides all theſe, there may be obſerved ſundry things in the Common Uſages of Mankind about this Office, and the Diſcharge of it in General, that deſerve our Conſideration. For although all Mankind left out of the Churches Encloſure, through their own Blindneſs, and the Craft of him who originally ſeduced them into an Apoſtacy from God, had, as to their own Intereſt and Practiſe, miſerably depraved all Sacred Things, every Thing that belonged to the Worſhip or Service of a Divine Being; yet they ſtill carried along ſomething with them, that had its firſt Fountain and Spring in *Divine Revelation*, and a Congruity unto the Inbred Princi-

ples of Nature. In theſe alſo, where we can ſeparate the Wheat from the Chaff, what was from Divine Revelation, or the Light of Nature, from what was of *Diabolical Deluſion* or vain Superſtition; we may diſcover what is Uſeful and Helpful unto us in our Deſign. By theſe means may we be enabled to reduce all Sacred Truth in this matter unto its proper Principles, and direct it unto its proper End. And theſe are the Reaſons, why although we ſhall have frequent Occaſion to inſiſt on this Office of Chriſt, with the proper Acts and Effects of it, in our enſuing *Expoſition*, both that Part of it which accompanies theſe *Exercitations*, and Thoſe alſo which in the Goodneſs and Patience of God may follow, yet I thought meet to handle the Whole Doctrine of it apart in *Preliminary Diſcourſes*. And let not the *Reader* ſuppoſe that he ſhall be impoſed on with the ſame things handled in ſeveral ways, twice over. For as the Deſign of the *Expoſition* is to open the Words of the *Text*, to give their Senſe, with the Purpoſe and Arguings of the Apoſtle, applying all unto the Improvement of our Faith and Obedience, whereof nothing will here fall under our Conſideration; ſo what may be here diſcourſed *Hiſtorically*, *Philologically*, *Dogmatically*, or *Eriſtically*, will admit of no Repetition or Rehearſal in the Expoſitory Part of our Endeavours. Theſe things being premiſed, as was neceſſary, we apply our Selves unto the Work lying before us.

Sect.6. Our Lord Jeſus Chriſt is in the Old Teſtament, as propheſied of, called כהן *Cohen:* Pſal.110.4. אתה כהן לעולם ——*Thou art Cohen for ever.* And *Zech.*6.13. והוה כהן על כסאו ——*and he ſhall be Cohen upon his Throne.* We render it in both places *a Prieſt*, that is, ἱερεύς, *Sacerdos*. In the New Teſtament, that is in this Epiſtle, he is frequently ſaid to be ἱερεὺς & ἀρχιερεύς, which we likewiſe expreſs by *Prieſt* and *High-Prieſt*; *Pontifex*, *Pontifex Maximus*. And the meaning of theſe Words muſt be firſt enquired into.

Sect.7. כהן the *Verb* is uſed onely in *Pihil*, *Cihen*; and it ſignifies *Sacerdotio fungi*, or *Munus Sacerdotale Exercere*; to be a Prieſt, or to Exerciſe the Office of the Prieſthood; ἱερατεύω. The *Lxx* moſtly render it by ἱερατεύω, which is *Sacerdotio Fungor*, to Exerciſe the Prieſtly Office; although it be alſo uſed in the *Inauguration* or Conſecration of a Perſon to the Prieſthood. Once they tranſlate it by λειτουργέω, 1 *Chron.* 11.23. *in ſacris operari*, to ſerve and miniſter in or about Sacred Things: ἱερουργέω is uſed by our Apoſtle in this ſenſe, and applied unto the preaching of the Goſpel, Εἰς τὸ εἶναί με λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, *Rom.*15.16. *Employed in the ſacred Miniſtration of the Goſpel.* He uſeth both λειτουργὸς and ἱερουργέω *Metaphorically*, with reſpect unto the προσφορὰ or Sacrifice which he made of the *Gentiles*, which was alſo *Metaphorical*. And ἱερατεύω is uſed by *Luke* with reſpect unto the *Jewiſh* Service in the Temple, *Chap.* 1.8. for originally both the words have reſpect unto proper Sacrifices. Some would have the word כהן to be ambiguous, and to ſignifie *officio fungi*, *aut miniſtrare in ſacris aut politicis*; to diſcharge an Office, or to miniſter in things Sacred or Political. But no inſtance can be produced of its uſe to this purpoſe. Once it ſeems to be applied unto things not ſacred: *Iſa.*61.10. כחתן יכהן פאר *As a Bridegroom decketh himſelf with Ornaments*; or adorneth himſelf with Beauty, that is Beautiful Garments. If the word did originally and properly ſignifie to *adorn*, it might be thence tranſlated unto the Exerciſe of the Office of the Prieſthood, ſeeing the Prieſts therein were by eſpecial Inſtitution to be cloathed with Garments לכבוד ולתפארת *Exod.*28.40. for *Glory and for Beauty*. So the Prieſts of *Moloch* were called *Chemarims* from the Colour of their Garments, or their Countenances made *Black* with the Soot of their Fire and Sacrifices. But this is not the proper ſignification of the Word, Onely denoting the Prieſthood to be Exerciſed in Beautiful Garments and ſundry Ornaments, it was thence traduced to expreſs *adorning*. The *Lxx* render it by περιτίθημι, but withall acknowledge ſomewhat *Sacerdotal* in the Expreſſion; ὡς νυμφίῳ περιέθηκέ μοι μίτραν, *He hath put on me* (reſtraining the Action unto God) *a Mitre as on a Bridegroom*, which was a *Sacerdotal* Ornament. And *Aquila*, as a Bridegroom, ἱερατεύοντος στεφάνῳ, *bearing the Crown of the Prieſthood*, or diſcharging the Prieſts Office in a Crown. And the *Targum* obſerving the peculiar Application of the word in this place, addes וכהונא רבא and as an *High-Prieſt* is adorned. All agree that an alluſion is made to the Garments and Ornaments of the High-Prieſt. The place may be rendred, *As a Bridegroom, He* (that is God, the Bridegroom of the Church) *doth conſecrate me with Glory,*

Glory, gloriouſly ſet me apart for himſelf. The word therefore is *ſacred*; and though כהן be traduced to ſignifie other perſons, as we ſhall ſee afterwards; yet כהן is onely uſed in a ſacred ſenſe.

The Arabick כהן *Cahan* is to *divine*, to *prognoſticate*, to be a *Soothſayer*, to *foretel*; *Sect.* 8.
and כאהן *Caanhan* is a *Diviner*, a *Prophet*, an *Aſtrologer*, a Figure-Caſter. This uſe of it came up after the Prieſts had generally taken themſelves unto ſuch Arts, partly Curious, partly *Diabolical*, by the Inſtigation of the falſe Gods whom they miniſtred unto. *Homer* puts them together, as they came afterwards moſtly to be the ſame.

Αλλ' ἄγε δὴ μάλλον ἐρείομεν ἢ ἰερῆα
ἢ καὶ ὀνειροπόλον.

A Prophet, or *a Prieſt*, or *an Interpreter of Dreams*. Μάγους καὶ ἀστρονόμους τε καὶ θύτας μετεπέμψατο, *Herod. lib.* 4. *He ſent for Magicians, Aſtronomers, and Prieſts*; for θύτης is a Prieſt; for the Prieſts firſt gave out Oracles and Divinations in the Temples of their Gods; from them proceeded a Generation of Impoſtors, who exceedingly infatuated the World with a pretence of foretelling things to come, of interpreting Dreams, and doing Things Uncouth and Strange unto the Amazement of the Beholders. And as they all pretended to derive their Skill and Power from their Gods, whoſe Prieſts they were, ſo they invented, or had ſuggeſted unto them by Satan, various Ways and Means of *Divination*, or of attaining the knowledge of particular future Events. According unto thoſe Ways which in eſpecial any of them attended unto, were they ſeverally denominated. Generally they were called חכמים *Wiſemen*, as thoſe of *Egypt*, *Gen.* 41.8. and of *Babylon*, *Dan.* 2.12,13. Hence we render μάγοι the Followers of their Arts, *Wiſemen*, Matth. 2. 1. Among the Egyptians they were divided into two ſorts חרטמים and מכשפים *Exod.* 7. 11. The head of one ſort probably in the days of *Moſes* being *Jannes*, and of the other *Jambres*, 2 *Tim.* 3.8. We call them *Magicians* and *Sorcerers*. Among the *Babylonians* there is mention of theſe, and two ſorts more are added unto them, namely, אשפים and קשרים *Dan.* 2.2. Of the Difference and Diſtinction among theſe, we ſhall treat afterwards. From this practice of the Generality of *Prieſts*, did כהן come to ſignifie to *Soothſay*, or *Divine*.

כהן is then a Prieſt. And he who was firſt called ſo in the Scripture, probably in *Sect.* 9.
the World, was *Melchiſedeck*, Gen. 14.18. On what Account he was ſo called, ſhall be afterwards declared. Sometimes, though rarely, it is applied to expreſs a Prieſt of falſe Gods; as of *Dagon*, 1 Sam. 5. 5. of *Egypt*, Gen. 41. 45. *Joſeph married the Daughter of Potiphera* כהן און *Prieſt of On*, that is, of *Heliopolis*, the chief Seat of the *Egyptian* Religious Worſhip. Nor is there any colour why the word ſhould here be rendred *Prince*, as it is רבא by the *Targum*. The Latin is *Sacerdos*, and the *Lxx* ἱερεύς; for the Dignity of Prieſts, eſpecially of thoſe who were Eminent among them, was no leſs at that time in *Egypt*, and other parts alſo of the World, then was that of Princes of the Second ſort; yea, we ſhall conſider Inſtances afterwards, wherein the Kingly and Prieſtly Offices were conjoyned in the ſame Perſon, although none ever had the One, by virtue of the Other, but upon ſpecial Reaſon. It was therefore, as by *Pharaoh* intended, an Honour to *Joſeph* to be married unto the Daughter of the *Prieſt of On*: For the Man, according unto their Eſteem, was Wiſe, Pious, and Honourable; ſeeing the Wiſdom of the *Egyptians* at that time conſiſted principally in the knowledge of the Myſteries of their Religion; and from their Excellency therein were they Exalted, and eſteemed Honourable. Nor can it be pleaded in bar to this Expoſition, that *Joſeph* would not marry the Daughter of an *Idolatrous Prieſt*; For all the *Egyptians* were no leſs Idolatrous than their Prieſts. And he might as ſoon Convert one of their Daughters to the true God, as one of any other; which no doubt he did, whereon ſhe became a *Matriark* in *Iſrael*. In other places where, by כהן an *Idolatrous* Prieſt is intended, the *Targum* renders it by כומרא *Comara*; whence are *Chemarims*. Yet the *Syirack* Tranſlator of the Epiſtle to the *Hebrews*, calls a Prieſt, and an High-Prieſt, even when applied unto Chriſt, כומרא and רב כומרא; though elſewhere in the New Teſtament he uſeth כהנא *Chahana* conſtantly. The Reaſon hereof I have declared elſewhere.

It

*Sect.*10. It is confeſſed that this Name is ſometime uſed to ſignifie *Secondary Princes*, thoſe of a ſecond Rank or Degree, but is never once applied unto a *Chief Supreme Prince*, or a King, though he that is ſo, was ſometimes by virtue of ſome ſpecial Warrant, *Cohen* alſo. The *Jews* therefore, after the *Targum*, offer violence to the Text, *Pſal.*110.4. where they would have *Melchiſedek* to be called a *Cohen*, becauſe he was a *Prince*. But it is ſaid expreſly he was a *King*, of which Rank none is, on the account of his Office, ever called *Cohen*. But unto thoſe of a *Second Rank* it is ſometimes accommodated. 2 *Sam.*20.26. *Ira the Jarit was* כהן לדוד *a Chief Ruler* (ſay we) *about David*. A Prieſt he was not, nor could be; for as *Kimchi* on the place obſerves, he is called the *Cohen* of *David*; but a Prieſt was not a Prieſt unto one man, but unto all *Iſrael*. So *Davids* Sons are ſaid to be *Cohanim*, 2 *Sam.* 8.18. ובני דוד כהנים היו *And the Sons of David were Cohanims*; that is Princes; though the Vulg. render it *Sacerdotes:* So alſo *Job* 12. 19. we tranſlate it *Princes*. And in thoſe places the *Targum* uſeth רבא *Rabba*; the *Lxx* ſometimes ωιλάρχως, *a Principal Courtier*; and ſometimes Σύνετος, a *Counſellour*. It is then granted that Princes were called כהנים but not properly, but by way of Alluſion with reſpect unto their Dignity; For the moſt Antient Dignity was that of the Prieſthood. And the ſame name is therefore uſed *metaphorically* to expreſs eſpecial Dignity, *Exod.* 19. 6. תהיו לי ממלכת כהנים; *And ye ſhall be unto me a Kingdom of Prieſts*, ſpeaking of the whole People. This *Peter* renders, βασίλειον ἱεράτευμα, 1 *Pet.* 2. 9. A Kingly or *Royal Prieſthood*. The Name of the Office is כהנה, *Exod.* 40. 15. ἱεράτευμα, *Pontificatus*, *Sacerdotium*, the Prieſthood. Allowing therefore this Application of the Word, we may enquire what is the firſt proper ſignification of it. I ſay therefore that כהן *Cohen* is properly θύτης, *a Sacrificer*; nor is it otherwiſe to be Underſtood or Expounded, unleſs the abuſe of the Word be obvious, and a *Metaphorical* Senſe neceſſary.

*Sect.*11. He who is firſt mentioned as veſted with this Office, is *Melchiſedek*, *Gen.*14.18. והוא כהן לאל עליון *And he was a Prieſt unto the moſt High God.* The *Torgumiſts* make a great Difference in rendring the word כהן. Where it intends a *Prieſt* of God properly, they retain it; כהן and לכהנא. Where it is applied unto a *Prince* or Ruler, they render it by רבא *Rabba*; and where an Idolatrous Prieſt, by כומרא. But in this matter of *Melchiſedeck* they are peculiar. In this place they uſe משמש *Meſhamesh* והוא משמש קדם אל עלאה *And he was a Miniſter before the High God.* And by this word they expreſs the Miniſtry of the Prieſts, *Exod.* 19. 22. כהניא דקריבין לשמשא קדם יוי *The Prieſts who draw nigh to miniſter before the Lord*; whereby it is evident that they underſtood him to be a ſacred Officer, or a Prieſt unto God. But in *Pſal.* 10. 4. where the ſame word occurs again to the ſame purpoſe, they render it by רבא a *Prince* or Great Ruler; *Thou art a great Ruler like Melchiſedeck*; which is a part of their open Corruption of that Pſalm, out of a Deſign to apply it unto *David*. For the Author of that *Targum* lived after they knew full well how the Propheſie in that *Pſalm* was in our Books, and by Chriſtians, applied unto the *Meſſiah*, and how the ceaſing of their Law and Worſhip was from thence invincibly proved in this Epiſtle. This made them malitiouſly pervert the words in their *Paraphraſe*, although they durſt not violate the ſacred Text it ſelf. But the Text is plain; *Melchiſedeck was Cohen to the High God*; a Prieſt, or one that was called to the Office of Solemn Sacrificing to God; for he that offereth not Sacrifices to God, is not a Prieſt to him; for this is the Principal Duty of his Office, from which the whole receives Denomination. That he offered Sacrifices, thoſe of the Church of *Rome* would prove from thoſe words, *Gen.*14.18. לחם ויין הוציא *He brought forth Bread and Wine.* But neither the Context, nor the Words, will give them Countenance herein; nor if they could prove what they intend, would it ſerve their purpoſe. Coming forth to meet *Abraham*, (as our Apoſtle Expounds this paſſage, *Chap.*7.1.) *He brought forth Bread and Wine* for the Relief and Refreſhment of Himſelf and his Servants, as a Supply, ſuppoſing them weary of their Travel. So dealt *Barzillai* the *Gileadite* with *David* and his Men in the Wilderneſs, 2 *Sam.*17.27,28,29. they brought out neceſſary Proviſion for them, for they ſaid, *The People is hungry, and weary, and thirſty in the Wilderneſs.* And *Gideon* puniſhed them of *Succoth* and *Penuel* for not doing the like. *Judg.*8. 5,8,16,17. But the aim of theſe men is to reflect ſome Countenance on their pre-

tended

tended Sacrifice of the *Maſs*, which yet is not of *Bread and Wine*, for before the Offering, they ſuppoſe them to be quite changed into the Subſtance of Fleſh and Blood. The weakneſs of this Pretence ſhall be elſewhere more fully declared. At preſent it may ſuffice that נשיא is no Sacred Word, or is never uſed to expreſs the Offering of any thing unto God. Beſides if it were an Offering he brought forth, it was a מנחה or *Meat-Offering*, with a נסך or a *Drink-Offering*, being of Bread and Wine. Now this was onely an Acknowledgment of God the Creator as ſuch, and was not an immediate Type of the Sacrifice of Chriſt, which was repreſented by them alone which being made by *Blood* included a Propitiation in them. But that *Melchiſedeck* was by Office a *Sacrificer*, appears from *Abrahams* delivering up unto him, מעשר מכל Gen. 14.20. *The Tenth of all*; that is, as our Apoſtle interprets the place, ἀπὸ ἀκροθινίων *of the Spoils* he had taken. מעשר is a ſacred word, and denotes Gods Portion according to the Law. So alſo thoſe who had onely the Light of Nature, and it may be ſome little ſame of what was done in the World of old, whilſt Gods Inſtitutions were of force among Men, did Devote and Sacrifice the *Tenth of the Spoils* they took in War. So *Camillus* framed his Vow unto *Apollo*, when he went to deſtroy the City of *Veios*, *Iuſſu ductu Pythice Apollo, numque numine inſtinctus, pergo ad delendam Urbem Veios, tibiq; hinc decimam partem prædæ voveo.*

The like inſtances occur in other Authors. Ἀκροθίνια, is not uſed for the *Spoils* themſelves any where but in this place. In other Authors, according to the Derivation of the Word, as it ſignifies the *Top* or Uppermoſt Part of an Heap, it is uſed onely for that Part or Portion of *Spoils* taken in War, which was Devoted and made Sacred, *Herod. lib.* 1. ἔστε ἡ ἀκροθίνια ταῦτα καταγιεῖν θεῶν ὁτεοῖσι. And again, *Lib.*8. πρῶτα μὲν νῦν τοῖσι θεοῖσι ἐξαίρετον ἀκροθίνια ; *They took out the Dedicated Spoils for the Gods.* And the reaſon why our Apoſtle uſeth the word for the *Whole Spoils* whence a *Tenth* was given to *Melchiſedeck*; is, becauſe the Whole Spoil was Sacred and Devoted unto God, whence an *Honorary Tenth* was taken for *Melchiſedeck*; as the Prieſts had afterwards out of the Portion of the *Levites*; for all *Levi* was now to be Tythed in *Abraham*. Among thoſe Spoils there is no queſtion but there were many *Clean Beaſts* meet for Sacrifice. For in their Herds and Cattel conſiſted the Principal Parts of the Riches of thoſe Days, and theſe were the Principal Spoils of War. See *Numb.* 31, 32, 33. And becauſe *Saul* knew that part of the *Spoils* taken in lawful War was to be given for Sacrifices unto God, he made that his pretence of ſaving the Fat Cattel of the *Amalekites*, contrary to the expreſs Command of God, 1 *Sam.*15.15. *Abraham* therefore delivered theſe Spoils unto *Melchiſedeck*, as the Prieſt of the High God, to offer in Sacrifice for him. And it may be there was ſomewhat more in it than the meer Pre-eminence of *Melchiſedeck*, which was the Principal Conſideration hereof, and His being the Firſt and *Onely Prieſt in Office*, by virtue of Eſpecial Call unto God; namely, That *Abraham* Himſelf coming immediately from the Slaughter of many Kings and their Numerous Army, was not yet Ready or Prepared for this Sacred Service. For even among the Heathens they would abſtain from their *Sacred Offices* after the Shedding of Blood, until they were one Way or other purified to their own Satisfaction. So in the Poet:

Tu Genitor Cape ſacra manu patrioſque penates;
Me bello è tanto digreſſum & cæde recenti
Attrectare nefas, donec me flumine vivo
Abluero.

The matter is yet made more Evident by the Solemn Erection of a Prieſthood of Old among the People of God, or the Church in the Wilderneſs. Sacrificing from the Foundation of the World, had been hitherto left at Liberty: Every one who was called to perform any part of Solemn Religious Worſhip, was allowed to diſcharge that Duty alſo. But it pleaſed God in the Reducing of his Church into an Eſpecial Peculiar Order, to Repreſent in and by it more Conſpicuouſly what he would afterwards really effect in Jeſus Chriſt, to erect among them a Peculiar Office of Prieſthood. And although this reſpected in general, τὰ πρὸς τὸν θεὸν, all things that were *Sect.* 12.

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to be done with God on the behalf of the People, yet the eſpecial Work and Duty belonging unto it, was Sacrificing. The Inſtitution of this Office we have *Exod.*28. whereof afterwards. And herein an Encloſure was made of Sacrificing unto the Office of the Prieſts; that is, ſo ſoon as ſuch an Office there was by virtue of eſpecial Inſtitution. And theſe two things belonged to them:

(1) That they were *Sacrificers.* And

(2) That they *onely* were ſo.

Which anſwers all that I intend to evince from this Diſcourſe; namely, That *a Prieſt is a Sacrificer.* Whereas therefore it is in Propheſie foretold that the *Meſſiah* ſhould be a *Prieſt*, and he is ſaid ſo to be, the principal meaning of it is, that he ſhould be a *Sacrificer*; One that had Right and was called to offer Sacrifice unto God. This was that for which he was principally and properly called a *Prieſt*; and by his Undertaking ſo to be, an Encloſure of Sacrificing is made unto Himſelf alone.

This is the general Notion of a *Prieſt* amongſt all men throughout the World: and a due Conſideration hereof, is of it ſelf ſufficient to diſcharge all the Vain Imaginations of the *Socinians* about this Office of Chriſt, whereof we ſhall treat afterwards.

Exerci-

Exercitatio II.

(1) *Of the Original of the Prieſthood of Chriſt. The Eternal Counſels of God; How to be inquired into.* (2) *No Prieſt nor Sacrifice in the State of Innocency.* (3) *Prieſthood and Sacrifices related.* (4) *The Nature of the Office of the Prieſthood,* Heb. 5. 1. *Explained.* (5) *In the State of Innocency ſome for God towards Men, none for other Men towards God.* (6) *No Sacrifices in that State. To Sacrifice is properly to Slay.* (7) *Killing Eſſential unto Sacrifices.* (8) *No Revelation concerning Sacrifices before the Fall.* (9) *Opinion of ſome that the Son of God ſhould have been Incarnate if Man had not ſinned. Of the Neceſſity of Sacrifices in all Religious Worſhip.* (10) *Pretences of Reaſons for the Incarnation of Chriſt, without reſpect to Sin or Grace.* (11) *The whole Unwritten.* (12) *Contrary to what is Written.* (13) *And deſtitute of Countenance from Spiritual Reaſon.* (14) *Pleas of the* Pelagians *and Antient Schoolmen for the Incarnation of the Son of God in the State of Innocency. Their Firſt Argument from the Glory of God and Good of the Univerſe, propoſed and anſwered.* (15) *The Second Argument from the Capacity of the Humane Nature for the Grace of Union in the State of Innocency, anſwered.* (16) *The Myſtery of the Incarnation not Revealed unto* Adam *in the State of Innocency. The meaning of thoſe Words,* This is now Bone of my Bone, and Fleſh of my Fleſh. (17) *The Order of Gods Decrees concerning his Glory in the Salvation of Mankind, conſidered. No Order of them to be conceived that is conſiſtent with the pre-ordination of the Incarnation, without reſpect unto Sin and Redemption.* (18) *The Arguments of* Oſiander. *The Son, how the Image of the Father. The Order of Subſiſtence and Operation in the Trinity. Chriſt, how the Head of Angels and Men.* (19) *The Image of God in Man, wherein it conſiſted.* (20) *How* Adam *was made in the Image of Chriſt, and Chriſt made in the Image of* Adam. (21) *The Incarnation, how Occaſioned by the Fall.* (22) *The Son of God, the Head of Angels and Men, had not Sin entred into the World.* (23) *No Sacrifices in the State of Innocency.* Bellarmin's *Arguments for the Neceſſity of a proper Sacrifice in all Religion.* (24) *The Maß not proved a Sacrifice thereby. The Uſe and Efficacy of the Sacrifice of Chriſt in our Religion.* (25) *An Anſwer unto* Bellarmin's *Arguments. His General Aſſertion overthrown by his own Inſtances,* (26) *The Concluſion.*

The Second Exercitation concerning the Original of the Prieſthood of CHRIST.

WE have ſeen that Jeſus Chriſt is a *Prieſt*, that as ſuch he was propheſied of under the Old Teſtament, and declared ſo to be in the New. The *Original* of this Office is in the next place to be enquired after. This in the general all will acknowledge to lie in the Eternal Counſels of God. For known unto him are all his Works from the Foundation of the World, *Act.* 15. 18. But theſe Counſels abſolutely conſidered, are hid in God, in the Eternal Treaſures of his own Wiſdom and Will. What we learn of them is by *External Revelation* and Effects. *The ſecret things belong unto the Lord our God, but thoſe things which are revealed belong unto us, and to our Children for ever, that we may do all the words of this Law,* Deut. 29. 29. God frequently *Sect.* 1.

quently gives Bounds to the Curioſity of Men, like the Limits fixed to the People in the Station at *Sinai*, that they ſhould not gaze after his Unrevealed Glory, nor pry into the things which they have not ſeen. It was well ſaid, that *Scrutator Majeſtatis abſorbetur à Gloria.* Our Work is to inquire wherein, how, and whereby God hath revealed his Eternal Counſels, to the end that we may know his Mind, and fear Him for our Good. And ſo even the Angels deſire to *bow down*, and to look into theſe things, 1 *Pet.*1.12. not in a way of Condeſcenſion, as things in their Nature beneath them, but in a way of Humble Diligence, as into things in their holy Contrivance above them. Our preſent Deſign therefore is, to trace thoſe *Diſcoveries* which God hath made of his Eternal Counſels in this matter, and that through the ſeveral Degrees of Divine Revelation whereby he advanced the knowledge of it, until he brought them to their Complement in the External Exhibition of his Son, Cloathed in Humane Nature with the Glory of this Office, and Diſcharging the Duties thereof.

*Sect.*2. The Counſels of God concerning us, with our Relation unto Him and his Worſhip, are ſuited unto the State and Condition wherein we are; for they alſo are Effects of thoſe Counſels. Our firſt Condition under the Law of Creation was a Condition of Innocency and Natural Righteouſneſs. In reference unto this Eſtate, God had not ordained an Eſtabliſhment in it of either Prieſt or Sacrifice; for as they would have been of no Uſe therein, ſo there was nothing ſuppoſed in that Condition which might be Prefigured or Repreſented by them. Wherefore God did not pre-ordain the Prieſthood of Chriſt with reſpect unto the Obedience of Man under the Law of Creation; nor did He appoint either Prieſthood or Sacrifice properly ſo called in that ſtate of things, whilſt it did continue; nor ſhould any ſuch have been upon a ſuppoſition of its continuance. And this we muſt confirm againſt the Oppoſition of ſome.

*Sect.*3. We have declared in our preceding Diſcourſe, that a Prieſt, properly ſo called, is a Sacrificer. There is therefore an indiſſoluble Relation between theſe two, namely Prieſthood and Sacrifice; and they do mutually aſſert or deny each other. And where the one is *proper*, the other is ſo alſo; and where the one is *metaphorical*, ſo is the other. Thus under the Old Teſtament, the Prieſts who were properly ſo by Office, had proper carnal Sacrifices to offer; and under the New-Teſtament, *Believers* being made Prieſts unto God, that is Spiritually and Metaphorically, ſuch alſo are their Sacrifices, Spiritual and Metaphorical. Wherefore Arguments againſt either of theſe, conclude equally againſt both. Where there are no Prieſts, there are no Sacrifices; and where there are no Sacrifices, there are no Prieſts; I intend onely thoſe, who exerciſe the Office of the Prieſthood for *themſelves* and *others*. I ſhall therefore firſt manifeſt that there was no Prieſthood to be in the ſtate of Innocency, whence it will follow that therein there could be no Sacrifice. And ſecondly, That there was to be no Sacrifice, properly ſo called; whence it will equally follow, that there was no Prieſthood therein. That which enſues on both, is, That there was no Counſel of God concerning either Prieſthood or Sacrifice in that State or Condition.

Sect. 4. Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος; ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεὸν; ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν; ſaith our Apoſtle, *Heb.*5.1. What is here affirmed of the *High-Prieſt* (הכהן הגדול) is true in like manner concerning every Prieſt. Onely the High-Prieſt is here mentioned by way of Eminence, becauſe by him our Lord Chriſt, as unto this Office and the Diſcharge of it, was principally repreſented. Every Prieſt therefore is one ἐξ ἀνθρώπων λαμβανόμενος, *taken from amongſt men*; He is, *Naturæ humanæ particeps*, in common with other men partaker of humane Nature; and antecedently unto his Aſſumption of his Office, he is one of the *ſame Rank* with other men; and he is taken or ſeparate unto this Office from among them. He is veſted with his Office by the Authority, and according to the Will of God. This Office therefore is not a thing which is *common* unto all, nor can it take place in any State or Condition wherein the Whole Performance of Divine Service is equally incumbent on all individually. For none can be *taken from among others*, to perform that, which thoſe others are every one obliged perſonally to attend unto. But every Prieſt, properly ſo called, καθίσταται ὑπὲρ ἀνθρώπων, is ordained and appointed to act for other men. He is ſet over a work

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in the behalf of those other men from among whom he is taken. And this is, that he may take care of and perform τὰ πρὸς τὸν θεὸν; or do the things that for men are to be done with God; לְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל; that is, to pacifie, to make Attonement and Reconciliation, *Exod.*28.8. And this he was to do by offering δῶρα καὶ θυσίας, various sorts of *Gifts* and *Sacrifices*, according unto Gods Appointment. Now all Slain Sacrifices, as we shall manifest afterwards, were for sin. This Office therefore could have no place in the state of *Innocency*; for it will not bear an Accommodation of any part of this Description of one vested therewithal.

I do acknowledge that in the State of Uncorrupted Nature there should have been some ὑπὲρ τοῦ θεοῦ, τὰ πρὸς τὸν ἄνθρωπον; to deal with others for and in *the name of God*; for some would have been warranted and designed to instruct others in the knowledge of God and his Will. This the State and Condition of Mankind did require. For both the first Relation of *Man* and *Wife*, and that which was to ensue thereon, of Parents and Children, include Sub-ordination and Dependance. *The Head of the Woman is the Man*, 1 Cor. 11.3. that is, the Husband, *Ephes.* 5.23. And the Duty of the *Man* it had been to instruct the *Woman* in the things of God. For a pure *Nescience* of many things that might be known to the Glory of God and their own Advantage, was not inconsistent with that Estate; and their knowledge was capable of objective Enlargements. And the Design of God was Gradually to instruct them in the things that might orderly carry them on unto the end for which they were created. Herein would he have made use of the *Man* for the instruction of the *Woman*, as the Order of Nature required. For Man was originally the *Head of the Woman*; onely upon the Curse, natural Dependance was turned into troublesome Subjection, *Gen.*3.16. But the entrance of sin, as it contained in it the seeds of all Disorder, so it plainly began in the Destruction of this Order: for the *Woman* undertaking to learn the mind of God from her self and the Serpent, *was deceived*, and first in the Transgression, 1 *Tim.*2.13,14. *Adam was first formed, then Eve*; *And Adam was not deceived, but the Woman being deceived was in the transgression.* From *Adam*'s being first formed, and the Woman out of him, and for him, she should have learned her Dependance on him for Instruction, by Divine Institution. But going to learn the Mind of God of the *Serpent*, she was deceived. She might have learned more than yet she knew, but this she should have done of him who was her *Head* by the Law of Creation. The case is the same as to the other Relation that would have been between *Parents and Children:* Yea, in this the Dependance was far greater, and more absolute. For although the Woman was made out of the Man, which argues Subordination and Dependance, yet she was made by the immediate Power of God, Man contributing no more to her Being, than the Dust did to his. This gave them in general an Equality. But Children are so of their Parents, as to be wholly from them, and by them. This makes their Dependence and Subjection Absolute and Universal. And whereas Parents were in all things to seek their Good, which was one of the Prime Dictates of the Law of Nature; they were in the name and stead of God, to Rule, Govern, and Instruct them; and that in the Knowledge of God, and their Duty towards him. They were ὑπὲρ θεοῦ, *for God*, or in his stead unto them, to Instruct them in their Duty suitably to the Law of their Creation and the End thereof. But every one thus Instructed, was in his own Name and Person to attend unto the things of God, or what was to be performed on the behalf of Men. For in reference unto God, there would have been no *Common Root* or Principle for Men to stand upon. Whilst we were all in the Loyns of *Adam*, we stood all in him, and we also fell all in him, ἐφ' ᾧ πάντες ἥμαρτον, *Rom.*5.12. But so soon as any one had been born into this World, and so should have had a Personal Subsistence of his own, he was to stand by himself, and to be no more as to his Covenant Interest concerned in the Obedience of his Progenitors. For the Covenant with Mankind would have been distinct with each Individual, as it was with Angels. There might have been, there would have been Order, Subordination, and Subjection among men in respect of things *from God* unto them. So probably there is among the Angels, although the Investigation thereof be neither our Duty, nor in our Power. But as was said, every one according to the Tenor of the Covenant then in force, was in his own Person to discharge all Duties of Worship towards God. Neither could any one be taken out from the residue of Men,

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to diſcharge the Works of Religion towards God for them, in the way of an Office, but it would be to the Prejudice of their Right, and the Hindrance of their Duty. It follows therefore that the Office of a Prieſt was impoſſible in that Condition; that is, of one who ſhould be ordained ὑπὲρ ὧν δεῖ πάντων τὰ πρὸς τὸν Θεὸν; and had any ſuch Office been poſſible, there would not have been in it any Prefiguration of the Prieſthood of Chriſt, as will afterwards appear.

Sect.6. The ſame is the ſtate of things with reference unto *Sacrifices*. There is, as was ſaid before, a Relation between them and the Prieſthood. Hence is that Saying in *Bereſhith*. Rabb. כמזבח כן כהניו : *As is the Altar* for Sacrifice, *ſo are the Prieſts* that belong unto it. And by Sacrifices in this Enquiry, we underſtand thoſe that are properly ſo: for that which is Proper in every Kind, is Firſt. Nor is there any place for that which is Improper, or *Metaphorical*, unleſs ſomething Proper from whence the Denomination is taken have preceded; for in Alluſion thereunto doth the *Metaphor* conſiſt. Now the *Firſt* poſſible Inſtance in this matter being in the State about which we enquire, there muſt be Proper Sacrifices therein, or none at all: for nothing went before, with reſpect whereunto any thing might be ſo called; as now our Spiritual Worſhip and Service is, with alluſion unto them under the Old Teſtament.

And concerning theſe Sacrifices, we may conſider their Nature and their End. A Sacrifice is זבח; that is, θυσία, *Victima*; *Sacrificium Mactatum*; a Slain or Killed Offering; yea, the firſt proper ſignification of זבח is *mactavit*, *jugulavit*, *docollavit*, *occidit*; to Kill, to Slay by the Effuſion of Blood, and the like. Neither is this ſignification caſt upon it from its affinity unto טבח to Kill or Slay, (the change of ט and ז being frequent, as in the *Chaldee* almoſt perpetual) but it is its own native ſignification. *Gen.* 31. 54. ויזבח יעקב זבח. Say we, *Jacob offered Sacrifices*. *Junius*, *Mactavit animalia*, *He ſlew Beaſts*; which we allow in the Margen, He killed Beaſts. *Targum* זבח ובכס יעקב בטסחא is to *kill* or *ſlay*, and is conſtantly ſo uſed: and טסחא is no more but *mactatio*, a *ſlaughter*; but becauſe all Sacrifices were offered by Slaying, it is applied to ſignifie a Sacrifice alſo: So *Iſa.* 34.6. It is true, there was a Covenant made between *Jacob* and *Laban*; and Covenants were ſometimes confirmed by Sacrifices, with a Feaſt of the Covenanters enſuing thereon. But it is not likely that *Jacob* and *Laban* would agree in the ſame Sacrifice, who ſcarcely owned the ſame God. It is therefore onely the Proviſion and Entertainment that *Jacob* made for *Laban* and his Company; for which he *ſlew* the *Cattel*, that is intended. Otherwiſe the Sacrifice would have been mentioned diſtinctly from the Feaſt. So are theſe things expreſſed, *Exod.*18.12. And ſo זבח is rendred by us to *kill* or *ſlay* abſolutely, 1 *Sam.* 28.24. *Deut.*12.15,16. 1 *King.* 19.21. 1 *Kings* 1.9. and ſo alſo ought it to be tranſlated *Numb.* 22.40. where it is *offered* in our Books. זבח the *Subſtantive* is alſo *mactatio*, *jugulatio*, *occiſio*: ſo *Iſa.* 34.6. *Zeph.* 1.7. which *James* expreſſeth by σφαγὴ, Chap.5.5. And זבחים are abſolutely no more then σφάγια; as from the Slaughters of the Sacrifice the Altar is called מזבח. Θύω alſo, and θυσία, do no otherwiſe ſignifie, but to Sacrifice, or Sacrifice by *mactation* or killing.

Sect.7. It is therefore evident, that there neither is nor can be any Sacrifice, properly ſo called, but what is made by *killing* or *ſlaying* of the thing ſacrificed. And the Offerings of inanimate things under the Law, as of Flower, or Wine, or the Fruits of the Earth, were improperly ſo called, in alluſion unto, or by vertue of their conjunction with them that were properly ſo. They might be עולות Offerings or *Aſcenſions*, but זבחים *Sacrifices* they were not. And the Act of Sacrificing doth principally conſiſt in the *mactation* or ſlaying of the Sacrifices, as ſhall afterwards be manifeſted. And whereas the Oblation as it is uſed to exprreſs the general nature of a Sacrifice, is commonly apprehended to conſiſt in the actings of the Sacrificer after the killing of the Sacrifice or *Victim*; it is ſo far otherwiſe, that it principally conſiſts in *bringing* of it to be Slain, and in the *Slaying* its ſelf; all that follows belonging unto the Religious manner of teſtifying Faith and Obedience thereby. This alſo diſcovers the proper and peculiar End of Sacrifices, firſtly and properly ſo called; eſpecially ſuch as might prefigure the Sacrifice of Chriſt, unto which our preſent Diſcourſe is confined. All ſuch Sacrifices muſt reſpect Sin, and an Attonement to be made for it. There never was,

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nor ever can be any other End of the Effuſion of Blood in the Service of God. This the Nature of the Action, *(quod in ejus caput ſit)* and the whole Series of Divine Inſtitutions in this matter do manifeſt. For to what End ſhould a Man take another Creature in his Power and Poſſeſſion, which alſo he might uſe to his advantage, and ſlaying it, offer it up unto God, if not to confeſs a Guilt of his own, or ſomewhat for which he deſerved to die, and to repreſent a Commutation of the Puniſhment due unto him, by the Subſtitution of another in his Room and Place according to the Will of God? And this caſteth all ſuch Sacrifices as might be any way Prefigurative of the Sacrifice of Chriſt, out of the *Verge* of Paradiſe, or State of Innocency. For as therein there ſhould have been no bloody *mactation* of our fellow Creatures, ſo a ſuppoſition of Sin therein implies an expreſs Contradiction.

Again, Sacrifices require *Faith* in the Offerer of them, *Heb.* 11. 4. *By Faith Abel offered a Sacrifice.* And Faith in the Subject, reſpects its proper Object, which is Divine Revelation. Men can believe no more with *Divine Faith* than is Revealed. And all our actings in Faith, muſt anſwer the Doctrines of Faith. Now not to inſiſt upon this particular, that Sacrifices were not Revealed before the Fall, (which that they were, cannot be proved) I ſay that there was no Doctrine in or belonging unto the Covenant of Creation, that ſhould directly or *analogically* require or intimate an acceptance of any ſuch Religious Worſhip as Sacrifices. This might be manifeſted by a Juſt Conſideration of the Principles of that Revelation which God made of himſelf unto Man under the Firſt Covenant, and what was neceſſary for him to know, that he might live unto God. But this I have done at large elſewhere; nor have I any thing of moment to adde unto former Diſcourſes to this purpoſe. And this alſo renders it impoſſible that there ſhould be any Sacrifices properly ſo called and prefigurative of the Sacrifice of Chriſt, in the State of Innocency. *Sect.* 8.

But theſe things are Oppoſed, and muſt be Vindicated. And this Oppoſition is made unto both the Poſitions laid down, the one concerning a *Prieſt*, the other concerning *Sacrifices*. For ſome have been and are of a mind, That *if Man had not ſinned, yet the Son of God ſhould have taken our Nature on him*, both for the Manifeſtation of the Glory of God, and the Cheriſhing of the Creation. And if ſo, he ſhould have been in ſome ſenſe the *Prieſt* of the World. *Sect.* 9.

And thoſe of this Perſwaſion are of two ſorts: Firſt ſuch as acknowledge a *Præexiſtence* of the Lord Chriſt in a Divine Nature. Theſe affirm that had not Sin entred into the World, he ſhould have been ſo made Fleſh, by the Uniting of our Nature unto Himſelf in his own Perſon, as now it is come to paſs. This ſome of the Ancient *Schoolmen* inclined unto: As *Alexander ab Alez. Albertus Magnus, Scotus, Rupertus.* As it is oppoſed by *Aquinas*, P. 3. Q. 3. *Bonaventure in Sentent. lib.* 3. *diſt.* 1. *Ar.* 2. *Q.* 1. and others. Immediately on the Reformation this Opinion was revived by *Oſiander*, who maintained that *Adam* was ſaid to be made in the Image of God, becauſe he was made in that Nature and Shape whereunto the Son of God was deſigned and deſtinated. And he alſo was herein oppoſed by *Calvin, Inſtitut. lib.* 2. *cap.* 12. *lib.* 3. *cap.* 11. by *Wigandus de Oſiandriſmo*, p. 23. and *Schuſſelkburgius, lib.* 6. Yet ſome are ſtill of this Judgment, or ſeem ſo to be.

The other ſort are the *Socinians*, who contend that God would have given ſuch an Head unto the Creation as they fancy Chriſt to be. For as they lay no great weight on the *Firſt Sin*, ſo they hope to eveince by this means, That the Lord Chriſt may diſcharge his Whole Office without making any Attonement for Sin by Sacrifice. And this with moſt of their other Opinions they have traduced from the antient *Pelagians*, as an Account is given in this particular by *Caſſianus de Incarnatione*, lib. 1. p. 1241. *Quo factum eſt* (ſaith he of the *Pelagians*) *ut in majorem quoque ac Monſtruoſiorem inſaniam prorumpentes, dicerent Dominum Noſtrum Jeſum Chriſtum, hunc in mundum, non ad præſtandum humano generi Redemptionem, ſed ad præbenda bonorum actuum exempla veniſſe; videlicet ut diſciplinam ejus ſequentes homines, dum per eandem virtutis viam incederent, ad eadem virtutum præmia pervenirent.* Thoſe who aſſert *Sacrifices* to have been neceſſary in the State of Innocency, are the *Romaniſts. Bellarmine, Gregory de Valentia*, with others, do expreſly contend for it. And theſe alſo have their peculiar Deſign, in this their peculiar Opinion. For they endeavour to eſtabliſh a General *Maxim*, That *Proper Sacrifices are indiſpenſibly neceſſary*

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unto all Religious Worship, thereby to make way for their *Mistatical Oblation.* I shall consider the Pretences of both Sorts, and so proceed with our Design.

Sect. 10. As to the First Opinion concerning the Incarnation of the Son of God without Respect unto Sin and Redemption, there are many Pretences given unto it, which shall be afterwards particularly considered. They say, That *the Manifestation of the Glory of God, required that he should effect this most perfect way of it, that so he might give a Compleat Expression of his Image and Likeness. His Love and Goodness also were so perfectly to be Represented in the Union of a Created Nature with his Own. And herein also God would satisfie Himself in the Contemplation of this Full Communication of Himself unto our Nature. Besides, it was necessary that there should be an Head appointed unto the Whole Creation, to conduct and guide it, Man especially, unto its utmost End.* And sundry other things they alledge, out of the Bible of their own Imaginations. It is granted, that even in that State all immediate Transactions with the Creatures should have been by the Son. For by Him, as the Power and Wisdom of God, were they made, *John* 1. 3. *Heb.*1.2. *Col.*1.10,17. He therefore should have immediately guided and conducted Man unto his Happiness, and that both by confirming him in his Obedience, and by giving him his Reward; an Express Document whereof we have in the Angels that sinned not. But for the Opinion of his being Incarnate without respect unto Redemption and a Recovery from Sin and Misery, the Whole of it is ἄγραφον, or *Unwritten*, and therefore Uncertain and Curious; yea παράγραφον, or Contrary to what is written, and therefore false; and ἄλογον, or destitute of any solid Spiritual Reason for the Confirmation of it.

Sect. 11. First it is *Unwritten*; No where revealed, no where mentioned in the Scripture; nor can an Instance be given of the Faith of any one of the Saints of God, either under the Old Testament or the New in this matter. The First Promise, and consequently First Revelation of the *Incarnation* of the Son of God was after the Entrance of Sin, and with respect unto the Recovery of the Sinner, unto the Glory of God. Hereby are all other Promises, Declarations and Revelations concerning it, as to their End, to be regulated. For that which is the First in any Kind, as to an End aimed at, is the Rule of all that follows in the same Kind. And therefore that which men ground themselves upon in this Opinion, is indeed neither Argument nor Testimony, but Conjectures and Curiosity. They frame to themselves a *Notional* State of things, which they suppose Beautiful and Comely, (as who are not enamoured on the Fruits of their own Imaginations) and then assert that it was meet and according unto Divine Wisdom, that God should so order things unto his own Glory, as they have fancied. Thus they suppose that without respect unto Sin or Grace, God would take unto Himself the Glory of Uniting our Nature unto Him: Why so? Because that they find how greatly and gloriously he is Exalted in his so doing. But is this so absolutely from the thing it self, or is it with respect unto the Causes, Ends, Effects and Circumstances of it, as they are stated since the Entrance of Sin, and revealed in the Scripture? Setting aside the consideration of Sin, Grace and Redemption. with what attends them, and a Man may say in a better compliance with the Harmony and Testimony of Scripture, that the Assumption of Humane Nature into Union with the Divine, in the Person of the Son of God, is no way suited unto the Exaltation of Divine Glory, but rather to beget false Notions and Apprehensions in Men of the Nature of the Godhead, and to disturb them in their Worship thereof. For the Assumption of Humane Nature absolutely, is expressed as a great Condescension, as it was indeed, *Phil.*2.7,8,9. and that which served for a season to *obscure* the Glory of the Deity in him that assumed it, *John* 17. 3. But the Glory of it lies in that which caused it, and that which ensued thereon. For in them lay the highest Effects and Manifestations of Divine Love, Goodness, Wisdom, Power, and Holiness, *Rom.*3.24,25,26. And this is plainly revealed in the Gospel, if any thing be so. I fear therefore that this Curious Speculation that is thus destitute of any Scriptural Testimony, is but a pretence of being *wise above what is written*, and a prying into things which men have not seen, nor are they revealed unto them.

Sect. 12. Secondly, This Opinion is *Contradictory* to the Scripture, and that in places innumerable. Nothing is more fully and perspicuously revealed in the Scripture, then

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are the Causes and Ends of the Incarnation of Christ. For whereas it is the Great Theatre of the Glory of God, the Foundation of all that Obedience which we yield unto Him, and of all our Expectation of Blessedness with Him, and being a thing in it self Deep and Mysterious, it was necessary that it should be so revealed, and declared. It were endless to call over all the Testimonies which might be produced to this purpose; some few onely shall be instanced in. First therefore on the part of the Father, the sending of the Son to be Incarnate, is constantly ascribed unto his *Love to Mankind*, that they might be *saved from Sin and Misery*, with a Supposition of the Ultimate End, or his own Glory thereby. *John* 3. 16. *God so loved the World that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* Rom. 3. 25. *Whom God hath set forth to be a propitiation.* Chap. 5. 8. *God commendeth his love unto us, in that while we were yet sinners Christ died for us.* Chap. 8. 3. *For what the Law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh.* 1 John 4. 8. Gal. 4. 5, 6. Secondly, On the part of the *Son* himself, the same Causes, the same Ends of his taking Flesh are constantly assigned. *Luke* 19. 10. *The Son of man came to seek and save that which was lost.* 1 Tim. 1. 15. *This is a faithful saying, and worthy of all acceptation, That Jesus Christ came into the World to save Sinners.* Heb. 2. 14. *Forasmuch then as the Children are Partakers of Flesh and Blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the Devil.* Gal. 20. John 18. 38. *To this end was I born, and for this cause came I into the World, that I should bear witness unto the Truth*; namely, of the Promises of God made unto the Fathers concerning his Coming: *Rom.* 15. 8. See *Phil.* 2. 6, 7, 8, 9, 10. And all this is said in pursuit and Explication of the *First Promise* concerning him, the sum whereof was, That he should be manifested in the Flesh to destroy the Works of the Devil, as it is expounded 1 *John* 3. 8. This the whole Scripture Constantly and Uniformly giveth Testimony unto; this is the Design and Scope of it, the main of what it intends to instruct us in, the contrary whereunto, like the fancying of other Worlds, or *Living Wights* in the Moon or Stars, dissolves the whole Harmony of it, and frustrates its principal Design, and therefore is more carefully to be avoided, then what riseth up in Contradiction unto some few Testimonies of it. I say that to ascribe unto God a Will or Purpose of sending his Son to be Incarnate, without respect unto the Redemption and Salvation of Sinners, is to contradict and enervate the whole Design of the Revelation of God in the Scripture, as also it riseth up in direct Opposition unto Particular Testimonies without number. *Origen* observed this, *Homil.* 24. in Numer. *Si non fuisset peccatum, non necesse fuerat Filium Dei Agnum fieri; sed mansisset hoc quod in principio erat, Deus verbum. Verum quoniam introiit peccatum in hunc mundum, peccati autem necessitas propitiationem requirit, propitiatio vero non fit nisi per Hostiam, necessarium fuit provideri hostiam pro peccato.* *If sin had not been, there would have been no necessity that the Son of God should be made a Lamb; But he had remained what he was in the Beginning, God the Word. But seeing that Sin entred into the World, and stood in need of a Propitiation, which could not be but by a Sacrifice, it was necessary that a Sacrifice for Sin should be provided.* So *Austin*, *Serm.* 8. de *verbis Apostoli*, Tom. 10. *Quare venit in mundum; peccatores salvos facere. Alia causa non fuit quare veniret in mundum.*

Thirdly, This Opinion is destitute of Spiritual Reason, yea is contrary unto it. The Design of God to glorifie himself in the Creation, and the Law or Covenant of it, and his Design of the same End in a way of Grace, are Distinct. Yea they are so distinct, as with reference unto the same Persons and Times, to be inconsistent. This our Apostle manifests in the Instance of Justification and Salvation by *Works* and *Grace*. *If it be by Grace, then it is no more of Works; otherwise Grace is no more Grace: But if it be of Works, then it is no more Grace; otherwise Works is no more Works*, Rom. 11. 6. It is impossible that the same man should be Justified by Works and Grace too. Wherefore God in infinite Wisdom brought the first Design, and all the Effects of it, into a Subordination unto the later, and so he decreed to do from Eternity. There being by the Entrance of Sin an Abberration in the whole Creation from that proper End whereunto it was suited at first, it pleased God to reduce the Whole into a Subserviency unto the Design of his Wisdom and Holiness in a way of Grace. For his Purpose was, to *Sect.* 13.

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reconcile and gather all things into a *New Head* in his Son Jesus Christ, *Ephes.*1. 10. *Heb.*1.3. Chap.2.7,8. Now according to this Opinion the *Incarnation* of the Son of God belonged Originally unto the Law of Creation, and the Design of the Glory of God therein. And if this were so, it must with the whole old Creation and all that belonged thereunto, be brought into a Subordination and Subserviency unto the Succedaneous Design of the Wisdom of God, to glorifie Himself in a way of Grace. But this is not so, seeing it self is the Fundamental and Principal Part of that Design. Known indeed unto God are all his Works from the Beginning. Therefore this great Projection of the *Incarnation* of his Son, lying in the Counsel of his Will from Eternity, he did in Wisdom Infinite and Holy, order all the Concernments of the Creation so as they might be disposed into an Orderly Subjection unto his Son Incarnate. So that although I deny that any thing was then Instituted as a *Type* to Represent him, because his Coming into the World in our Flesh belonged not unto that Estate: Yet I grant things to have been so Ordered as that in the Retrival of all into a New Frame by Jesus Christ, there were many things in the Works of God in the Old Creation, that were *Natural Types*, or things meet to represent much of this unto us. So Christ himself is called the *Second Adam*, and compared to the *Tree of Life*, whereof we have discoursed in our Exposition on the First Chapter.

*Sect.*14. Let us therefore now consider the Arguments or Reasons in particular which they plead who maintain this Assertion. The Principal of them were invented and made use of by some of the Ancient *Schoolmen*; as others have since given some Improvement unto their Conceptions, and added some of their own. Those of the first sort are Collected by *Thomas*, 3ª *P. Q.*1. *A.*3. as traduced from the *Pelagians*. I shall examine them as by him proposed, omitting his Answers which I judge insufficient in many Instances.

His First Argument, the substance whereof I have lately heard pleaded with some vehemency, is as follows: *It belonged unto Omnipotent Power and Infinite Wisdom to make all his Works Perfect, and to manifest Himself by an Infinite Effect. But no meer Creature can be said to be such Infinite Effect, because its Essence is Finite and Limited; But in the Work of the Incarnation of the Son of God alone, an Infinite Effect of Divine Power seems to be manifested, as whereby things Infinitely Distant are Conjoyned, God being made Man. And herein the Universality of Things seems to receive its Perfection, inasmuch as the Last Creature or Man, is immediately Conjoyned unto the First Principle or God.*

Answer. This Argument hath little more in it then Curiosity and Sophistry. For,

(1.) That God made all his Works *Good*, that is Perfect in their kind, before the Incarnation, we have his own Testimony. He saw and pronounced of the Whole, That it was טוב מאד *valde Bonum*, every way Good and Compleat. It was so in its Self, without the Addition of that Work which is fancied necessary unto its Perfection.

(2.) It is meerly supposed that it was necessary that Divine Omnipotency should be Expressed unto the utmost of its Perfection. It was enough that it was Manifested and Declared in the Creation of All things out of Nothing.

(3.) It is not possible that any Effect *in its Self Infinite*, should be produced by the Power of God. For then would there be Two Infinites, the Producing and the Produced; and consequently two Gods; the Making God, and the Made: For that which is in it Self absolutely Infinite is God. And what is Produced is not Infinite. Wherefore the Work of the Incarnation was not of it self an *Infinite Effect*, although it were an Effect of Infinite Power, Wisdom and Goodness. And so also was the Work of the First Creation. And although they are all in themselves Finite and Limited, yet are they the Effects of, and do abundantly declare the Infinite Power and Wisdom whence they were educed, *Rom.*1.21,22.

(4.) The Perfection of the *Universe*, or Universality of Beings, is to be regulated by their State, Condition, and End. And this they had in their First Creation, without any respect unto the Incarnation of the Son of God. For the Perfection of all things consisted in their Relation unto God, according to the Law and Order of their Creation, and their Mutual Regard unto one another, with respect unto the utmost End of the Manifestation of his Glory. And also their Perfection consisted

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in their Subserviency unto the bringing of that Creature to the Enjoyment of God in Blessedness for ever which was capable of it; and herein consisted the Conjunction of the Last Creature unto the First Principle, when by the Documents and Helps of them that were made before, he was brought unto the Enjoyment of God. For,

(4.) That the Conjunction of the *Last Creature* unto the *First Principle* by way of *Personal Union*, was necessary unto the Good of the Universe, is a Fancy that every one may Embrace, and every one Reject at pleasure. But it may be justly conceived that it was more suitable unto Order, that the Conjunction mentioned should have been between God and the First Creature, namely the *Angels*; and Reasons would have been pleaded for that Order, had it so come to pass. But the Son of God took not on him their Natures, because he designed not to deliver them from Sin: *Heb.* 2. 16, 17.

Secondly, It is further pleaded, *That Humane Nature is not become more Capacious of Grace by Sin than it was before. But now after the Entrance of Sin, it is capable of the Grace of Union, which is the greatest Grace. Wherefore if Man had not sinned, Humane Nature had been capable of this Grace. Neither would God have with-held any Good from Humane Nature whereof it was Capable: Therefore if Man had not sinned God had been Incarnate.* Sect. 15.

Answ. (1.) Place Angelical Nature in the Argument, as to that part of it which pleads that it must have all the Grace which it is capable of, instead of Humane Nature, and the Event will show what force there is in this Ratiocination. For Angelical Nature was capable of the Grace of Union, and God would not with-hold any thing from it whereof it was Capable. But why then is it otherwise come to pass?

(2.) It must be granted (though indeed this Argument is not much concerned therein one way or other) that Humane Nature is both Capable of *more Grace*, and Actually made Partaker of more, after the Fall, then it was Capable of, or did receive before. For it is Capable of Mercy, Pardon, Reconciliation with God, Sanctification by the Holy Ghost, all which are Graces, or Gracious Effects of the Love and Goodness of God; and these things in the State of Innocency Man was not Capable of. Besides, there is no Difference in this matter; for the individual Nature actually assumed into Union, was, and was considered as *pure* in its first Original and Creation.

(3.) The Ground of this Reason lies in a pretence that whatever any Creature was Capable of, not in, by, or from it self, but by the Power of God, that God was obliged to do in it and for it. And this is plainly to say that God did not Communicate his Goodness, and of his Power unto the Creatures according to the Counsel of his Will, but producing them by the Unavoidable Destiny of some Eternal State, he acted naturally and necessarily, *ad ultimum virium*, in their Production. But this is contrary to the Nature and Being of God, with all the Properties thereof. Wherefore the Creation is Capable in every State of what God pleaseth, and no more. Its Capacity is to be Regulated by the Will of God. And no more belonged unto its Capacity in the State of Nature, than God had assigned unto it by the Law of Creation.

(4.) It is a presumptuous Imagination to talk of the Grace of Union being due unto our Nature in any Condition. Why is it not so unto the Nature of Angels? Or did our Nature Originally excel theirs? Besides, the Scripture every where expressly assigns it as an Effect of Free Love, Grace and Bounty, *John* 3.16. 1 *John* 4. 9,10.

(5.) That there should be an advance made, both of the Glory of God, and the Good of the Creature it Self, by the Entrance of Sin, is an Effect of Infinite Wisdom and Grace. Nor did God permit the Entrance of Sin, but with a Design to bring about a Glory greater and more Excellent then the Antecedent Order of things was capable of. The State of Grace Exceeded the State of Nature. In brief, God permitted that Greatest Evil, the Fall of Man, to make way for the Introduction of the Greatest Good in our Restauration by the Incarnation and Mediation of his Son.

Thirdly, It is also pleaded, That *the Mystery of the Incarnation was revealed unto* Adam *in the State of Innocency. For upon the bringing of* Eve *unto him, he said,* This is now Bone of my Bone, and Flesh of my Flesh. But this, *saith the Apostle*, is a Sect. 16.

great Mystery; *but he speaks it* concerning Christ and the Church, *Ephes.*5.32. *But Man could not foresee nor foreknow his own Fall, no more than the Angels could theirs. It follows therefore that he considered the Incarnation as it should have been, had the State of Innocency continued.*

Answ. (1.) As it seems to be supposed in this Argument that there was indeed a Revelation made unto *Adam*, Gen.2.23. of the Incarnation of Christ, so that nothing remains to be proved, but that he did not foreknow his Fall; whence it would ensue that the pretended Revelation belonged unto the State of Innocency. But indeed there is no intimation of any such Revelation. For,

(2.) I have manifested elsewhere, how God in his Infinite Wisdom ordered the things of the First Creation, so as they might be laid in a Subserviency in a way of Representation unto the New Creation, or the Renovation of all things by Jesus Christ. That is, he so made them as that they might be Natural Types of what he would do afterwards. This doth not prove that they were designed to make any Revelation of Christ or his Grace, or prefigure them; but onely were meet to be brought into an useful *Subordination* unto them, so that from them instructive *Allusions* might be taken. Thus was it in the first Marriage in the Law of Creation; It had no other Nature, Use, nor End, but to be the Bond of Individual Society of two Persons Male and Female, for the Procreation and Education of Children, with all mutual Assistances unto Humane Life and Conversation. And the making of Woman out of the Man, *Bone of his Bone, and Flesh of his Flesh*, was intended onely for the laying that Society whose Intimacy was to be Unparalelled, in a singular Foundation. But both these things were so ordered in the Wisdom of God, as that they might represent *Another Union* in a State that God would bring in afterwards, namely of Christ and his Church. What *Adam* spake concerning the Natural Condition and Relation of him and *Eve*, that our Apostle speaks concerning the Spiritual and Supernatural Condition and Relation of Christ and the Church, because of some Resemblance between them. *Aquinas* himself determines this whole matter, with an Assertion which would have been to his own Advantage to have attended unto upon other occasions. Saith he, *Ea quæ ex Sola Dei voluntate proveniunt supra omne debitum creaturæ, nobis innotescere non possunt, nisi quatenus in sacra Scriptura traduntur, per quam divina voluntas innotescit. Unde cum in sacra Scriptura ubique Incarnationis Ratio ex peccato primi hominis assignetur, convenientius dicitur Incarnationis opus ordinatum esse a Deo in commodum contra peccatum, quod peccato non existente incarnatio non fuisset.*

Sect. 17. There is yet another Argument mentioned by *Aquinas*, and much improved by the Modern *Scotists*, insisted on also by some Divines of our own, which deserves somewhat a fuller Consideration. And this is taken from the *Predestination of the Man Christ Jesus*. This the *Schoolmen* consider on that of our Apostle, *Rom.* 1. 4. concerning Jesus Christ, ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει; which the Vulgar renders *qui Predestinatus est Filius Dei in virtute: Predestinate the Son of God with power*, as our *Rhemists*. But ὁρισθέντος there, is no more then ἀποδεδειγμένου, *manifested, declared*, well rendred by ours. Nor can Expositors fix any tolerable sense to their *Predestinate* in this Place. But the thing it self is true. The Lord Christ was predestinate or pre-ordained before the World was. We were redeemed with the precious Blood of Christ, προεγνωσμένου πρὸ καταβολῆς κόσμου, 1 Pet. 1. 20. *Fore-ordained, predestinated before the Foundation of the World.* Now it is pleaded that this Predestination of Christ unto the Grace of Union and Glory, was the first of Gods Purposes and Decrees, in order of Nature, and Antecedent unto the Predestination of the Elect, at least as it should comprize in it a Purpose of Deliverance from the Fall. For God first designed to glorifie Himself in the Assumption of Humane Nature, before he decreed to save the Elect by that Nature so assumed. For we are said to be *Chosen in Him*, that is, as our Head, *Ephes.*1.4. whence it necessarily ensues that He was Chosen before Us; and so without respect unto Us. So in all things was He to have the Preheminence, *Col.*1.19. And thence it is that we are *predestinated to be conformed to his Image*, Rom.viii.29. This Pre-ordination therefore of the Lord Christ, which was unto *Grace* and *Glory*, was Antecedent unto the permission of the Fall of Man, so that he should have been Incarnate, had that never fallen out.

These

Theſe things are by Some at large Deduced and Explained; but this is the ſum of what is pleaded in the purſuit of this Argument, which ſhall be as briefly examined as the Nature of the Matter it ſelf will permit.

1. The Order of the Divine Eternal Decrees, as to their *Priority* one unto another, in Order of Nature and Reaſon, ſo as not the Decrees themſelves, which are all abſolutely Free and *Irreſpective*, but the things decreed ſhould be one for another, hath been at large Diſcourſed of and Diſcuſſed by many. And there are yet not a few who ſuppoſe thoſe very Diſcourſes on all hands to have more of Nicety and Curious Subtilty, then of Solid Truth unto Edification. And becauſe this is a matter wherein the Scripture is utterly ſilent, though One Opinion may be more agreeable to Sound Reaſon than Another, yet none is built upon ſuch Certain Foundations as to become a Matter of Faith, or the Principle of any thing that is ſo. That which Explains this *Order* moſt Conveniently, and Suitably unto Divine Wiſdom, Will and Soveraignty, which beſt Anſwers the Common Apprehenſions of Rational Natures, and the Rules of their Actings, is to be preferred before any Opinion that includes what is Oppoſite unto or Alien from any of theſe things which that Order hath reſpect unto. From any ſuch Order in the Decrees of God, no Advantage can be drawn unto the Opinion under Conſideration, But if Men may be allowed to ſuppoſe what they will, they may eaſily infer thereon what they pleaſe. Let us therefore take a View of the ſeveral *Series* of Divine Decrees, which have been confirmed with a conſiderable Suffrage of Learned Men, ſetting aſide Particular Conjectures which never received Entertainment beyond the Minds of their Authors. And theſe may be reduced unto Three. All agree that the *Glory of God* is the Utmoſt and Supreme End that He intendeth in all His Decrees. Although they are Free Acts of His Will and Wiſdom, yet on the ſuppoſition of them, it is abſolutely neceſſary from the Perfection of His Being, that He Himſelf or His Glory, be their Utmoſt End. His abſolute All-ſufficiency will not allow that He can in them have any other End. Accordingly in purſuit of them *He makes all for Himſelf*, Prov. xvi.4. And they ſerve to declare and make known the Perfection of His Nature, *Pſal.* xix. 1. *Rom.* i. 19,20. And it is His Glory in the way of Juſtice and Mercy, which He Ultimately intends in His Decrees concerning the Salvation of Man by Jeſus Chriſt. Whereas many things are ordered by Him in a Subſerviency hereunto, the Decrees of God concerning them are conceived by ſome in that Order which Anſwers the Order of this *Accompliſhment*. As, firſt they ſay God decreed to make the World, and Man therein Upright in his Image. Secondly, To permit the *Fall*, and the Conſequents thereof, Man being to that End left unto the Liberty of his Will. Thirdly, He deſigned to ſend His Son to be Incarnate for the Work of their Redemption. Fourthly, He decreed to give Eternal Life unto as many as ſhould believe on Him and obey Him. And laſtly, Determined to beſtow *Effectual Grace* on ſome Perſons in particular, to work Faith and Obedience in them infallibly, and thereby to bring them unto Glory, unto the praiſe of His Grace and Mercy. According unto this Order of Gods Decrees it is plain that in the Order of Nature the Predeſtination of Chriſt is *Antecedent* unto the Election of other Particular or Individual Perſons; but withal that it is a Conſequential unto the Decree concerning the *Permiſſion of the Fall of Adam*; and accordingly his Incarnation doth ſuppoſe it; which is inconſiſtent with the Opinion under Examination.

Others take a contrary Courſe, and by a Miſ-application of a Common Rule, That *what is firſt in Intention muſt be laſt in Execution*; they ſuppoſe the Order of Gods Decrees being his Intentions or Purpoſes, to be beſt conceived in a direct Retrogradation unto the Order of their Execution. Suppoſing therefore the Decree of Glorifying Himſelf in the way before mentioned; They judge Gods firſt Decree in Order of Nature, to be for the Eternal Salvation and Glory of ſome certain Perſons, who are actually at laſt brought thereunto. For this being the laſt thing executed, muſt be firſt intended. Secondly, in Subſerviency hereunto, He purpoſeth to give them Grace, and Faith, and Obedience thereby, as the Way to bring them unto the Poſſeſſion of Glory. Thirdly, Unto thoſe Purpoſes of God, they make the Decrees concerning the Creation, and Permiſſion of the Fall of Man, with the Incarnation and Mediation of Chriſt to be ſubſervient, ſome in one Method, ſome in Another. But that all their Conceptions muſt have an Inconſiſtency with the

Predestination of Christ unto his Incarnation, Antecedent unto a respect unto Sin and Grace, is plain and evident.

But whereas both these Ways are exposed unto insuperable Objections and Difficulties, some have fixed on another Method for the right Conception of the Order of Gods Eternal Decrees in these things, which hath a Consistency in it self, and may be fairly brought off from all Opposition, which is the utmost that with Sobriety can be aimed at in these things; namely, That nothing be ascribed unto God in the least unsuited unto the Infinite Perfections of His Nature, nor any thing proposed unto the Minds of Men inconsistent with the General Principles and Rules of Reason. And those lay down the General Rule before mentioned; namely, That *what is first in Intention is last in Execution.* But secondly, They say withal, That this Rule concerns onely such things as in their own Nature and in the Will of Him that Designs them have the Relation of End and Means unto one Another: For it hath no place among such things, as are not capable of that Relation. And moreover it is required that this End be Ultimate and Supreme, and not Subordinate, which hath also the Nature of the Means. The meaning of it therefore is no more, ~~but~~ but that in all Rational Purposes there are two things considered: First the *End* aimed at, and then the *Means* of its Effecting or Accomplishment; and that in Order of Nature, the End, which is the last thing Effected, is the first Designed, and then the Means for it; which things are true, and obvious unto the Understanding of all men. According unto this Rule, they ascribe unto God but *Two Decrees* that have any Order of Priority between them. The first is concerning his End, which is first Intended, and last Executed. The other concerning all those Means which being in the second place Intended for the Production of the End, are first Accomplished and Wrought. The first of those which is the Supreme End of all the Dispensation of God towards the things that outwardly are of Him, is His *own Glory*, or the Declaration of Himself in a way of Justice and Mercy, mixed with Infinite Wisdom and Goodness, as He is the First Being, Soveraign Lord and Ruler over all. The second Decree of things subordinate and subservient hereunto, consisteth in an Intention concerning all *intermediate* Acts of Divine Wisdom, Power and Goodness, which tend unto the Production of this Ultimate End. Such are the Creation, the Permission of the Fall, the Pre-ordination of Christ, and others in Him unto Grace and Glory, by the Way and Means thereunto appointed. Now although these things are evidently subordinate and subservient unto one another, and although there may be apprehended singular Decrees concerning them, yet because none of them do lie in the Order of the Means and Ultimate End, there is no *Priority* of one Decree before another to be allowed therein; onely a Decree is supposed of disposing them in their Execution; or of the things Executed into that Order both in Nature and Time, as may constitute them all one suitable Means of attaining the Supreme End intended. Now it is Evident that according unto this Order, there cannot be a *Priority* in the Pre-ordination of Christ, unto the Decree of the Permission of the Fall and Entrance of Sin.

It is true indeed, Christ was *pre-ordained*, or the Son of God was so, to be Incarnate before the Foundation of the World, 1 *Pet.*i.20. But how? Even *as He was manifested in the last times*; As He was pre-ordained to be Incarnate, so He was to be so of the Blessed Virgin; and this neither was nor could be, but with respect unto the Redemption of Mankind; for He *took Flesh of her*, in Answer to the First Promise concerning the Seed of the Woman, which respected our Recovery from Sin. As he was Born or Made of Her, He was the *Lamb of God* that was to take away the Sin of the World. Besides, He was not ordained unto the Grace of Union, before and without the Consideration of Glory and Exaltation. But this included a Supposition of His Suffering for Sin: for He was *first to suffer, and then to enter into His Glory*, Luke xxiv.26. Accordingly He ordered his own Prayer, *John* xvii.4, 5. *I have glorified Thee on the Earth, I have finished the Work which thou gavest Me to do, and now O Father, glorifie Me with thine own Self.* To fancy a Pre-ordination of the Son of God unto Incarnation, not of the Blessed Virgin after the Entrance of Sin, not as the Lamb of God, not as one to be Exalted after Suffering, is that which neither Scripture nor Reason will admit of. It is said indeed that we are *predestinate to be conformed to the Image of Christ*, Rom.viii.29. Which seems to imply an Antecedency in His Predestination unto Ours. But the *Image of Christ* there intended, includes his Suffering, Holi-

ness,

ness, and Exaltation into Glory on His Obedience, all which have respect unto Sin and Redemption. And moreover the Predestination here intended, is subordinate unto our Election unto Glory, being our Designation unto the assured and infallible Means thereof, *Ephes.* i. 4, 5. It is true it was the Design of God, that He in all things should have the Preheminence, *Col.* i. 18. Which as it denotes Excellency, Worth, Use, Dignity, Supremacy, Nearness unto God for the Receiving, and unto us for the Communicating of all Good; so no respect therein is had unto such a Pre-ordination as should imply his Incarnation without an Intention of glorifying God in the Redemption of Sinners thereby; which alone we have undertaken to disprove.

The Arguments of *Osiander* in this Case have been discussed by others. *Calvin Institut. Lib.* 2. *Cap.* 12. *Sect.* 4. *&c.* *Wigandus de Osiandrismo*, p. 23. *Tarnovius, in cap.* 3. *in Evangel. S. Johan.* I shall onely touch so far upon them as is necessary unto our present Design, and that in such Instances wherein they have no coincidence with what hath been already discussed. And some few things may be premised, which will take away the Suppositions on which all his *Reasonings* were founded. As, *Sect.* 18.

(1.) The Son was the Essential and Eternal Image of the Father, Antecedent unto all Consideration of His Incarnation. He is in His Divine Person the *Image of the Invisible God*, Col. i. 15. *The Brightness of His Glory, and the Express Image of His Person*, Heb. i. 3. For having His Essence and Subsistence from the Father by Eternal Generation, or the Communication of the whole Divine Nature and all its Infinite Perfections, He is the Perfect and Essential Representation of Him.

(2.) The Order of Operation in the *Blessed Trinity* as unto outward Works, answereth unto and followeth the Order of their Subsistence. Hence the Son is considered as the next and immediate Operator of them. Thus as He is said to have made all things, *John* i. 3. *Col.* i. 16. So the Father is said to make all things by Him, *Ephes.* iii. 9. not as an Interiour, Subordinate, Instrumental Cause; but as acting His Wisdom and Power in Him, to whom they were Communicated by Eternal Generation. Hence the Immediate Relation of all things so made, is unto Him, and by and in His Person is God even the Father, Immediately Represented unto them, as He is His Image, and as the Brightness of His Glory shines forth in Him. Hereon follows His *Rejoycing in the Creation, and His Delights in the Sons of Men*, Prov. viii. 30, 31, because of their immediate Relation unto Him.

(3.) Therefore should He have been the Immediate Head and Ruler of Angels and Men, had they all persisted in their Original Integrity and Innocency, *Col.* i. 16. For the Representation of God unto them, as the Cause and End of their Being, the Object and End of their Worship and Service, should have been in and by His Person as the Image of the Father: as by and through Him they should have received all the Communications of God unto them. He should have been their Immediate Head, Lord and King, or the Divine Nature in his Person. For this the Order of Subsistence in the Blessed Trinity, and the Order of Operation thereon depending did require.

These things being premised, it will not be difficult to remove out of our way the Reasons of *Osiander* for the Incarnation of Christ, without a Supposition of Sin and Grace, which we would not engage in, after they have been so long ago put into Oblivion, but that they are by some Revived, and the Consideration of them will give occasion unto the Clearing of some Truths not of small Importance.

First, His Principal Plea was taken from *the Image of God wherein Man was created. For this*, he saith, *was that Humane Nature consisting of Soul and Body, in the outward Shape, Lineaments and Proportion which it hath in our Persons, which the Son of God was to take upon Him; God having ordained that His Son should take Humane Nature, he created* Adam *in a Conformity unto the Idea or Image thereof.* Sect. 19

Answ. This doubtless is a better Course for the Unfolding of our Creation in the *Image of God*, then that of the Old *Anthropomorphites*, who in the Exposition of this Expression, made God in the Image of Man. But yet is it not therefore according unto the Truth. The Image of God in Man was in general those Excellencies of his Nature wherein he excelled all other Creatures here below. In especial it was that *Uprightness* and *Rectitude* of his Soul and all its Faculties, as one Common Prin-

ciple

ciple of Moral Operations, whereby he was enabled to live unto God as his Chiefeſt Good and utmoſt End, *Eccleſ.*vii.29. This by our Apoſtle is termed *Righteouſneſs and true Holineſs*, where he treats of the Renovation of it in us by Jeſus Chriſt. *Epheſ.* iv. 24. Whereunto he adds that which is the Principle of them both in the Renovation of our Minds, *Col.*iii.10. Nor doth this Image of God conſiſt as ſome fancy in *Moral Duties*, in Diſtinction from and Oppoſition unto any other Effect of the Grace of Chriſt in the Hearts of Men, which acts it ſelf in any Duty according to the Will of God. To Pray, to Hear the Word, to Celebrate Religious Worſhip, they ſay is no part of the Image of God, becauſe God doth none of thoſe things, and an Image muſt always correſpond unto the thing it repreſents. But our Likeneſs unto God doth not conſiſt in doing what God doth; neither is His *Image* in us in any thing more expreſs, then in our Univerſal Dependance on Him, and Reſignation of our Selves unto Him, which is a thing the Divine Nature is incapable of. And when we are commanded to *be Holy as He is Holy*, it is not a *Specificative* Similitude, but *Analogical* onely that is intended. Wherefore as the Image of God conſiſts in no outward Actions of any kind whatever, ſo the Internal Grace that is acted in *Prayer*, *Hearing*, and other Acts of Sacred Worſhip according to the Will of God, doth no leſs belong unto the Image of God, then any other Grace, or Duty, or Virtue whatever. In like manner *Faith* doth ſo alſo; and that not onely as it is an Intellectual Perfection, but with reſpect unto all its Operations and Effects, as the Lord Chriſt Himſelf and the Promiſe of the Goſpel are in their ſeveral Conſiderations the Objects of it. For as in our Firſt Creation the Image of God conſiſted in the Concreated Rectitude of our Natures, whereby we are diſpoſed and inabled to live unto God according to the Law of our Creation, wherein there was a great Repreſentation of His Righteouſneſs, or Univerſal abſolute *Rectitude* of His Nature by whom we were made; ſo whatever is comunicated unto us by the *Grace of Jeſus Chriſt*, whereby our Nature is repaired, diſpoſed and enabled to live unto God, with all Acts and Duties ſuitable thereunto, according to the preſent Law of our Obedience, belongs to the *Reſtauration* of the Image of God in us; but yet with ſpecial reſpect unto that ſpiritual Light, Underſtanding or Knowledge, which is the Directive Principle of the Whole; for the *New Man is Renewed in Knowledge after the Image of Him that created him*, Col. iii. 10. This therefore being the Image of God, it is evident that in the Creation of Man therein, there was no reſpect unto the *Humane Nature* of Chriſt, which as the Son of God He afterwards Aſſumed. Onely it is granted that we are both Formed and Reformed immediately in His Image. For as He was and is in His Divine Perſon, the *Expreſs* Image of the Father, the Divine Qualifications wherein the Image of God Originally conſiſted in us, were immediately wrought in us by Him, as thoſe wherein He would Repreſent His own Perfection. And in the Reſtauration of this Image unto us, as God Implanted in Him *Incarnate* all Fulneſs of that Grace wherein it doth conſiſt, who therein abſolutely Repreſents the *Inviſible God* unto us; ſo we are transformed immediately into *His* Likeneſs and Image, and unto *That* of God by Him, 2 *Cor.* iii. 18.

*Sect.*20. It is further pleaded, *That if the Son of God ſhould not have been Incarnate, if* Adam *had not ſinned, then* Adam *was not made in the Image of Chriſt, but Chriſt was made in the Image of* Adam.

Anſw. How *Adam* was made in the Image of the Son of God, hath been declared; namely, as in the Principles of his Nature, and their Rectitude with Reſpect unto the Condition wherein, and the End for which he was made, in which there was a Repreſentation of His Righteouſneſs and Holineſs. And in ſome ſenſe Chriſt may be ſaid to be made in the Image of *Adam*, in as much as He was *made Fleſh*, or Partaker of the ſame Nature with him. *For becauſe the Children were Partakers of Fleſh and Blood, He alſo Himſelf took part of the ſame*, Heb. ii. 14. He *took upon Him the form of a Servant, and was made in the Likeneſs of Men*, Phil. ii. 7. And this He was of God deſigned unto, even to take on Him that Nature wherein *Adam* was created, and wherein he ſinned. He was to be *made like unto us in all things, ſin onely excepted*, Heb. iv. 15. Whence in His Genealogy after the Fleſh He is reduced by *Luke* unto the Firſt *Adam*, Chap. iii. 38. As He is called not the *Firſt*, or the Exemplar of the Creation of Men, but the *Second Adam*, 1 Cor. xv. 47. being to recover and reſtore what

was

was lost by the First. Wherefore in respect of the Substance and Essence of Humane Nature, Christ was made in the *Image* of *Adam*; but in respect of the Endowments and holy Perfections of that Nature, He was made in the Image of God.

Sect. 21. Moreover it is objected, *That the Incarnation of Christ was a thing decreed for its self, and as to its futurition depended onely on the immutable Counsel of God. But this supposition, that it had respect unto the Fall of Man and his Recovery, makes it to depend on an External Accident, and which as to the nature of the thing it self might not have been.*

Answ. The Resolution hereof depends much on what hath been before discoursed concerning the *Order of the Divine Decrees*, which need not to be here repeated. Onely we may remember that the foresight of the Fall, and the Decree of the Permission of it, cannot with any reason be supposed to be consequential to the Decree concerning the Incarnation of the Son of God. For the Reparation of Man is every where in the Scripture declared to be the End of Christs taking Flesh. For in the *fulness of time God sent forth His Son made of a Woman, made under the Law, that He might redeem them who were under the Law*, Gal.iv.4. Neither can his Incarnation be properly said either to be *for it self* on the one side, or *by Accident* on the other: For it was Decreed and Fore-ordained for the Glory of God. And the way whereby God intended to glorifie Himself therein, was in our Redemption, which in His Infinite Love to Mankind was the moving cause thereof, *John* iii. 16. Of the same importance is it, That *if the Son of God had not been Incarnate, neither Angels nor Men could have had their proper Head and King.* For as we have premised, the Son of God should have been the Immediate Head of the Whole Creation, ruling every thing in its subordination unto God, suitably unto its own Nature, State and Condition. For as He was the *Image* of the Invisible God, so He was *the First-born of every Creature*, Col. i. 16. That is, the Lord, Ruler, and Inheritor of them; as we have at large elsewhere declared.

Sect. 22. It is pleaded in the last place, *That had men continued in their Integrity, there should have been a season when they were to be Changed and Translated into Heaven. Now this being to be done by the Son of God, it was necessary that He should be Incarnate for that purpose.* And so far is this Consideration urged by *Osiander*. But this is carried on by the *Socinians*, and improved on another supposition of their own. *Vid. Smal. Refut. Thes. Franzii Disput.* 12. *p.*429.

Man, they tell us, was created absolutely *Mortal*, and should have *actually died*, although he had never sinned. That he might be raised again from the Dead, God would have sent a *Messias*, or one that should have been the Means, Example, and Instrumental Cause of our Resurrection.

Answ. All Persons of Sobriety will acknowledge that there is nothing in these Reasonings but groundless *Curiosities*, and vain Speculations countenanced with false Suppositions. For as God knows alone what would have been the Eternal Condition of *Adam*, had he persisted in the Covenant of his Nature; so whatever change was to be wrought concerning him, as the Reward of his Obedience, God could have effected it by his Infinite Wisdom and Power, without any such Instrumental Cause as these men imagine. Secret things belong to the Lord our God; nor are we to be wise above what is written. The *Socinians Superfœtation* that Man should have died naturally, though not pœnally, is a Figment of their own, that hath been elsewhere discussed, and is very unmeet to be laid as the Foundation of New Assertions that cannot otherwise be proved.

From what hath been discoursed it appears that there was no Revelation of the *Incarnation of the Son of God in the State of Innocency*; neither did it belong unto that State, but was designed in Order unto His *Priesthood*, which could therein have no Place nor Use.

Sect. 23. Our next Enquiry is concerning *Sacrifices*, and whether they were to have had either Place or Use in the State of Innocency. This being determined, way will be made for the fixing of the *Original of the Priesthood of Christ*, whereof we are in the Investigation upon its right Foundation. And this Enquiry is made necessary unto us by some of the *Roman* Church, particularly *Bellarmine* and *Gregory de Valentia.*

lentia. They have not indeed fixed any ſpecial Controverſie in this Enquiry, Whether there *ſhould have been any Sacrifices in the State of Innocency.* But in an Attempt to ſerve a Principal Concern of their own, they aſſert and contend for that which determines the neceſſity of Sacrifices in that State and Condition of things between God and Men. For they plead in general, That *there neither is, nor ever was in the World, nor can be any Religion without a true and real Sacrifice.* Their Deſign herein is onely to hedge in the Neceſſity of their *Sacrifice of the Maſs.* For on this Suppoſition it muſt be eſteemed to be of the very Eſſence of Chriſtian Religion, which ſome on the contrary judge to be overthrown thereby. Now it is certain that there was and ſhould have been *Religion* in the State of Innocency, continued, if that State had continued. Yea therein all Religion and Religious Worſhip was founded, being in-laid in our Natures, and requiſite unto our Conditions in this World, with reſpect unto the End for which we were made. Herein therefore on this Suppoſition Sacrifices were neceſſary; which *Bellarmin* includes in that *Syllogiſm*, as he calls it, whereby he attempts the proof the Neceſſity of his *Miſſatical* Sacrifice in the Church of Chriſt. *De Miſſa, Lib.* 1. *cap.* 20. *Tanta* (ſaith he) *conjunctio eſt inter Legem ſeu Religionem, & Sacrificium externum ac proprie dictum, ut omnino neceſſe eſt aut Legem & Religionem vere & proprie in Chriſti Eccleſia non reperiri, aut Sacrificium quoque externum & proprie dictum in Chriſti Eccleſia reperiri. Nullum autem eſt ſi Miſſam tollas; eſt igitur Miſſa Sacrificium externum proprie dictum.* *There is ſuch a Conjunction between the Law or Religion, and a Sacrifice External and Properly ſo called, that it is altogether neceſſary either that there is no Law or Religion Truly and Properly to be found in the Church of Chriſt, or there is a Sacrifice, External and Properly ſo called, to be found therein. But take away the Maſs, and there is none. Wherefore the Maſs is an External Sacrifice properly ſo called.*

Sect. 24. The Invalidity of this Argument unto his eſpecial Purpoſe, may eaſily be laid open. For ſetting aſide all Conſideration of his *Maſs*, Chriſtian Religion hath not onely in it a Proper Sacrifice, but that alone and ſingle Sacrifice with reſpect whereunto any Services of Men in the Worſhip of the Church formerly, were ſo called; and whereby they were animated, and rendred Uſeful. For all the Sacrifices of the Law were but obſcure Repreſentations of, nor had any other End or Uſe but to prefigure *That Sacrifice* which we enjoy in Chriſtian Religion, and to Exhibit the Benefits thereof unto the Worſhippers. This is the *Sacrifice of Chriſt Himſelf*, which was External, Viſible, Proper, yea the onely True, Real, Subſtantial Sacrifice, and that offered once for all. And it is meerly ἐξ ἀμεζίας αἰδολικῆς, or an immeaſureable Concern in a corrupt Imagination, which carried *Bellarmin* to put in his frivolous and captious Exception unto the Sufficiency of this Sacrifice in and unto Chriſtian Religion. For he pretends and pleads that this Sacrifice did not belong to the *Chriſtian Church which was founded in the Reſurrection of Chriſt, before which Chriſt had offered himſelf*; as alſo that *this Sacrifice was but once offered*, and now ceaſeth ſo to be, ſo that if we have no other Sacrifice but this, we have none at all. For notwithſtanding theſe bold and Sophiſtical Exceptions, our Apoſtle ſufficiently inſtructs us, That we have yet *an High-Prieſt*, and *an Altar*, and *a Sacrifice*, and the *Blood of Sprinkling*, all in Heavenly Things and Places. And on purpoſe to prevent this Cavil about the ceaſing of this Sacrifice as to be offered again. He tells us that it is always ζῶσα καὶ πρόσφατος, *Living and new ſlain.* And beyond all contradiction he determined either this one Sacrifice of Chriſt to be inſufficient, or that of the Maſs to be uſeleſs. For he ſhews that where any Sacrifices will make perfect them that come to God by them, there *no more* will be offered. And it is an undoubted Evidence that no Sacrifice hath obtained its End perfectly, as to making *Reconciliation* for Sin, where any other Sacrifice properly ſo called, doth come after it. Nor doth he prove the Inſufficiency of *Aaronical* Sacrifices unto this purpoſe, by any other Argument, but that they were often offered from year to year, and that another was to ſucceed in their Room when they were over, *Heb.* x. 1,2,3,4,5. And this upon the Suppoſition of the *Romaniſts*, and the Neceſſity of their *Miſſatical* Sacrifice falls as heavily on the

Sacrifice

Sacrifice of Christ, as on those of the Law. It is apparent therefore that they must either let go the Sacrifice of Christ as Insufficient, or that of their *Mass* as Useless, for they can have no consistency in the same Religion. Wherefore they leave out the Sacrifice of Christ, as that which was offered before the Church was founded. But the Truth is, the Church was founded therein. And I desire to know of these men, Whether it be the *outward Act of Sacrificing*, or the *Efficacy of a Sacrifice* that is so necessary unto all Religion? If it be the Outward Act that is of such Use and Necessity, how great was the Privilege of the Church of the *Jews* above that of the *Romanists*. For whereas these pretend but unto *one* Sacrifice, and that one so dark, obscure and unintelligible, that the principal *πλανα* and *ἐποχη* of their *Sacra* cannot possibly agree amongst themselves what it is, nor wherein it doth consist; *They* had many, plain, express, visible Sacrifices, which the whole Church looked on, and consented in. But this whole Pretence is vain; nor is any thing of the least Account or Worth in Religion, but upon the Account of its Efficacy unto its End. And that we have with us the continual Efficacy of the Sacrifice of Christ, in all our Religious Worship and Approaches unto God, the Scripture is full and express. But these things are not of our present concernment, the Consideration of them will elsewhere occur.

As unto our present purpose, I deny the *Major* Proposition of *Bellarmin's Syllogism*, if taken Absolutely and Universally, as it must be, if any way serviceable unto his End. This therefore he proves. *Propositio* (saith he) *prima probatur, primo ex eo quod fere omnis Religio seu vera seu falsa omni loco & tempore semper ad cultum Dei Sacrificia adhibuerit: Hinc enim colligitur, id prodire ex lumine & instinctu Naturæ, & esse primum quoddam principium a Deo nobis ingenitum. It is proved from hence that almost all Religion whether true or false, in all places and times, hath made use of Sacrifices in the Worship of God. For hence it is gathered that this proceeds from the Light and Instinct of Nature, being a Certain Principle inbred in us from God Himself.* And hereon he proceeds to confute *Chemnitius*, who assigned the Original of Sacrificing among the Heathen, unto an Instinct of Corrupt Nature, which is the Root of all Superstition. I shall not now enquire expressly into the *Original* of all Sacrifices, it must be done elsewhere. Onely we here discourse concerning those that are Properly so called, and not onely so, but *Propitiatory* also; for such he contendeth his *Mass* to be. It is indeed suitable to the Light of Nature that of what we have left in our Possession we should offer unto the Service of God, where He hath appointed a way for us so to do. But it is denied that in the State of Innocency He had appointed that to be by the way of Sacrificing sensible things. All *Eucharistical Offerings* should then have been Moral and Spiritual in pure Acts of the Mind and its Devotion in them. Sacrifices of or for Attonement were first instituted, and other Offerings had their Name from thence by Reason of some kind of Analogie. And so far as *Thank-Offerings* were materially the same with them that were propitiatory, in the Death and Blood of any Creature, they had in them the nature of a Propitiation also. That these were instituted after the *Fall*, I have elsewhere sufficiently proved. Being therefore at first enjoyned unto all Mankind in general, as Tokens of the Recovery promised, they were retained and perpetuated amongst all sorts of men, even when they had lost all Notion and Remembrance of the Promise, whereunto they were originally annexed. For they had a double Advantage for the perpetuating themselves. First a suitableness unto the General Principle of giving an Acknowledgment unto God, in a Returnal of a Portion of that All which comes from him. Secondly, They had a Compliance with the Accusation of Conscience for Sin, by an Endeavour to transfer the Guilt of it unto Another. But their first Original was pure Divine and Supernatural Revelation, and not the Light or Conduct of Nature, nor any such Innate Principle as *Bellarmine* imagineth. No such inseparable Conjunction as is pretended between Sacrifices and Religion can hence be proved; seeing they were *Originally* an Arbitrary Institution, and that after there had been Religion in the World. He proceeds therefore further to confirm his first Proposition. *Sacrificium cum ipsa Religione natum est, & cum illa extinguitur; est igitur inter ea conjunctio plane necessaria. Sacrificing was born with Religion, and dies with it; there is therefore between them a plain necessary conjunction.* So he. This is onely a Repetition of the Proposition in other words. For to say that there is such a Conjunction between Sacrifices and Religion, that the one cannot be with- *Sect.* 25.

out the other, and to say they *are born and die together*, is to say the same thing twice over. He adds therefore his proof of the whole. *Nam primi homines qui Deum coluisse leguntur Filii* Adami *fuerunt*, Cain *&* Abel, *illi autem Sacrificia obtulisse dicuntur*, Gen. iv. whereon he proceeds unto other Instances under the Old Testament. Now it is plain that by this Instance he hath overthrown his General Assertion. For he excludes from proof the State of Innocency, wherein there was *unquestionably Religion* in the World, and that without Sacrifices, if *Cain* and *Abel* were the first that offered them. He doth therefore by his Instances neither prove what himself intends, nor touch upon our Cause, that there were no Sacrifices in the State of Innocency, though that State is necessarily included in his General Assertion.

Sect. 26. From what hath been spoken it appears that there was no Decree, no Counsel of God concerning either *Priest* or *Sacrifice*, with respect unto the Law of Creation and the *State of Innocency*. A Supposition of the Entrance of Sin, and what ensued thereon in the Curse of the Law, lie at the Foundation of the Designation of the *Priesthood* and *Sacrifice* of *Christ*. Now concerning the Fall of Man, the Nature of that Sin whereby he fell, the Propagation of it unto all Mankind, the Distress, Misery and Ruine of the World thereby, I have at large discoursed in our *Former Exercitations* prefixed unto the Exposition of the Two First Chapters of this Epistle. I have also in them evinced in general, that it was not the Will, Purpose, or Counsel of God, that all Mankind should utterly perish in that Condition, as He had determined concerning the Angels that sinned, but from the very beginning gave not onely sundry Intimations but express Testimonies of a contrary Design. That therefore He would provide a Relief for *Fallen* Man, that this Relief was by the *Messias*, whose Coming and Work He declared in a Promise immediately upon the Entrance of Sin, hath been also demonstrated in those *Exercitations*: Building on these Foundations, and having now removed some Objections out of our way, it remains that we proceed to declare the *Especial Original of the Priesthood of Christ* in the Counsel of God, with respect unto the especial manner of Deliverance from Sin and Wrath Designed therein.

Exer-

Exercitatio III.

(1) *The Design.* (2) *The End of God in His Works in General; In the Creation of Man; Personal Transactions in the Holy Trinity concerning him.* (3) Gen.i.26. (4) *Plurality of Persons in the Holy Deity here first revealed.* (5) *God speaks not* More Regio. (6) *Sentiments of the Jews on the Words of this Text enquired into and rejected.* (7) *Exceptions of* Eniedinus *unto this Testimony Examined at large.* (8) *Personal internal Transactions in the Holy Trinity with respect unto Mankind, proved.* (9) Prov. viii. 22. *Corrupt Translation of the* Lxx. Arian *Pretences rejected.* (10) *The Jews Interpretation of this place discussed and rejected. Exceptions of the* Socinians. (11) *A Divine Person intended; proved from the Text and Context in sundry Instances.* (12) *The Application of this Scripture unto the Son of God, vindicated at large from the Exceptions of* Eniedinus. (13) *Christ with respect unto God the Father said to be* אצלו אמון; *in what sense.* (14) *The mutual Delight and Satisfaction of God and Wisdom in each other; what they were, and with respect whereunto.* Psal.xl.8. (15) *The Joy and Delight of Wisdom with the Sons of Men, hath respect unto their Redemption and Salvation.* (16) *Exceptions of the Jews and* Mahumetans *unto this Testimony given unto Christ as the Son of God*, Psal.ii.1. (17) *The Opposition of* Eniedinus *to the same purpose, removed.* (18) *Eternal Transactions between the Father and Son, about the Redemption of Mankind, hence confirmed.*

The Third Exercitation concerning the Original of the Priesthood of CHRIST *in the Counsel of* GOD.

FRom what hath been discoursed it is manifest, that the Counsel of God concerning the *Priesthood* and Sacrifice of His Son to be Incarnate for that purpose, had respect unto *Sin*, and the Deliverance of the Elect from it, with all the Consequents thereof. And the same Truth hath also been particularly discussed and confirmed in our Exposition of the *Second Chapter* of this Epistle. That which now lies before us is, to enquire more expressly into the *Nature of the Counsels of God* in this matter, and their progress in Execution. And as in this Endeavour we shall carefully avoid all *Curiosity*, or vain Attempts to be *wise above what is written*; so on the other hand, study with sober Diligence to declare and give light unto what is revealed herein, to the End that we should so increase in Knowledge, as to be established in Faith and Obedience. To this End are our ensuing Discourses designed.

Sect. 1.

Sect. 2. God in the *Creation of all things* intended to manifeſt his Nature in its Being, Exiſtence, and Eſſential Properties, and therein to ſatisfie His Wiſdom and Goodneſs. Accordingly we find His Expreſſions of and concerning Himſelf, in the work of Creation, ſuited to declare theſe things. See *Iſa.*xl.12,13,14,15. Alſo that the Things themſelves that were made, had in their Nature and Order ſuch an Impreſs of Divine Wiſdom, Goodneſs, and Power upon them, as *made manifeſt* the Original Cauſe from whence they did proceed. To this purpoſe diſcourſeth our Apoſtle, *Rom.*i.19,20,21. Τὸ γνωστὸν τοῦ Θεοῦ φανερὸν ἐστιν ἐν αὐτοῖς; and the Pſalmiſt, *Pſal.* xix. 1, 2. as do ſundry other Divine Writers alſo. Wherefore the viſible Works of God, Man onely excepted, were deſigned for no other End, but to declare in General the Nature, Being, and Exiſtence of God. But in this Nature there are *Three Perſons* diſtinctly Subſiſting. And herein conſiſts the moſt Incomprehenſible and Sublime *Perfection* of the Divine Being. This therefore was deſigned unto Manifeſtation and Glory in the Creation of Man. For therein God would glorifie Himſelf as ſubſiſting in *Three Diſtinct Perſons*, and Himſelf in each of thoſe Perſons diſtinctly. This was not deſigned immediately in other parts of the Viſible Creation, but in this, which was the Complement and Perfection of them. And therefore the firſt expreſs mention of a *Plurality of Perſons* in the Divine Nature, is in the Cretion of Man. And therein alſo are *Perſonal Tranſactions* intimated concerning his preſent and future Condition. This therefore is that which in the firſt place, we ſhall evince, namely, That there *were from all Eternity Perſonal Tranſactions in the Holy Trinity concerning Mankind in their Temporal and Eternal Condition, which firſt manifeſted themſelves in our Creation.*

Sect. 3. The firſt Revelation of the Counſels of God concerning the glorifying of Himſelf in the making and diſpoſal of Man, is declared *Gen.* i. 26. ויאמר אלהים נעשה אדם בצלמנו כדמותנו וידו בדגת הים: *And God ſaid, Let Us make Man in Our Image, according unto Our Likeneſs; and let them have Dominion.* This was the Counſel of God concerning the making of אדם, that is, not that particular individual Perſon who was firſt created, and ſo called, but of the *ſpecies* or kind of Creature which in him He now proceeded to create. For the Word *Adam* is uſed in this and the next Chapter in a threefold ſenſe; Firſt for the Name of the Individual Man who was firſt created. He was called *Adam* from *Adama*, the Ground, from whence He was taken, Chap.ii.19,20,21. ἄνθρωπος ἐκ γῆς, χοϊκὸς, 1 *Cor.* xv.47. of the *Earth, earthly.* Secondly, It is taken indefinitely for the Man ſpoken of Chap. ii. 7. ויצר יהוה אלהים את-האדם עפר מן האדמה: And *the Lord God created Man*; not he whoſe Name was *Adam*, for *He Hajediah* is never prefixed unto any proper Name; but the Man indefinitely of whom he ſpeaks. Thirdly, It denotes the *ſpecies* of Mankind: So is it uſed in this place; for the Reddition is in the *plural* number; *And let Them have Dominion*; the multitude of *Individuals* being included in the Expreſſion of the *Species*: Hence it is added verſ.27. *So God created man in His own Image, in the Image of God created He him, male and female created He them*; which is not ſpoken with reſpect unto *Eve*, who was not then made, but unto the Kind or Race, wherein both *Sexes* were included.

Sect. 4. Concerning them God ſaith, נעשה *Let Us Make*, in the *Plural Number*; and ſo are the following Expreſſions of God in the ſame work: בצלמנו *In OUR Image*, כדמותנו *according to OUR Likeneſs.* This is the firſt time that God ſo expreſſeth Himſelf; and the onely occaſion whereon He doth ſo in the Story of the Creation. As unto all other things we hear no more but ויאמר אלהים *And God ſaid*; In which word alſo I will not deny but reſpect may be had unto the *Plurality* of *Perſons* in the Divine Eſſence, as the Spirit is expreſly mentioned, *Chap.*i.*v.*2. But here the myſtery of it is clearly revealed. The *Jews* conſtantly affirm, That the *Elders* who tranſlated the Law on the requeſt of *Ptolomy King of Egypt*, changed or corrupted the Text in *Thirteen* places, whereof this was the Firſt. For נעשה, *Let Us make*, they rendred by ποιήσω, *I will make*, and not ποιήσωμεν in the Plural Number. And this they ſay they did leaſt they ſhould give occaſion unto the King or others to imagine that their Law allowed of any more Gods then one, or on any account departed from the *ſingularity of the Divine Nature.* Whether this were ſo or no, I know not, and have ſufficient Reaſon not to be too forward in giving credit unto their

their Teſtimony, if nothing elſe be given in Evidence of what they affirm. For no Footſteps or Impreſſions of any ſuch Corruptions remain in any *Copies* or Memorials of the Tranſlation intended by them, which are come down unto us. But this is ſufficiently evident; that the Reporter of this Story apprehended an unanſwerable Appearance of a *Plurality of Subſiſtences* in the Deity, which they by whom the Trinity is denied, as we ſhall ſee immediately, know not what to make of, or how to ſolve.

Sect. 5. It is an eaſie way which ſome have taken in the Expoſition of this place, to ſolve the Difficulty which appears in it. God, they ſay, in it ſpeaks *More Regio*, in a Kingly manner, by the Plural Number. *Mos eſt*, ſaith *Grotius*, *Hebræorum de Deo, ut de Rege loqui; Reges res magnas agunt de Conſilio primorum*, 1 Reg.xii.6. 2 Paral.x.9. *ſic & Deus*, 1 Reg.xxii.20. *It is the manner of the Hebrews to ſpeak of God as of a King. And Kings do great things on the Counſel of the Chief about them.* But the Queſtion is not about the manner of ſpeaking among the *Hebrews* (whereof yet no Inſtance can be given unto this purpoſe, of their ſpeaking in the firſt Perſon, as here) but of the words of God Himſelf concerning Himſelf; and of the Reaſon of the change of the expreſſion conſtantly uſed before. God is King of all the World, of the whole Creation; and if he had ſpoken *More Regio* therein, he would have done it with reſpect unto the whole equally, and not ſignally with reſpect unto man. Beſides, this *Mos Regius* is a Cuſtom of a much later date; and that which then was not, was not alluded unto. And the Reaſon added why this form of ſpeech is uſed, namely, becauſe *Kings do great things on the Council of their principal Attendants*, requires in the Application that God ſhould conſult with ſome created Princes about the Creation of Man, which is an *Anti-ſcriptural Figment*, and ſhall be immediately diſproved. Leaſt of all is any countenance given unto this Interpretation from the place alledged, 1 *King*.xxii.20. The Application whereof unto this purpoſe is borrowed of *Aben-Ezra* on this place, in his Attempt to avoid this Teſtimony given unto the *Trinity*. *Who ſhall perſwade Ahab that he may go up and fall at Ramoth Gilead.* For as there is nothing ſpoken in the *Plural Number* to parallel this Expreſſion; ſo if that *Allegorical* Declaration of Gods Providential Rule, be *literally* preſſed, *Satan* or *a lying Spirit* muſt be eſteemed to be one of the *Chiefs* with whom He conſulted. *But who hath directed the Spirit of the Lord, or being the Man of His Counſel hath taught Him? With whom took He Counſel, and who made Him underſtand?* Iſa. xl. 13,14.

The Ancients unanimouſly agree that a *Plurality of Perſons* in the Deity is here Revealed and Aſſerted. Yea, the Council of *Syrmium*, though dubious, yea *Arianizing* in their Confeſſion of Faith, yet denounceth *Anathema* unto any that ſhall deny theſe words, *Let Us make Man*, to be the words of the Father to the Son, *Socrat. Lib.2. Cap.25. Chryſoſtome* lays the weight of his Argument for it, from the change in the manner of Expreſſion before uſed, as he may do juſtly and ſolidly. *Apparet*, ſaith *Ambroſe*, *Concilio Trinitatis creatum eſſe hominem.* Neither have any of thoſe who of late have eſpouſed this Evaſion, anſwered any of the Arguments of the *Ancients* for the ſenſe we plead for; nor replied with any likelihood of Reaſon unto their Exceptions againſt that Interpretation which they took notice of as invented long ago. *Theodoret* in his *Queſt.* in *Geneſ. Queſt.* 20. urgeth, That if God uſed this manner of Speech concerning Himſelf merely to declare His Mind *More Regio*, He would have done it always, at leaſt He would have done it often. However it would unavoidably have been the Form of Speech uſed in that Kingly Act of *giving the Law at Sinai*; for that, if any thing, required the *Kingly Stile* pretended. But the abſolute contrary is obſerved. God in that whole Tranſaction with his peculiar People and Subjects, ſpeaks of himſelf conſtantly in the *Singular Number*.

Sect. 6. But there are two ſorts of Perſons who with all their Strength and Artifices, oppoſe our Expoſition of this Place; namely the *Jews* and the *Socinians*, with whom we have to do perpetually in whatever concerns the *Perſon* and *Offices* of *Chriſt* the *Meſſiah*, and in what any way relates thereunto. We ſhall therefore firſt conſider what they offer to ſecure themſelves from this Teſtimony againſt their Infidelity, and then farther improve the words unto the End peculiarly deſigned. And although there is a great coincidence in their Pretenſions, yet I ſhall handle

their

them distinctly, that it may the better appear wherein the one receiveth Aid and Assistance from the other.

The *Jews* are at no small loss as to the Intention of the Holy Ghost in this Expression; and if we believe some of them have been so from of old. For as we observed before, they all affirm that these words were changed in the Translation of the Lxx. because they could not understand how they might be properly expressed without giving countenance unto *Polutheism*. *Philo de Opificio Mun.* knows not on what to fix, but after a Pretence of some Reason for Satisfaction, adds, τὴν μὲν ἐν ἀληθείᾳ αἰτίαν θεὸν ἀνάγκη μόνον εἰδέναι; *The true Reason hereof is known unto God alone.* The Reason which he esteems most probable, is taken out of *Plato* in his *Timæus*. For whereas, he saith, there was to be in the Nature of Man a Principle of Vice and Evil, it was necessary that it should be from another Author, and not from the most High God. But as the misadventure of such woful Mistakes may be passed over in *Plato*, who had no Infallible Rule to guide him in his Disquisition after Truth: So in him who had the Advantage of the Scriptures of the Old Testament, it cannot be excused, seeing this Figment riseth up in Opposition to the Whole Design of them. Some seek an Evasion in the word נעשה which they would have to be the *first person singular in Niphal*; and not the *first person plural in Kal*. Having therefore a *passive signification*, the meaning is, that *Homo factus est*, Man or *Adam* was made in our Image and Likeness; that is, of *Moses* and other Men. Of this Exposition of the Words, *Aben-Ezra* says plainly, וחפירוש תסר לב; *It is an Interpretation for a Fool*; and well refutes it from those words of God Himself, *Gen.* ix. 6. *Who so sheddeth Mans Blood, by Man shall his Blood be shed: for in the Image of God made He Man:* with other Considerations of the Text. *R. Saadias* would have it that God spake these words על מנהג מלכים, *Secundum consuetudinem Regum*, or לשון רבי שכן מלהג הזלכים, as *Aben-Ezra*; *the Plural Number, which is the Custom of Kings.* This we have already rejected, and must yet farther call it into examination, as it is managed by the *Socinians*.

But plainly the Introduction of this Stile is comparatively Modern, and which nothing but Usage or Custome hath given Reverence or Majesty unto. *Joseph Kimchi* would have it, that God speaks unto Himself, or the *Earth*, or the *four Elements*. For as the Soul of Man was to be immediately created by God, so his Body was to be from the Earth, by a Contemperation of the *Principles* and Qualities of it. And this man falls on the Rock which he principally aims to avoid; namely, an appearance of *Polutheism*. For he makes the Earth it self to be a God, that hath a Principle of Operation in it self, with a Will and Understanding whereby to exert it. Some of them affirm that in these words God consulted בפמליא של מעלה *with His Family above*; that is, the Angels; which *Aben-Ezra* on the place principally inclines unto. This must afterwards be distinctly examined. Others say it is God and בית דינו *His House of Judgment*. ואם נחנ אעשה אדם לא למדנו שיהא מדבר עם בית דינו אלא עם עצמו. Says *Kishi* on the place, *If it had been written, Let Me, or I will make Man, He had not taught us that He spake unto His House of Judgment, but unto Himself*; whereof he shews the danger from the Expressions in the *Plural Number*. Hence some Learned Men have supposed that of old by *God and His House of Judgment*, they intended the *Persons of the Holy Trinity*, the *Father*, *Word* and *Spirit*: But the Explication which they frequently give of their Minds herein, will not allow us so to judge, at least as unto any of their *Post-Talmudical Masters*.

Other vain and foolish Conjectures of theirs in this matter, I shall not repeat. These Instances are sufficient as to my present Intention. For hence it is evident into what Uncertainties they cast themselves, who are resolved upon an Opposition unto the Truth. They know not what to fix upon, nor wherewith to relieve themselves. Although they all aim at the same End, yet what one embraceth another condemns, and those that are wisest reckon up all the Conjectures they can think of together, but fix on no one as true, or as deserving to be preferred before others. For Error is no where stable or certain, but fluctuates like the Isle of *Delos*, beyond the Skill of Men or Devils to give it a Fixation. And thus much also of their sence was necessary to be expressed, that it might appear whence and from whom the *Socinians* and those who *Syncretize* with them in an Opposition unto these Testimonies given unto the *Trinity*, do borrow their Exceptions. Little or nothing have they to offer for the Supportment of their Cause, but what they have borrowed from those avowed Enemies of our Lord Jesus Christ.

I shall not in this Instance Collect the Sentiments of the *Socinians* out of several of their Writers, but take up with him who was one of the first that made it his professed Design to elude all the Testimonies of the Scriptures, which are usually pleaded in the Defence of the Doctrine of the Trinity. This is *Georgius Eniedinus*, whose Writings indeed gave the first Countenance unto the *Antitrinitarian* Cause. And I shall the rather deal with him, because his perverse Discourses, which were almost worn out of the World, are lately Revived by a *New Edition*, and are become common in the Hands of many. Besides, indeed there is little or nothing material added in this cause by his Followers unto his *Sophistical* Evasions and Exceptions; though what he came short of in the New Testament, being prevented by Death, is pursued in his Method by *Felbinger*. The Title of his Book is, *Explicationes locorum veteris & novi Testamenti, ex quibus Trinitatis Dogma stabiliri solet*; Whereof, this under consideration is the Second. To the Argument from hence for a *plurality of Persons* in the same Divine Essence, he gives sundry Exceptions, mostly borrowed from the *Jews*, invented by them out of their Hatred to the Christian Faith. And both sorts of these Men do always think it sufficient unto their Cause, to give in *cavilling Exceptions* unto the clearest Evidence of any Divine Testimony, not regarding to give any Sense of their own, which they will abide by, as the true Exposition of them. *Sect.* 7.

He therefore first pleads; *Si ex hoc loquendi formula numerus & natura Dei venanda & colligenda est, dicimus primo, Non plus esse Trinitariis in hoc dicto ad tres Deitatis personas stabiliendas præsidii, quam Gentibus & omnibus Idololatris, ad sua multiplicia & numero carentia numina confirmandum. Illud enim Faciamus & nostram, tam potest ad decem, centum, mille, quam ad tria referri, neq; quidquam est futilius & ineptius quam sic argumentari. Hic dicuntur esse multi; ergo sunt tres, nam possunt esse viginti, triginta, quinquaginta,* &c. *Ergo siquid roboris in hoc argumento est, hoc tantum concludit Deos esse multos. Absit autem a nobis, certe abest a Mose ista prophanitas, ut multitudinem Deorum, sacrarum literarum testimonio introducamus aut stabiliamus.*

But these things are *Sophistical* and Vain. The *Unity* of the Divine Nature is always supposed in our Disquisitions concerning the Persons Subsisting therein. And this is so clearly and positively Asserted in the Scripture, particularly by *Moses*, *Deut.* 6. 4. besides that, any Apprehensions to the contrary are directly repugnant unto the Light of Nature, that no Expressions can be observed to give the least Countenance unto any other Notion, without ascribing direct contradictions unto it, which if certain and evident, were a sufficient ground to reject the whole. No pretence therefore unto any imagination of a *plurality of Gods* can be made use of from these Words. And the whole remaining *Sophistry* of this Exception, lies in a supposition that we plead for *three distinct Persons* in the Trinity from this place, which is False. That there is a *plurality of Subsistencies* in the Divine Nature, we plead from hence; that these are *Three*, neither more nor less, we prove from other places of Scripture, without number. Many of these I have elsewhere vindicated from the Exceptions of these Men, without a Supposition of this *plurality of Persons*, we say no tolerable account can be given of the Reason of this Assertion, by them who acknowledge the Unity of the Divine Nature. And we design no more, but that therein there is *mutual Counsel*, which, without a Distinction of Persons cannot be fancied. This whole pretence therefore, founded on a Vain and false Supposition, That this Testimony is used to prove a *certain number* of Persons in the Deity, is altogether Vain and Frivolous.

He adds; *Secundo illud quoq; hic perpendendum est, quod ex his Mosis verbis, non sequitur hoc, Deum, qui dixit faciamus, fuisse multiplicem, sive non unum fuisse locutum, sed hoc tantum, hæc verba prolata coram pluribus. Unus ergo erat qui loquebatur, sed loquebatur præsentibus aliis. Hinc autem non immediate sequitur Creatores hominis fuisse multos. Nam ad hanc conclusionem pluribus adhuc consequentiis opus est. Nimirum quærendum statim est, quinam illi fuerint, quos Deus allocutus est. Deinde Creaturæ, an increati? Tum an illi quoq; æqualiter cum Deo operati sint in formatione hominis.*

Although he only here proposeth in general, what he intendeth afterwards to pursue in particular, yet something must be observed thereon, to keep upright the State of our Enquiry, which he endeavours perpetually to wrest unto his Advantage.

tage, And (1) The Invidious Expreſſions which he makes uſe of as *Deum multiplicem*, and the like, are devoid of Ingenuity and Charity; nothing that anſwers them being owned by thoſe whom he oppoſeth. (2) It follows not from our Expoſition of theſe words, nor is it by us aſſerted, that Man had *many Creators*; which he need not pretend that there is need of many Conſequences to prove, ſeeing none was ever ſo Fond as to attempt the proof of it. I confeſs that expreſſion in *Job*; עשי מי אמר *Chap.* xxxv. 10. *Where is God my Creators?* doth prove that He is in ſome ſenſe *Many* who made us. But whereas Creation is a Work proceeding from, and an Effect of the infinite Properties of the One *Divine Nature*, our *Creator* is but One, although that One be equally Father, Son and Spirit. (3) It is granted that *One ſpeaks* theſe words, not more together; But He ſo ſpeaks them, that He takes thoſe unto whom He ſpeaks, into the Society of the ſame Work with Himſelf; neither is the Speaker more or otherwiſe concerned, in, *Let US make*, and, *in OUR Image*, then are thoſe unto whom He ſpeaks. Neither indeed is it the *ſpeaking of theſe words* before many concerned, that *Moſes* expreſſeth, but it is the concurrence of many unto the ſame Work, with the ſame Intereſt and concernment in it. And whoever is concerned ſpeaking or ſpoken unto in the firſt Word, *Let Us Make*, is no leſs reſpected in the following words, *in Our Image and Likeneſs*. They muſt therefore be of *One* and the ſame *Nature*, which was to be repreſented in the Creature, to be made in their Image. Theſe things being premiſed, we may take a view of the purſuit and management of his particular Exceptions.

Atque quod ad primum attinet; Quinam ſcilicet illi fuerint, quos ſit Deus allocutus; primo dicere poſſumus non neceſſarium eſſe, propter hujuſmodi locutionum formas, multa individua conſtituere. Sæpe enim Scriptores aliquem ſecum deliberantem & diſceptantem introducunt. Ex quo non ſtatim ſequitur ei plures in conſultatione adeſſe, ſed tantum hoc, illum diligenter & ſolicite omnia conſiderare & expendere. Ita ergo Deus animal omnium præſtantiſſimum creaturus, introducitur a Moſe conſultabundus ἀνθρωποπαθῶς more Scripturæ. Unde tamen non ſequitur, Deum in iſtud conſilium alios adhibuiſſe.

Herein this Author exceeds the Confidence of the *Jews*; For they conſtantly grant, that ſomewhat more then *One Individual Perſon*, muſt be intended in theſe words, or no proper ſenſe can be Elicited from them. But the whole of this Diſcourſe, and what he would inſinuate by it, is meerly *petitio principii*, accompanied with a neglect of the Argument which he pretends to Anſwer. For he only ſays that *One may be introduced, as it were Deliberating and Conſulting with Himſelf*, whereof yet he gives no Inſtance, either from the Scripture or other Sober Writer, nor can give any *Parallel* unto this Diſcourſe here uſed; But he takes no notice that the words directly introduce *more then one* Conſulting and Deliberating among themſelves about Creating of Man in their Image. And of a form of ſpeech anſwering hereunto, where *One only and abſolutely* is concerned, no Inſtance can be given in any approved Author.

Again, what he concludes from his Arbitrary Suppoſition, namely, that hence *it doth not follow that God took Counſel with Others beſides Himſelf*, is nothing to the Argument in hand. For we prove not hence that God conſulted with Others beſides *Himſelf*, nor would it be unto our purpoſe ſo to do. But this the words Evince, That He who thus Conſulteth with Himſelf, is in ſome reſpect more then One. But will this Author abide by it, that this is the Senſe of the Place, and that thus the Words are to be interpreted? This he hath not the leaſt thought of, nor will maintain that it is according unto Truth. For ſo they can invent *Exceptions* againſt our interpretation of any Teſtimony of Scripture, they never care to give one of their own which they will Adhere unto and Defend; which way of dealing in Sacred things of ſo great Importance, is very Perverſe and Froward. Thus our Author here relinquiſhing this Conjecture proceeds.

Sed demus eſto; Deum hic aliquos compellaſſe, quæramus quinam iſti fuerint. Aiunt Adverſarii hos omnino debuiſſe eſſe ſermonis & rationis capaces. Quomodo enim Deus alloqueretur eos, qui nec loqui nec intelligere poſſint; ſed hoc non ſatis firmum eſt: Nam ſcimus Deum ſæpe etiam cum ſenſu & ratione carentibus colloquium inſtituere: ut in Eſa. i. *Audite cæli.*

Rather then this Man would omit any Cavil, he will make uſe of ſuch as are *Sapleſs* and Ridiculous. God doth not here ſpeak unto others that are not Himſelf,

self, but by speaking as he doth, declares himself to exist in a plurality of Persons capable of mutual Consultation and joynt Operation. But here he must be supposed, as some of the *Jews* fancied before him, to speak unto the inanimate parts of the Creation; as He speaks in the first of *Isaiah*, *Hear O Heavens and give Ear O Earth*. But in such *Rhetorical Apostrophes* they are in truth Men that are spoken unto, and that *Scheme* of Speech is used meerly to make an Impression on them of the things that are spoken. Apply this unto the Words of God in the Circumstances of the Creation of Man, and it will appear shamefully Ridiculous. Wherefore he trusteth not unto this Subterfuge but proceeds to another.

Sed demus etiam hoc; Istos Deo præsentes fuisse rationales, quid postea? Addunt hos non fuisse creaturas, quia Deus non soleat in suum consilium adhibere creaturas; oportet ergo ut fuerint creatores, Filius cum Spiritu. Verum isti meminisse debebant, Scripturam Sacram nusquam Deum solitarium statuere, sed semper illi apparitores & agmina Angelorum attribuere, ut ex visionibus prophetarum patet. Quod autem in consultationem non adhibeat creaturas Deus, hoc quoq; ex eisdem visionibus refellitur. Nam etsi verum est Deum proprie cum nullo consulere, neq; ullius egere consilio, tamen prophetæ illum consulantem cum spiritibus representant, 3 Reg. 22. Isa. 6. Job 1. *Jam vero cum Adamus formabatur exhibisse Angelos sequens Historia Mosis docet. Ergo potuerunt illi Deo de condendo homine consultanti assistere, & coram illis potuit Deus hæc protulisse.*

This Man seems willing to grant any thing but the Truth. That which this whole Discourse Amounts unto is, That *God spake these Words unto the Angels*, as the *Jews* pretend. So *Jarchi* says, that God spake unto them דרך משל *by way of condescension*, that they should not be troubled to see a Creature made little less excellent then themselves: Others of them say that God spake unto them as he is attended with them, or as they wait upon His Throne, which they call His *House of Judgment*, and this sense *Eniedinus*, and those that follow him, fence withall. But this we have disproved already, so that it need not here be much insisted on. The Scripture expresly denies that *God took Counsel with any* besides Himself in the *whole Work of the Creation*, *Isa. lx.* 12, 13, 14. Creation is a pure Act of infinite Monarchical Sovereignty, wherein there was no use of any intermediate Instrumental Causes, as there is in the Government of the World. Wherefore in the course of Providence God may be introduced as speaking with or unto the Creatures whom He will employ in the Execution thereof, and who attend His Throne to receive His Commands; But in the Work of *Creation*, wherein *none were to be employed*, this can have no place, nor can God be represented as Consulting with any Creatures in the Creation, without a disturbance of the true Notion and Apprehension of it. Besides, nothing of this Nature can be proved, no not with respect unto Providential Dispensations from the places alledged. For *Isa.* vi. it is the Prophet only whom God in vision speaks unto, calling out his *Faith* and Obedience, *Whom shall I send, and who will go for us*, v. 8. But whereas he speaks both in the *Singular* and *Plural* number; *Whom shall I send, and who will go for us?* There is there also a *plurality of Persons* in the same individual Essence expressed; and unto the other Persons besides the Father is this place applyed by the Holy Ghost, *Joh.* xii. 40. *Acts* xxviii. 26. In the other two places, 1 *Kings* xxii. *Job* i. God is introduced speaking to the *Devil*, which it is some marvel to find cited unto this purpose, by Persons of more Sobriety and Modesty then *Eniedinus*.

Again, Man was made in the Image and Likeness of Him that speaks, and all that are as it were conferred with. *Let Us make Man in Our Image.* But Man was not made in the *Image and Likeness of Angels*, but in the Image and Likeness of God, that is, of God alone, as it is expressed in the next verse. And the *Image* here mentioned doth not denote that which is made to answer another thing, but that which *another* is to answer unto. *Let Us make Man in Our Image*, that is, conformable unto Our Nature. Now God and Angels have not *one Common Nature*, that should be the Exemplar and *Prototype* in the Creation of Man. Their Natures and Properties are infinitely distant. And that Likeness which is between Angels and Men, doth no way prove that Man was made in the Image of Angels, although Angels should be supposed to be made before them. For more is required hereunto then a meer *Similitude* and *Likeness*, as one Egge is like another, but not the *Image* of another. A design of Conforming One to another, with its Dependance on that

Other, is required hereunto; so was *Man* made in the Image of God alone. But he farther excepts.

Sed quid tum, si omnia demus; Deum non creaturis præsentibus, neque illis esse allocutum his verbis; sequitur ne eum qui locutus est cum illis quos allocutus est ejusdem esse Naturæ & Essentiæ? Hoc enim isti moliuntur. Certe fatuum est ita colligere. Ille qui loquitur & illi quos alloquitur sunt ejusdem Essentiæ. Sic enim Serpens erit Eva, & Homo Diabolus & quid non.

At whose Door the Censure of *Folly* will rest, a little Examination of this *Sophism* will discover. For whatever this Man imagine, it will certainly follow, that if God spake unto any, and they were not Creatures, those to whom he spake were of the *same Nature and Essence* with Him that spake. For God and Creatures divide the whole Nature of Beings; and therefore if any be spoken unto that is not a Creature, He is God; unless he can discover a middle sort of Being, that is not God nor a Creature, neither the Maker nor Made. Again, it is a wondrous vain supposition that our Argument from hence is taken from such a general Proposition, *He that speaks, and he that is spoken unto, are of the same Nature*; The Absurdity whereof is obvious unto Children. But here is such a speaking of One, as declares Him in some respect to be *more than One*. And they are all assumed into the same Society in the forming of Man in the Likeness of that *One Nature*, whereof They were equally Partakers. All these Pretences therefore are at last deserted by our Author, who betakes himself unto that which is inconsistent with them.

Sed excipient fortasse, Mosem non tantum hoc significare, Deum esse allocutum præsentes illos, sed eos in societatem operis vocasse, & creationis participes fecisse; faciamus inquit. At qui Creator est hominis, est etiam universi; qui universi, est solus & verus Deus. Hoc igitur jam diligentius excutiendum est; An Deus in hoc verbo faciamus, secum alios inclusserit, atque creationem hominis aliis quoque communicavit? Nos enim dicimus, illud faciamus, etiamsi forma & voce sit plurale, tamen significatione & vi esse singulare; neque de ullo alio nisi de solo loquente, hoc est de Deo esse intelligendum.

As he here at once overthrows all his former Pretences, with some others also that he addes from the *Jews* in the close of his Discourse, sufficiently manifesting that it is not Truth, or the true sense of the words, which he enquires after, but meerly how he may multiply *Captious Exceptions* unto the sense by us pleaded for; so now when he comes to own a direct opposition unto it, his Discourse wherein he states the matter in difference, is composed of *Sophistical* Expressions. For whereas he pretends that our Judgment is, *That God by these Words calls in others besides Himself unto Himself into the Society of this Work*, whereby it is proved that both He that speaks, and They that are spoken unto, are of the *same Nature*, he doth but attempt to deceive the unwary Reader. For we say not that *God speaks unto others besides Himself*, nor calls in others to the Work of Creation. But God alone speaks in Himself and to Himself, because as He is *One* in Essence, so as to *Personal Subsistence* there are *Three* in One, as many other places of the Scripture do testifie. And these *Three* are each of them Intelligent Operators, though all working by that Nature which is *One*, and common to or in them all. Therefore are they expressed as speaking thus in the *Plural Number*, which could not be in any Congruity of Speech, were he that speaks but *One Person*, as well as *One in Nature*. And were not the Doctrine of the Trinity clearly revealed in other places of Scripture, there could be no proper Interpretation given of these words, so as to give no countenance unto *Polytheism*. But that being so revealed and taught elsewhere, the interpretation of this place is facile and plain, according to the *Analogy* thereof. But that one Person alone is intended in these words, he proceeds to prove.

Primo enim hoc omnibus Linguis usitatum est, ut numero plurali, cum de se cum de aliis etiam singularibus passim sine discrimine utantur, sic Christus cum de se solo loqueretur; Joh. iii. 11. ait, *Quod scimus loquimur, & quod videmus testamur; in quibus verbis Christum de se pluraliter loqui sequentia ostendunt; si inquit terrena dixi vobis: Sic Deus de seipso solo.* Isa. lxi. 22. *Accedent & nuntient nobis, quæcunque ventura sunt, & ponemus cor nostrum & scimus novissima eorum & quæ ventura sunt indicate nobis. Quin etiam illud observari potest, de eodem & unico singulari permixtim, nunc singularem nunc pluralem usurpari numerum;* & Isa. vi. *Dicit Deus, quem mittam aut quis ibit pro nobis? Ex quibus & similibus locis & loquendi usu vulgari apparet, posse verbum plurale de uno solo, recte intelligi & dici. Ergo etiamsi Deus hic dicat faciamus, tamen tantumdem est, ac si diceret faciam.*

What

What he ſaith is ſo uſual in *all Languages*, that *One* ſpeaking of himſelf ſhould ſpeak in the *Plural Number*, having reſpect unto no more than himſelf, nor letting any others into a concernment with himſelf in the things ſpoken, he can give no Inſtance of *in any Language*, out of any Ancient approved Author.

(1) That phraſe of Speech is a Novice in the Uſe of Speaking. Particularly it is a Stranger unto the Scripture. As this Author could not, no more can any of his Succeſſors produce any one Inſtance out of the *Old Teſtament*, of any one, unleſs it were God alone, were he never ſo Great or Powerful, that ſpake of himſelf in the *Firſt Perſon in the Plural Number*. *Aben-Ezra* himſelf on this place grants that no ſuch Inſtance can be given. He is therefore at once deprived of the *Hebrew Language*, wherein yet alone his Inſtances ought to be given, if he will argue from the Uſe of Speaking.

(2) The Places he recites, relieve him not. *John* iii. 11. Our Saviours words reſpect not *Himſelf* onely, but His *Diſciples* alſo, who taught and baptized in His Name, whoſe Doctrine He would vindicate as His own. And as for what He adds afterwards, *If I have told you earthly things*, it relates directly unto that Diſcourſe which in his own Perſon he had with *Nicodemus*, with reſpect whereunto He changeth his phraſe of Speech unto the *Singular Number*, which overthrows his pretenſions. The words of the Prophet *Iſa.* xli. 22. are either ſpoken of God alone, or of God and the Church, whom he called and joyned with Himſelf in bearing witneſs againſt *Idols* and *Idolaters*. And he may take his choice in whether ſenſe he will admit of them. If they are ſpoken of God alone, we have another Teſtimony to confirm our Doctrine, that there muſt be and is a *Plurality of Perſons* in the One ſingular individed Nature of God. If of the *Church* alſo, there is no Exception in them unto our Rule, That one Perſon ſpeaks of himſelf in the Scripture onely in the *Singular Number*.

(3) His other Inſtance out of the ſame Prophet, *Iſa.* vi. 8. *Whom ſhall I ſend, and who will go for Us?* is home to his purpoſe of proving that the Singular and Plural Number are uſed mixedly or promiſcuouſly of one and the ſame. But who is that *One?* It is God alone. No ſuch Inſtance can be given in any other. And why are things ſo expreſſed by Him and concerning Him? Who can give any tolerable Reaſon, but this alone; namely, Becauſe His Nature is One and Singular, but ſubſiſting in more Perſons then One. And indeed this place conſidered with its Circumſtances, and the Allegations of it in the New Teſtament, doth infallibly confirm the Truth we contend for. He hath not yet therefore attained to a proof that the *Word may be ſo uſed* as he pretends, which with theſe men is enough to ſecure them from the force of any Scripture-Teſtimony. He addes therefore:

Secundo, Non ſolum poſſe, ſed omnino neceſſarium eſſe, ut hic faciamus, ſingulare denotet individuum, inde probatur, quia ſi illa vox multitudinem in ſe includeret, nunquam auſi fuiſſent ſacri Scriptores eam immutare & in ſingularem numerum vertere. At Prophetæ, Ipſe Chriſtus & Apoſtoli ubicunque de hac creatione loquuntur eam uni & quidem in ſingulari uſurpata voce attribuunt. Nam ſtatim ipſe Moſes ſubjicit, & creavit Deus hominem ad imaginem & ſimilitudinem ſuam. Quod proxime dixerat faciamus, hic exprimit per Deus creavit; quod ibi in imaginem noſtram, hic in ſingulari, ad imaginem ſuam. Sic Cap. vi. Delebo hominem quem creavi. Et Chriſtus Matth. xix. 4. *Qui fecit hominem ab initio, maſculum & fœminam fecit eos.* Marc. x. 6. *Maſculum & fœminam fecit eos Deus. Paulus,* Act. xvii. 26. *Deus fecit ex uno omne genus humanum. Act Coloſ.* iii. 10. *Induentes novum hominem, eum qui renovatur ad agnitionem ſecundum imaginem illius qui creavit illum. Cum ergo omnes teſtantur unicum eſſe illum, qui hominem creavit, ſequitur etiam hoc loco per verbum faciamus, non niſi unum ſignificari. Poſſe enim unum per plurale ſignificari jam monſtravimus.*

Nothing can be more effectually pleaded in the behalf of the Cauſe oppoſed by this Man, then what is here alledged by him in oppoſition thereunto. For it is certain that the Holy Writers would never have aſcribed the Creation of All unto *One*, and expreſſed it in the *Singular Number*, as they do moſt frequently, had it not been *One God*, One Creator, by whom all things were made. This is the Poſition which he lays down as the Foundation of his Exception. And he was not ſo brutiſh as once to imagine that we believed there were *more Creators*, and ſo conſequently *more Gods* than One. But take this

Aſſertion alſo on the other ſide; namely, That the Holy Writers would never have aſcribed the Creation unto *more than One*, unleſs that *One* in ſome ſenſe or other had been more than ſo. Wherefore they do not change, as is pretended, the *Plural Expreſſion* into a *Singular*, but the Holy Ghoſt expreſſing the ſame thing of making Man in the Image of God, ſometimes expreſſeth it in the *Singular Number*, by reaſon of the Singularity of the Nature of God, which is the Original of all Divine Operations, for God works by His Nature; and ſometimes in the *Plural*, becauſe of the *Plurality of Perſons* in that Nature: On which ſuppoſition theſe different Expreſſions are reconciled, without which they cannot ſo be.

And all theſe Exceptions or Cavils are managed meerly againſt the neceſſary Uſe and Signification of the word *Faciamus*, *Let Us make*, in the Plural Number. What is alledged by the *Ancients* and others, to clear the Intention of the Expreſſion in this place particularly, he takes no notice of. For he makes no Enquiry, why ſeeing in the whole Antecedent Account of the Work of Creation God is introduced ſpeaking conſtantly in the *Singular Number*, here the phraſe of Speech is changed, and God ſpeaks as conſulting or deliberating in the *Plural Number*. And He ſays not onely, *Let Us make*, but addes, *In OUR Image, and in OUR Likeneſs*. To imagine this to be done without ſome Peculiar Reaſon, is to Dream rather then to Enquire into the Senſe of Scripture. And other Reaſon beſides what we have aſſigned, with any tolerable Congruity unto the Common Uſe of Speaking, cannot be given. But ſuppoſing that he hath ſufficiently evinced his Intention, he proceeds to give a Reaſon of *the Uſe of this kind of Speech, where One is ſpoken of in the Plural Number.*

Quæ ſit autem cauſa cur liceat per pluralem numerum ſignificare unum, & quando hoc ſoleat fieri, variæ afferri ſolent cauſæ. Quidam Cenſent fieri honoris gratia, ut de eminentibus & excellentibus perſonis pluraliter loquamur. Id uſitatum eſſe linguæ Hebreæ annotant docti; inter quos Cevallerius in ſua Syntaxi hunc tradit Canonem. Quæ dignitatem ſignificant Pluraliter uſurpantur ad ampliorem honorem. Vt Joſ.xxiv.20. *Dii ſancti ipſe.* Exod.xxi.29. *Domini ejus pro dominus.* Iſa. xix. 4. *In manu Dominorum duri; pro domini.* Gen. xlii. 40. *Domini terræ; pro Dominus. Imo hoc non tantum in Hebrea, ſed in aliis quoque linguis eſſe uſitatum, patet ex* σχολ. *Sophoclis; qui in Oedipo Coloneo annotavit poetam dixiſſe,* δῶναι ζῶν *pro* δῶναι αὐτῷ *& addit Scriptum eſſe* ἡμᾶς πολυσυλλάβως; *propter honorem ſeu dignitatem pluraliter.*

We alſo grant that it is *One* who is here intended, onely we ſay, He is not ſpoken of under that Conſideration of *being One*. Nor is it enough to prove that the word *may* in the *Plural Number* be uſed in a Singular Senſe, but that it is ſo in this place, ſeeing the proper importance of it is otherwiſe. Neither can that Expreſſion concerning God, *Joſh.*xxiv.20. אלהים קדשים הוא, *Dii Sancti ipſe*, be uſed *Honoris Gratia*, ſeeing it is no Honour to God to be ſpoken of as *many Gods*, for His Glory is that He is *One onely*. It hath therefore another reſpect, namely, unto the Perſons in the Unity of the ſame Nature. I could eaſily give the Reaſons of all his other Inſtances in particular, wherein Men are ſpoken of, and manifeſt that they will yield him no relief. But this may ſuffice in general, That they are all *Speeches concerning Others in the Third Perſon*, and all our Enquiry is concerning *any one thus ſpeaking of Himſelf in the Firſt Perſon*, whereof no one can be given. Wherefore our Author not confiding unto this his laſt *Refuge*, he takes himſelf unto fooliſh Imaginations *of Gods ſpeaking to the Superior Parts of the World, whence the Soul of Man was to be taken, and the Inferior, whence his Body was to be made:* To a Deſign *for the Inſtruction of Men, how to uſe Counſel and Deliberation in great Undertakings*; To a *double Knowledge in God, Univerſal and Particular:* Which are all of them *Rabbinical Fopperies*, evidently manifeſting that he knew not what to confide in or reſt upon, as to the true cauſe of this Expreſſion, after he had reſolved to reject that alone which is ſo.

Sect. 8. The Foundation of our Intention from this place being thus cleared, we may ſafely Build upon it. And that which hence we intend to prove is, That in the Framing and Producing the things which concern Mankind, there were *Peculiar Internal Perſonal Tranſactions* between the Father, Son, and Spirit. The *Scheme*

of Speech here used is in *Genere Deliberativo*; by way of Consultation. But whereas this cannot Directly and Properly be Ascribed unto God, an *Anthropopathy* must be allowed in the Words. The mutual distinct Actings and Concurrence of the several Persons in the Trinity is expressed by way of *Deliberation*; and that because we can no otherwise Determine or Act. And this was Peculiar in the Work of the Creation of Man, because of an especial Designation of Him to the Glory of God, as *Three in One*. Neither could He have been Created in the *Accidental* Image of God, but with immediate Respect unto the Son, as He was the *Essential* Image of the Father. The distinct Personal Actings of the Trinity, wherein the *Priesthood* of Christ is founded, are not I confess, contained herein. For these things preceded the consideration of the Fall, whereby the *Image* now Proposed and Resolved to be Communicated unto Man in his Creation was lost, which Christ was Designed to Recover. But here is enough to confirm our General Assertion, that such *Distinct Actings* there were with respect unto Mankind; and the Application hereof unto our present purpose, will be Directed in the ensuing Testimonies. This therefore I have only laid down and proved as the General Principle which we proceed upon. Man was peculiarly Created unto the *Glory of the Trinity*, or of God as *Three in One*. Hence in all things concerning Him, there is not only an Intimation of those distinct Subsistences, but also of their distinct Actings with respect unto Him. So it was Eminently in His *Creation*; His Making was the Effect of special Counsel. Much more shall we find this fully expressed with respect unto his Restauration by the Son of God.

Sect. 9. The same Truth is farther Revealed and Confirmed, *Prov.* viii. *v.* 22. *The Lord Possessed Me in the beginning of His Way, before His Works of Old.* v. 23. *I was set up from Everlasting, from the Beginning, or ever the Earth was.* v. 24. *When there were no Depths, I was brought forth: when there were no Fountains abounding with Water.* v. 25. *Before the Mountains were Settled, before the Hills was I brought forth.* v. 26. *While as yet He had not made the Earth, nor the Fields, nor the highest part of the Dust of the World.* v. 27. *When He prepared the Heavens, I was there; when He set a Compass upon the Face of the Depth.* v. 28. *When He Established the Clouds above, when He Strengthned the Fountains of the Deep.* v. 29. *When He gave to the Sea His Decree, that the Waters should not pass His Commandment; when He appointed the Foundation of the Earth.* v. 30. *Then was I by Him, as One brought up with Him; and I was daily His Delight, Rejoycing always before Him.* v. 31. *Rejoycing in the Habitable Parts of the Earth; and my Delights were with the Sons of Men.*

We must first secure this Testimony against those who have attempted to Deprive the Church of God of its Use and Advantage; and then Improve it unto our present Purpose. In the Ancient Church none questioned but that the *Wisdom* which here Discourseth is the Son of God. Only the *Arians* greatly endeavoured to Corrupt the sence of one Passage in it, and thereby to Wrest the whole to give Countenance unto their Heresie. Those of late who agree with them in an Opposition unto the same Truth, upon *other* Principles, observing how they Failed in their Attempt, do leave the Sence of particular Passages Unquestioned; and call into Question the whole *Subject* of the Discourse, wherein if they prevail, the Sence of particular Places must be Accommodated unto what they Substitute in the Room thereof.

It is *Wisdom* that speaks and is spoken of. This we believe to be *He* who is the *Wisdom of God*, even His Eternal Son. This they will not grant; although they are not agreed what it is that is intended. A *Property* say some, of the Divine Nature; The *Exercise of Divine Wisdom* in making the World say others; The *Wisdom* that is in the Law say the *Jews*; or as some of them, The *Wisdom* that was given unto *Solomon*; and of their Mind have been some of late. With the *Arians* I shall not much contend, because their *Heresie* seems to be much buried in the World, although some of late have endeavoured to give Countenance unto their Opinions, or unto them who maintained them. *Sand. Hist. Eccles. enucl. lib.* 3. It was the 22*d.* Verse which they principally Insisted on. For whereas it was granted between them and the *Homousians* that it is the Son of God which is here spoken of, they hence pleaded for His Creation before the World, or His Production, ἐξ οὐκ ὄντων, and *that there Was, when He Was not.* This they did

did from these words, יהוה קנני ראשית דרכו which words were rendred by the Lxx. or the *Greek Translation* then in Common use, ὁ κύριος ἔκτισέ με, ἀρχὴν ὁδῶν αὐτοῦ. *Dominus condidit me initium viarum suarum.* And this is followed by all the Old Translation, בראני say the *Targum*; and the *Syriack*, *Creavit me*; and the *Arabick* follows them; only the *Vulgar Latine* reads, *possedit*, *possessed me*. On this Corrupt Translation the *Arians* bare themselves so High, as to Provoke their Adversaries unto a Decision of the whole Controversie between them, by the Sentence of this one Testimony. But the Corruption of the Common Translation is long since Confessed. *Aquila* and *Theodotion* both render the Word by ἐκτήσατο, *He Possessed*. Nor doth קנה in any Place, or on any Occasion signifie to *Make* or *Create*, or any thing of the like Importance. Its constant use is either to *Acquire* and *Obtain*, or to *Possess* and *Enjoy*. That which any one hath, which is with him, which belongs unto him, and is his Own; he is קנה the *Possessor* of. So is the Father said to *Possess Wisdom*, because it was His, with Him, even His Eternal Word or Son. No more is intended hereby, but what the Apostle more clearly Declares, *Joh.* 1. 1, 2. ἐν ἀρχῇ ὁ λόγος ἦν πρὸς τὸν θεόν. *In the Beginning the Word was with God.* But with these I shall not Contend.

Sect. 1. The *Jews*, and those who in the things concerning the Person of Christ derive from them, and who borrow their Weapons to Combat His Deity, we must not pass by. For an Examination of their Pretences and *Sophisms* in this Cause, at least Occasionally as they Occur unto us, I do not Guess, but know to be Necessary.

Grotius on this place tells us; *Hæc de ea Sapientia quæ in lege apparet, exponunt Hebræi*; *The Hebrews Expound these things of that Wisdom which is seen in the Law.* And as to many of them, this Information is true; whereunto he adds of his own, *Et sane ei si non soli, at præcipue hæc Attributa conveniunt*; *and thereunto indeed the things here Attributed unto Wisdom do agree, if not only, yet principally*; Which whether it be so or no, the ensuing Examination will evince.

The *Jews* then affirm, That the Wisdom here Intended, is the *Wisdom of the Law*, as in the Law, or the Wisdom that God used in Giving the Law; But how the things here ascribed unto Wisdom can belong unto the *Law given on Sinai*, is hard to Conceive. To take off this Difficulty *they* tell us, That the Law was one of the *Seven things* which God Made before the Creation of the World; which they Prove from this place, *v.* 22. *In the Beginning of His Ways He Possessed me*; Yea, and that as they say, *Two Thousand Years before Creation*, signified by the two *Alephs* in that Sentence. *Midrash Bamidmar*, in *cap.* 8. But *Aben-Ezra* in his Preface unto his Annotations on the Bible tells us, That they are *Mystical Allegories*, and not True in their Literal Sence; as doth also the Author of *Nizachon*, *Sec. Bereſh. Sect.* 3. who likewise informs us that these things are said to be made before the World, לפי גדולות וטובות; *because of their Excellency and Worth*, whence they were first thought upon. But these Figments we need not trouble our selves about. Their Apprehension that the *Wisdom* intended, is that of the Law, which *Grotius* gives Countenance unto, shall be Examined. The *Socinians* are not Solicitous what the things mentioned are Ascribed unto, so they can satisfie themselves in their Exceptions unto our Ascription of them unto the Son of God. I shall therefore first Confirm our Exposition of the place, and then remove their Exceptions out of our Way.

Sect. 11. First, It is an *Intelligent Person* that is here intended; For all Sorts of Personal Properties are Ascribed unto it. It cannot therefore be a meer *Essential Property* of the Divine Nature. Nor can the things spoken concerning it with respect unto God, be any way Verified in His Essential Attributes. Much less is it *Wisdom* in General, or *Wisdom* in Man; as by some it is Expounded: no one thing here mentioned being in any tolerable Sense Applicable thereunto. For (1) in the whole Discourse Wisdom speaks as an *Intelligent Person*; whereof almost every Verse in the whole Chapter is an Instance. (2) *Personal Authority and Power* are Assumed by it, *v.* 15, 16. *By Me Kings Reign, and Princes Decree Justice*; *By Me Princes Rule, and Nobles, even the Judges of the Earth.* (3) *Personal* [illegible]*omises* upon Duties to be Performed towards it, due unto God Himself. *v.* 17.

I Love

I Love them that Love Me, and those that seek Me Early shall find Me; which is our respect unto God. *Psal.* 63. 1. *O God, Thou art my God, Early will I seek Thee*; and which is elsewhere often Expressed. (4) *Personal Divine Actions*, v. 20. *I Lead in the Way of Righteousness, in the midst of the Paths of Judgment.* v. 21. *That I may cause them that Love Me to Inherit Substance, and I will Fill their Treasures.* v. 30, 31. *I was daily His Delight, Rejoycing always before Him, and My Delights were with the Sons of Men.* (5) *Personal Properties*, as Eternity. v. 23. *I was set up from Everlasting, from the Beginning, or ever the Earth was.* v. 24, 25. *Wisdom.* v. 14. *Counsel is Mine, and sound Wisdom, I have Understanding and Strength.*

Secondly, The Name of Wisdom is the *Name* of the Son, who is the *Wisdom* of God. For the Wisdom mentioned, *Chap.* ix. 1. the *Jews* themselves confess that it is one of the מדות, or *distinct Properties* that are in the Divine ישות, that is *Substance* or *Essence*; whereby the *Son of God* alone can be intended.

Thirdly, The things here spoken of Wisdom, are all of them, or at least the Principal, expresly elsewhere Attributed unto the Son. *v.* 11. *Phil.* iii. 8, 15. *Rev.* xix. 16, 22. *Joh.* i. 1, 2, 3, 23, 24. *Col.* i. 15, 16, 17, 30. *Joh.* i. 14, 32. *Rev.* xxii. 1, 14.

Fourthly, The *Relation* of the Wisdom that speaks unto God, declares it to to be His Eternal Word or Son, *I was daily His Delight, Rejoycing before Him*; as He did in whom His Soul is always well Pleased. And Lastly, as we shall farther see, they are the Eternal Transactions of the Father and Son that are here described, which are capable of no other Interpretation.

It is not my Design to Plead here the Eternal Existence of the Son of God, Antecedent unto His Incarnation; I have done it also at large elsewhere. But because the Faith thereof is the Foundation of what I shall farther offer concerning the *Original of His Priesthood*, the Testimonies produced unto that purpose must be Vindicated from the Exceptions of the professed Adversaries of that Fundamental Truth. And these, as to this place, are summed up and put together by *Eniedinus*. And his manner is, as was before observed (wherein also he is followed by all those of his Way and Perswasion) to multiply *Sophistical* Exceptions, that so by any means they may Distract the Mind of the Reader, and Render him Uncertain. And therefore they Consider not whether what they Offer be True or no; but commonly their Evasions contradict and overthrow one another. But so the Truth may be rejected, they regard not what is received. First therefore he lays his Exception to the whole matter; and Affirms, That it is not *Wisdom* but *Prudence* that speaks these words, and is the Subject of the whole Discourse. *Sect.* 12.

Quod ad primum attinet, ne illud quidem indubitatum est, verba præscripta a Sapientia dici. Si enim versio Pagnini, Merceri, & Textus Hebraicus consulatur, apparebit verba illa proferri ab Intelligentia vel Prudentia, quæ in hoc capite tum conjuncte, tum separatim cum Sapientia ponitur, ut apparet ex vers. 1. & 14. *in cujus posteriori parte incipit intelligentia de se loqui. Nam* versus 14. *secundum Pagninum hæc est interpretatio. Pones me est consilium & sapientia; & hucusq; loquitur de se Sapientia. Postea sequitur; Ego sum Intelligentia, mea est fortitudo, &c. Ita ut sequentia omnia ad finem capitis ab intelligentia proferantur. Cum ergo Paulus Christum non Intelligentiam sed sapientiam vocet, & verba præscripta ab Intelligentia proferantur, sequitur locum hunc ad Christum non pertinere.*

What those Names of *Pagnin*, *Mercer*, and the *Hebrew Text* are produced for, I cannot well Conjecture. Both in the Original, and in the *Versions* of those Learned Men, the Context is as clear unto our purpose, as in any other Translation whatever. And the view of the Text will ease us of this forlorn Exception. The comparing of the first Verse with the 14*th* gives no Countenance unto it. For (1) in *v.* 1. the mention of חכמה is not the Introduction of a *New Person*, or thing, but another Name of the same Person or thing; as all Expositors agree, whatever they apply the words unto. (2) The words חכמה *v.* 1. and בינה *v.* 14. rendred both Understanding, and both from the same Root, are not yet absolutely the same, so that several things may be intended by them. (3) The whole Context makes it plain that it is *Wisdom* which speaks those words, *v.* 14. לי עצה ותושיה אני בינה לי גבורה The preceding Words are, *I Wisdom Dwell with Prudence, and the Evil Tongue and Froward Mouth do I Hate,*

Hate, *v.* 12, 13. whereon it follows, *Counſel is Mine, and Sound Wiſdom, or Subſtance, I am Underſtanding, I have Strength.* As in the beginning Wiſdom ſays, לי עצה ſo in the Cloſe, by a Continuation of the ſame Form of Speech לי גבורה. אני בינה, is a Defective Expreſſion, and there is no *Verb* following to be Regulated by בינה. Wherefore according to the perpetual uſe of that Language, the *Verb Subſtantive* is to be Supplied, as it is in our Tranſlation, *I am Underſtanding.* Underſtanding therefore cannot be the Perſon ſpeaking, but a *Deſcriptive Adjunct* of him that ſpeaks. There is the ſame Expreſſion concerning Wiſdom, *v.* 12. אני חכמה *I Wiſdom*; but is not Defective becauſe of the Verb following, שכנתי, *have dwelt*, or do dwell. Supply the Verb Subſtantive here where there is no Defect, and the whole Sence will be Corrupted. But in this place if it be Omitted, there will be no Sence Remaining. Neither is אני בינה of any other Signification then לי גבורה *I Have* or *am Underſtanding*, and, *I have Strength.* This Plea therefore Evinceth nothing but the Boldneſs of them that uſe it. He proceeds to another,

Deinde hic Sapientiam pro Subſtantiva & Perſona eſſe accipiendam, non aliunde probari poteſt aut ſolet, quam quod hic loqui & clamare dicitur, atq; actiones quædam ei attribuuntur. At id uſitatiſſimum in ſacris eſt, ut etiam accidentibus actiones adſcribantur per proſopopœiam. Sic Miſericordia & pax de Cælo proſpicere, ſe mutuo oſculari dicuntur. Et ne longe abeamus; hic Prudentia ſeu Intelligentia, vociferare, ſtare in ſemitis, clamare ad portas urbium dicitur. Neq; tamen quiſquam ita ſtolidus eſt ut non intelligat, miſericordiam, pacem & prudentiam eſſe accidentia & in his loquendi formulis proſopopœiam non agnoſcat.

How we prove a Perſon to be here intended, that is, The Eternal Word of God, hath been Declared. There are other Conſiderations which evince it, beſides that here mentioned. But this *Proſopopœa*, or Fiction of a Perſon, is of great uſe to the *Antitrinitarians.* By this one Engine they preſume they can deſpoil the *Holy Ghoſt of his Deity and Perſonality.* Whatever is ſpoken of Him in the Scripture, they ſay it is by a *Proſopopœa*, or the Fiction of a Perſon, thoſe things being aſſigned unto a *Quality* or an *Accident*, which really belong unto a Perſon only. But as to what concerns the Holy Spirit, I have elſewhere taken this *Engine* out of their Hands, and caſt it to the Ground, ſo that none of them alive will Erect it again. Here they make uſe of it againſt the *Deity* of Chriſt; as they do alſo on other Occaſions. I do Acknowledge there is ſuch a *Scheme* of Speech uſed by *Rhetoricians* and *Orators*, whereof ſome Examples occur in the Scripture. *That* is ſometimes aſcribed unto a *Thing* which is not a Perſon, that is indeed proper only to a Perſon: Or a Perſon who is Dead or Abſent, may be Introduced as Preſent and Speaking. But yet *Quintilian* the great Maſter of the Art of Oratory, denies, that by this Figure, Speech can be Aſcribed unto that which never had it. *Nam certe*, ſaith he, *ſermo fingi non poteſt, ut non perſonæ ſermo fingatur.* If you faign Speech, you muſt faign it to be the Speech of a Perſon; or one Endowed with a Power of Speaking. And it is hard to find an Inſtance of ſuch an *Attribution* of Speech unto things Inanimate in good Authors; unleſs it be where by another *Figure* they Introduce Countreys or Citys, Speaking or Pleading for themſelves, wherein by a *Metanomy* the Inhabitants of them are intended. But ſuch an Aſcription is not to be found in the Scripture at all: For a *Proſopopœa*, or Fiction of a Perſon, is a Figure quite diſtinct from all ſorts of *Allegories*, Pure, Mixed, *Apologues*, *Fables*, *Parables*, wherein when the *Scheme* is evident, any thing may be Introduced Speaking, like the *Trees* in the Diſcourſe of *Jotham*, *Judg.* 9. The Inſtance of *Mercy and Peace looking down from Heaven and Kiſſing each other*, is mixtly Figurative. The Foundation is a *Metonomy* of the Cauſe for the Effect; or rather of the Adjunct for the Cauſe; and the *Proſopopœa* is evident. But that a *Perſon* ſhould be Introduced, Speaking in a continued Diſcourſe, aſcribing to himſelf all *Perſonal Properties*, Abſolute and Relative, all Sorts of *Perſonal Actions*, and thoſe the very ſame which in ſundry other places are Aſcribed unto *One certain Perſon*, as all the things here mentioned are unto the *Son of God*, who yet is no Perſon, never was a Perſon, nor repreſenteth any Perſon, without the leaſt Intimation of any *Figure* therein, or any thing inconſiſtent with the Nature of things and Perſons treated of, and that in a Diſcourſe *Didactical* and *Prophetical*, is ſuch an Enormous Monſtrous Fiction, as nothing in any Author, much leſs in the Old or New Teſtament will give the leaſt Countenance unto.

There

There are in the Scripture *Allegories*, *Apologues*, *Parables*; but all of them ſo plainly, evidently and profeſſedly ſuch, and ſo unavoidably requiring a Figurative Expoſition from the Nature of the Things themſelves, (as where Stones are ſaid to Hear, and Trees to Speak) that there is no Danger of any Miſtake about them, nor Difference concerning their Figurative Acceptation. And the only ſafe Rule of aſcribing a *Figurative* Sence unto any Thing or Expreſſion in the Scripture, is when the Nature of things will not bear that which is proper; As where the Lord Chriſt calls Himſelf a *Door* and a *Vine*, and ſays *that Bread is His Body*. But to make *Allegories* of ſuch Diſcourſes as this, founded in the fiction of Perſons, is a ready way to turn the whole Bible into an *Allegory*, which may be done with as much eaſe and probability of Truth. He farther excepts.

Quod ſecundo loco contendunt, hic nihil figurate, ſed omnia proprie dici, nimis abſurdum eſt. Nam etiamſi daremus hic Sapientiam eſſe Perſonam quandam, quam ipſi λόγον apellant; tamen certum eſſet illum tempore Solomonis in plateis non clamaſſe, nec cum hominibus hilariter converſatum eſſe, nec domum ædificaſſe, excidiſſe ſeptem columnas, victimas obtuliſſe, miſcuiſſe vinum, & cætera quæ hic recitantur proprie feciſſe. Alios debuerunt fateri, Chriſtum ab æterno fuiſſe incarnatum, quando quidem hæ actiones proprie non poſſunt niſi homini jam nato competere. Itaque & impudentis & indocti eſt negare hanc Orationem Solomonis eſſe figuratam.

He names not who they are who ſay *no Expreſſions* in this Diſcourſe are *Figurative*. Neither doth this follow upon a denial that the whole is founded in the *Fiction of a Perſon*. For a true and real Perſon may ſpeak things figuratively; and ſometimes it is neceſſary that ſo he ſhould do. Theſe men will not deny God to be a *Perſon*, nor yet that he often ſpeaketh of Himſelf and His Works *Figuratively*. The ſame doth Wiſdom alſo here in the Declaration of ſome of His Works. But that which animates this Exception, is a falſe Suppoſition that the *Eternal Word* cannot be ſaid to do or act any thing but what He doth *immediately in his own Perſon*, and that as Incarnate. What God doth by the Miniſtry of others, that He alſo doth Himſelf. When He gave the Law by the Miniſtry of Angels, He gave the Law Himſelf; and when He ſpeaks by the Prophets He is every where ſaid to ſpeak Himſelf. That therefore which was done in the Days of *Solomon*, by the Command, Appointment, Authority and Aſſiſtance of *Wiſdom*, was done then by Wiſdom it Self. And ſo all things here aſcribed unto It, ſome properly, ſome figuratively, were done by the *Word* in the Means by Him appointed. In the Miniſtry of the Prieſts, Levites, Prophets, Teachers of the Law inviting all ſorts of Perſons unto the Fear of the Lord, He performed the moſt of them. And the remainder of the things intended He effected in His Ordinances and Inſtitutions of Divine Worſhip. Beſides, there is a *Prophetical Scheme* in theſe words. It is here declared not onely what Wiſdom then did, but eſpecially what it ſhould do, namely, in *the Days of the Goſpel*. For the manner of the Prophets is to expreſs things future as preſent or paſt, becauſe of the Certainty of their Accompliſhment. And theſe things they ſpake of the Coming of Chriſt in the Fleſh. See *1 Pet.* i. 11, 12. *Chap.* iii. 15.

But utterly to remove this Pretence of *Proſopopœia's* and Figures, it need onely to be obſerved, which none will deny, but that the Wiſdom that ſpeaks here, *Chap.* viii. is the ſame that ſpeaks *Chap.* i. from verſ. 20. unto the End. And if *Wiſdom* there be not a Perſon, and that a Divine Perſon, there is none in Heaven. For to whom or what elſe can thoſe Words be aſcribed which Wiſdom ſpeaks? verſ. 23. *Turn you at My Reproof; behold I will pour out My Spirit upon you, I will make known My Words unto you.* Verſ. 24. *Becauſe I have called, and ye refuſed, I have ſtretched out My Hand, and no Man regarded.* Verſ. 25. *But ye have ſet at nought all My Counſel, and would none of My Reproof:* Verſ. 26. *I will alſo laugh at your calamity, I will mock when your fear cometh.* Verſ. 27. *Then ſhall they call upon Me, but I will not anſwer; they ſhall ſeek Me early, but they ſhall not find me.* If theſe things expreſs not a Perſon, and that a Divine Perſon, the Scripture gives us no due Apprehenſion of any thing whatever. Who is it that *pours out the Holy Spirit?* Who is it that *Men ſin againſt* in refuſing to be obedient? Who is it that in their *diſtreſs they call upon*, and ſeek early in their trouble? The whole Scripture declares unto whom, and unto whom alone theſe things belong, and may be aſcribed.

After an interposition of some things nothing unto the Purpose, he yet puts in three more Exceptions unto this Testimony to the Eternal Personal Existence of this Wisdom. As,

Præterea hæc Sapientia de qua agit Solomon, loquitur, docet, instituit homines. At Jesus Christus postremi tantum diebus, teste Apostolo ad Heb. i. *locutus est hominibus; ergo non ætate Solomonis.*

The Apostle says not that Jesus Christ *spake onely* in the later days, *Heb.* i. But that *God in the last days spake unto us in His Son.* And the immediate speaking unto us by the Son in the last days, as He was *Incarnate*, hinders not but that He spake before by His *Spirit* in the Prophets, as the Apostle affirms Him to have done, 1 *Pet.* i. 11. And by this Spirit did He speak, that is, teach and instruct Men in the Days of *Solomon* and from the Foundation of the World, 1 *Pet.* iii. 18, 19, 20.

Denique Prophetia illa Isa. xlii. 2. *Ecce Servus meus quem elegi, non clamabit, neque audiet aliquis in plateis vocem ejus, applicatur Christo* Matth. xii. 28. *At hæc Sapientia dicitur clamasse in plateis. Itaque falsum est hanc Sapientiam Solomonis fuisse Jesum Christum.*

A Man of Gravity and Learning ought to have been *ashamed* of such a *Puerile Cavil.* The Prophet *Isaiah* setting out the Meekness and Peaceableness of the Lord Christ in the Discharge of His Office, with His Tenderness and Condescention towards the Poorest and Meanest that come unto Him, expresseth it among others by these words, *He shall not cry, nor lift up, nor cause His Voice to be heard in the Streets*; intending no more, but that He should do nothing by way of Strife, Contention or Violence, in private or publick Places. And this Prophecy is applied unto Him by *Matthew* at that very season when great Multitudes followed Him in the *Streets* and *Fields*, whom He taught and healed, *Matth.* xii. 15, 16, 17. Hence this Man would conclude, that because Wisdom is said to cry in the Streets, that is, to instruct Men in publick Places, which He did formerly by His Spirit, and in the days of His Flesh in His own Person, the Son of God cannot be intended. Yet he further addes:

Postremo de Sapientia ista, non dicitur quod sit ab æterno genita; sed tantum ut in Hebræo habetur a sæculo formata; quod longe aliud significat, quam ab æterno gigni. Et potest aliquid a sæculo, hoc est a Mundi creatione vel etiam ante illam extitisse; inde tamen non sequitur esse æternum.

He tells us not where in the *Hebrew Text* Wisdom is said to be *formata sæculo.* Nor is there any such passage in the Context. It says indeed, vers. 23. מעולם נסכתי, which words of themselves do not absolutely and necessarily declare Eternity, though no other Expression or Antecedent Eternity be commonly made use of: But as this מעולם is here particularly explained to denote the *Existence of Wisdom*, before the whole Creation or any part of it, as it is at large in the whole ensuing discourse, especially vers. 25, 26. it doth necessarily *denote Eternity*, nor can it be otherwise expressed. And although we do not particularly prove the Relation of the Son to the Father by *Eternal Generation* from this place, yet as Wisdom is not said here to be formed or created, so the word used v. 25. חוללתי, which we have rendred *I was brought forth*, doth more then intimate that Generation. This being the whole of what the Enemies of the SACRED TRINITY have to object unto our Application of this Discourse to the Eternal Word or Son of God, we may upon its removal proceed unto the Improvement of this Testimony unto our present Design.

Sect. 13. *A Personal Transaction before the Creation of the World between the Father and the Son, acting mutually by their One Spirit, concerning the State and Condition of Mankind, with respect unto Divine Love and Favour*, is that which we enquire after, and which is here fully expressed. For the *Wisdom* or Word of God having declared His Eternal Existence with the Father, and Distinction from Him, manifests withal His joynt Creation of all things; especially His presence with God, when He made ראש עפרות תבל, vers. 26. *The Highest part of the Dusts of the habitable World*, that is אדם הריאשון, *the First Adam*, as *Jarchi* interprets it, and that not improbably. Then He declares that He was אצלו by Him, with Him, before Him, vers. 30. that is, πρὸς τὸν Θεὸν, *John* i. 1, 2. And He was with Him, אמון, *Nutritius, One brought up with Him.* The word seems to be of a passive signification, or the Participle *Pahul*, and is of the *Masculine Gender*, though referring unto

unto חכמה Wiſdom, which ſpeaks of it Self and is of the *Feminine*; and that becauſe it is a *Perſon* which is intended, ſuch conſtructions being not infrequent in the *Hebrew*, where the *Adjuncti* agrees with and reſpects the Nature of the Subject; rather than the Name or ſome other Name of the ſame thing. See *Gen.*iv.7. The word may have various ſignifications, and is accordingly variouſly rendred by Interpreters. The Chaldee render it מהימן, that is *Faithful*, *I was faithful with Him*; and the Lxx. ἁρμόττουσα; *framing*, *forming*, that is, all things with Him. So alſo *Ralbag* on the Place expounds it Actively, *One nouriſhing* all things, as *Jarchi* doth Paſſively, גדלה עמו, *brought up with Him*, which ſenſe of the words our Tranſlation follows. And it is uſed unto that purpoſe *Lam.* iv. 5. האמנים עלי תולע; *brought up in ſcarlet.* And although it may be not undecently taken in an *Active Senſe*, yet I rather judge it to be uſed Paſſively; *Nutritus*, *Alumnus*; one that is in the *Care* and *Love* of another, and to be diſpoſed by Him.

And we may enquire in what ſenſe this is ſpoken of the Son with reſpect unto the Father. The Foundation of the Alluſion lies in the Eternal Mutual Love that is between the Father and the Son. Thereunto is added the conſideration of the Natural Dependence of the Son on the Father, compared unto the Love of a Father unto a Son, and the Dependance of a Son on his Father. Therefore moſt Tranſlations with reſpect unto this Alluſion, ſupply *As* to the Words, *AS One brought up.* Again, אמון *Alumnus*, *One brought up*, is always ſo with and unto ſome eſpecial End or Purpoſe; or to ſome Work and Service. And this is principally here intended. It is with reſpect unto the Work that He had to accompliſh, that He is called *Alumnus Patris*, One brought up of the Father. And this was no other but the Work of the Redemption and Salvation of Mankind, the Counſel whereof was then between the Father and the Son. In the carrying on of that Work the Lord Chriſt every where commits Himſelf and His Undertaking unto the Care, Love, Aſſiſtance and Faithfulneſs of the Father, whoſe eſpecial Grace was the Original thereof: *Pſal.*xxii.9,10,11,19,20. *Iſa.*l.7,8,9. And in anſwer hereunto, the Father promiſeth Him, as we ſhall ſee afterwards, to ſtand by Him, and to carry Him through the whole of it; and that becauſe it was to be accompliſhed in ſuch a *Nature* as ſtood in need of Help and Aſſiſtance. Wherefore with reſpect unto this Work He is ſaid to be אצלו אמון, *before Him*, as One whom He would take care of, and ſtand by with Love and Faithfulneſs in the proſecution of the Work which was in their mutual Counſel, when He ſhould be clothed with that *Nature* which ſtood in need of it.

With reſpect hereunto He addes, ואהיה שעשועים יום יום, *And was Delights every day.* There are Ineffable Mutual Delights and Joys in and between the Perſons of the Sacred Trinity, ariſing from that Infinite Satisfaction and Complacency, which They have in each Other from Their reſpective *In-Being*, by the Participation of the ſame Nature, wherein no ſmall part of the Bleſſedneſs of God doth conſiſt. And by this word that peculiar Delight which a Father hath in a Son is expreſſed: *Jer.*xxxi.20. ילד שעשועים *a Pleaſant Child*, a *Child of Delights.* But the Delights here intended have reſpect unto the Works of God *ad extra*; as a fruit of that Eternal Satisfaction which ariſeth from the Counſels of God concerning the Sons of Men. This the next verſe makes manifeſt: *Rejoycing in the Habitable Part of His Earth, and My Delights with the Sons of Men.* For after He had declared the preſence of Wiſdom with God before the Firſt Creation, which is a Notation of Eternity, and its Co-operation with Him therein, He deſcends to manifeſt the eſpecial Deſign of *God* and *Wiſdom* with reſpect unto the Children of Men. And here ſuch an Undertaking on the part of the Son is intimated, as that the Father undertakes the Care of Him, and His Protection, when He was to be humbled into the *Form of a Servant*, in the Proſpect whereof He delighted in Him continually. *Sect.* 14.

So He expreſſeth it, *Iſa.*xlii. 1, 2, 3, 4, 5, 6, 7. *Behold, My Servant whom I uphold, My Elect in whom My Soul delighteth,* (רצתה נפשי the ſame with שעשועים לו יום see *Matth.* xii.18. Chap.xvii.5. *Epheſ.* i. 6.) *I have put My Spirit upon Him, He ſhall bring forth Judgment unto the Gentiles. He ſhall not cry, nor lift up, nor cauſe His voice to be heard in the Streets. A bruiſed Reed ſhall He not break, and the ſmoaking Flax ſhall He not quench. He ſhall bring forth Judgment unto Truth. He ſhall not fail nor be diſcouraged, till He have ſet Judgment in the Earth, and the Iſles ſhall wait for His Law. Thus ſaith God the Lord, He that created the Heavens*

and ſtretched them out, He that ſpreadeth forth the Earth, and that which cometh out of it; He that giveth breath unto the People upon it, and Spirit to them that walk therein: I the Lord have called Thee in Righteouſneſs, and will hold Thine Hand, and will keep Thee, and give Thee for a Covenant of the People, for a Light of the Gentiles: To open the blind Eyes, and to bring out the Priſoners out of the Priſon, and them that ſit in Darkneſs out of the Priſon-houſe. This is the Delight of the Father, and his Preſence with the Son in His Work, whereof an Eternal Proſpect is here repreſented. In Anſwer whereunto the Son *delights in Him* whoſe Delight *He* was, משחקת לפניו בכל עת; *Rejoycing with Exultation*, with all manner of Expreſſions of Joy. For the word properly ſignifies an *outward Expreſſion* of an inward Delight; the natural Overflowings of an abounding Joy. And what is this Delight of the Son in anſwering the Delight of the Father in Him, with reſpect unto the Work He had to do, the Pſalmiſt declares, *Pſal.* xl. 7, 8. *Then I ſaid, Lo I come, in the Volume of Thy Book it is written of Me, I delight to do Thy will, O My God; yea, Thy Law is within My Heart.* This מגלת ספר this *Volume of the Book*, which our Apoſtle calls κεφάλιδα βιβλίε, the Beginning or Head of the Book, *Heb.* x. 7. is no other but the *Counſel of God* concerning the Salvation of the Elect by Jeſus Chriſt, *enrolled* as it were in the *Book of Life*, and thence tranſcribed into the beginning of the *Book of Truth*, in the firſt Promiſe given unto *Adam* after the Fall. This Counſel being eſtabliſhed between Father and Son, the Son with reſpect thereunto *rejoyceth continually before God*, on the Account of that Delight which He had to do and accompliſh His Will, and in our Nature aſſumed to anſwer the Law of Mediation which was preſcribed unto Him.

Sect. 15. For this being declared to be the Mutual Frame of God and His Wiſdom towards One Another, Wiſdom proceeds to manifeſt with what reſpect towards outward things it was, that they were ſo mutually affected, verſ. 31. *Rejoycing in the Habitable Parts of His Earth, and My Delights were with the Sons of Men.* That the things here ſpoken of were tranſacted in Eternity, or before the Creation, is evident in the Context. The Counſels therefore and Purpoſes of God and Wiſdom, with reſpect unto the Sons of Men, are here expreſſed. The *Word* was now foreordained, even before the Foundation of the World, unto the Work of Mediation and Redemption, 1 *Pet.* i. 20. And many of the Sons of Men were choſen in Him unto Grace and Glory, *Epheſ.* i. 4. and the bringing of them unto that Glory whereunto they were choſen, was committed unto Him as the Captain of their Salvation. This Work, and the Contemplation of it, He now *delights* in, becauſe of that Eternity of Divine Glory which was to enſue thereon. And becauſe He was deſigned of the Father hereunto, and the Work which He had to accompliſh was principally the Work of the Father, or the fulfilling of His Will and the making effectual of His Grace, wherein He ſought His Glory and not His own primarily, *John* vii. 18, He ſpeaketh of Him as a diſtinct Perſon, and the Sovereign Lord of the Whole. He did it בחבל ארצו, *in the World of His Earth.* And the ſame word which He uſeth to expreſs his frame towards God, משחקת verſ. 30, Rejoycing, exulting, He uſeth here in reference unto His Work, to intimate that it was on the ſame Account that He is ſaid to *Rejoyce before the Father*, and *in the Habitable Parts of His Earth*; that is of the Work He had undertaken. So alſo He expreſſeth *His Delight in the Children of Men*, becauſe of the Concernment of the Glory of God therein, by שעשועים, the ſame word whereby he declares the *Fathers Delight* in Himſelf, with reſpect unto His Work.

And theſe things cannot refer unto the Firſt Creation, ſeeing they regard בני אדם the *Children of Men*, the Sons or Poſterity of him who was at firſt ſingly created. And theſe things are revealed for our Conſolation, and the Strengthening of our Faith, whereunto they may be improved. For if there were ſuch *Mutual Delights* between the Father and the Son in the Counſel and Contrivance of the Work of our Redemption and Salvation; and if the *Son* ſo *rejoyced* in the Proſpect of His own Undertaking unto that End, we need not doubt but that He will powerfully and effectually accompliſh it. For all the Difficulties of it lay open and naked under His Eye, yet He *rejoyced* in the thoughts of His Engagement for their Removal and Conqueſt. He now ſaw the Law of God eſtabliſhed and fulfilled, the Juſtice of God ſatisfied, His Glory repaired, Satan under his Feet, His Works deſtroyed, Sin put an End unto, with all the Confuſion and Miſery which it brought into

into the World, all matters of Everlaſting Joy. Here We place the firſt Spring of the *Prieſthood* of Chriſt; The firſt Actings of God towards Man for his Reparation. And it is expreſſed by the *Mutual Delight* of the Father and Son in the Work and Effect of it, whereunto the Son was Deſigned. And this was Intimate Love, Grace, Complacency, and Infinite Wiſdom. God foreſeeing how the deſigned Effect of Love and Grace in the Recovery of Mankind by the Interpoſition of His Son would Iſſue in His own Eternal Glory, was pleaſed therewith, and rejoyced therein. And the Son conſidering the Object of His Love, and the peculiar Glory ſet before Him, *delighted* in the Counſel of the Father. Wherefore the Foundation of Chriſts *Prieſthood* herein deſigned, was in *Love*, *Grace* and *Wiſdom*, though in its exerciſe it reſpect *Holineſs* and *Juſtice* alſo.

And this alſo ſeems to be expreſſed by the *Pſalmiſt*, Pſal. 2. 7. *I will Declare the Decree, the Lord hath ſaid unto Me, Thou art my Son, this Day have I begotten Thee.* The direct Sence and Importance of theſe Words hath been Declared in our Expoſition on *Chap.* i. 6. and the Teſtimony that is given in them unto the Divine Nature of Jeſus Chriſt, I have alſo formerly Vindicated, *Vindic. Evangel.* p. 236. And I have in like manner elſewhere Declared the perverſe Iniquity of ſome of the latter *Jewiſh* Maſters, who would apply this Pſalm ſingly to *David*, without any reſpect unto the *Meſſias*. This *Raſhi* confeſſeth that they do on purpoſe to oppoſe the *Hereticks* or *Chriſtians*. But this is contrary to the Conceptions and Expoſitions of all their Ancient Doctors, and the expreſs Faith of their Church whilſt it continued. For from this place they conſtantly Acknowledged that the *Meſſias* was to be the Son of God, or rather that the Son of God was to be the *Meſſia*. Hence was that Enquiry of the High-Prieſt, *Mat.* xxvi. 63. *I Adjure Thee by the Living God, that Thou tell us whether Thou be the Chriſt the Son of God.* According to the Faith of their Chuch, he takes it for granted that the Chriſt and the Son of God was the Same. The ſame Confeſſion on the ſame Principle made *Nathaniel*, Joh. i. 49. *Thou art the Son of God, Thou art the King of Iſrael.* And *Peters* Confeſſion, *Mat*, xvi. 16. *Joh.* vi. 69. *Thou art that Chriſt the Son of the Living God*; was nothing but a due Application of the Faith of the *Judaical* Church unto the Perſon of our Saviour, which was all that He then called for; *Unleſs*, ſaith He, *you believe that I am He, you ſhall Die in your Sins.* And this Faith of the Church was principally Built on this Teſtimony, where God expreſly calls the *Meſſia* His *Son*, and that on the account of His Eternal Generation. *Sect.* 16.

So *Maimonides*, *Jarchi* himſelf, and *Kimchi* do all confeſs that their Ancients Interpreted this Pſalm of the *Meſſia*. The Words of *Jarchi* are plain, רבותינו דרשו את הענין על מלך המשיח ולפי משמעו ולחשובת המינום נכון לפותרו על דוד עצמו. *Our Maſters Expounded this Pſalm*, or the Conſtruction of it, *concerning the King Meſſia; but as the Words Sound, and that an Anſwer may be returned unto the Hereticks; it is expedient to interpret it of David himſelf.* His Confeſſion is plain, That their Ancient Doctors looked on this Pſalm as a Prophecy of the *Meſſia*, as is alſo expreſly acknowledged by *Maimonides* and *Kimchi* in their Expoſitions. But as to thoſe words, ולחשובת המינים, and for an Anſwer unto the *Hereticks* the Reader will not find them, neither in the Edition of *Baſil*, nor of *Venice*; that is, of the Bible with their *Maſoretical Criticiſms*, and *Rabinical Annotations*; being Expunged by ſuch as had the overſight of thoſe Editions; or before razed out of the Copies they made uſe of.

A great number of Inſtances of this ſort, unto excellent advantage are Collected by the Learned D. *Pococke*; *Notæ Miſcellan. Cap.* 8. And in the ſame place, that we go no farther for it, the ſame Learned Author gives us an account of the Evaſions invented by ſome of the *Mahumetans* againſt the Force of this Teſtimony, which yet they Allow to Reſpect Jeſus Chriſt, whom they will by no means grant to be the *Son of God*. A Prophet if we pleaſe He ſhall be, but that none may believe Him to be the Son of God, the Impoſtor himſelf laid in Proviſion, in the cloſe of his *Alcoran*, in that Summary of his *Muſſulman* Confeſſion. *He is one God, God Eternal, who neither Begetteth nor is Begotten; and to Whom none is Equal.* The Reaſons of their Infidelity are putrid and ridiculous, as is commonly known, and their Evaſion of this Teſtimony a Violent Eſcape. For they tell us the Text is Corrupted; and inſtead of *My Son*, it ſhould be *My Prophet*; and inſtead of *I have Begotten Thee*, it ſhould be *I have Cheriſhed Thee*; the former Words in the *Arabick*

bick Language, consisting of the same Letters Transposed, and the Latter differing in One Letter only. And the Fancied Allusion between, or change of the Words, is not much more distant in the *Hebrew*. But it is Ridiculous to suppose that the *Jews* have corrupted their own Text, to the ruinous Disadvantage of their own Infidelity.

Sect. 17. There is therefore an Illustrious Testimony in these words given unto the Eternal *Pre-existence* of the Lord Christ in His Divine Nature before His Incarnation. And this causeth the Adversaries of that Sacred Truth to turn themselves into all Shapes to avoid the Force of it. He with whom we have before concerned our Selves, raiseth himself unto that Confidence as to deny that the Things mentioned in this *Psalm* had any direct Accomplishment in Jesus Christ, as his next attempt is to prove that those words, *Psal.* 22. 16. *They Pierced My Hands and My Feet*, had no respect unto Him. To this Purpose doth he here Discourse.

Ea quæ hic dicuntur si litera vrgeatur, nunquam in Jesu Christo completa sunt. Nam ejus Divinitati hæc non competere clarum est. Jam vero, ne cum natus quidem ex Maria est, historice hæc illi evenerunt. Qui enim sunt isti quæso populi, quæ gentes, qui Reges, qui contra Jesum jam Regem constitutum consurrexerunt: Certe nec Pilatus, qui tamen Rex non erat, nec Herodes ei hoc nomine ut illum solio & Dignitate Regia deturbarent illi molesti fuerunt; neq; consilia adversus ejus regnum contulerunt, nec copias collegerunt. Imo Pilatus quamvis illum Regem dici audiret, tamen liberare & dimittere paratus erat. Et Herodes adversus eum non fremuit, sed hominem contempsit, & illæsum cum in potestate sua haberet dimisit. Pilatus Johan. xviii. *fatetur; Gens tua & pontifices tradiderunt te mihi; soli ergo Judæi fuerunt hostes Jesu, & eorum consilia adversus eum non fuerunt inita; sed optatum finem consecuta; cujus contrarium hic narratur. In summa, tantus concursus, tanta consectatio, tantus armorum strepitus, & apparatus bellicus, quantum hæc verba Psalmi significant, nunquam contra Jesum extitit; præterea isti Reges & populi dicunt; dirumpamus vincula eorum,* &c. *At Jesu nec judæis nec gentibus imperitavit, nec vincula injecit, nulla tributa imposuit, non Leges præscripsit, quibus illos constrictos tenuisset, & a quibus illi liberari concupivissent. Nam siquis hæc ad doctrinam Jesu accommodet spiritualem & mysticum introducet sensum,* &c.

Having elsewhere Handled, Expounded and Vindicated this Testimony, I should not here have Diverted to the Consideration of this Discourse, had it not been to give an Instance of that *Extream Confidence* which this sort of Men betake themselves unto, when they are pressed with plain Scripture Testimonies. For not any of the *Jews* themselves, who despise the Application of this Prophecy to Christ in the New Testament, do more perversly argue against His Concernment therein, then this Man doth. He tells us in the Entrance of his Discourse on this *Psalm*, that all the *Hebrews*, whose Authority in the Interpretation of the Scripture no Sober Man will despise, are all against the Application of this Psalm unto Christ. But as he is deceived if he thought that they all agree in denying this Psalm to be a *Prophecy* of the *Messia*; for as we have shewed, the *Elder Masters* were of that Mind; so he that shall be moved with the Authority of the *latter Doctors* in the Interpretation of those places of Scripture which concern the *Promised Messia*, that is Jesus Christ, and yet pretend himself to be a Christian, will scarce retain the Reputation of a Sober Person among such as are not stark Mad. However no *Jew* of them all can more Perversly Oppose the Gospel then this Man here doth, as will appear in the Examination of what he says.

First, That the things spoke in this Psalm, regard the Lord Christ with respect unto His *Divine Nature alone* or as absolutely considered, none ever affirmed or taught. For they all regard Him as *Incarnate*, or as He was to be Incarnate, and as Exalted, or as He was to be Exalted into His Kingly Rule and Throne. But yet some things here spoken, are distinctly verified in His Divine Nature; some in his Humane, as I have elsewhere declared. In general they all regard His *Person* with respect unto His Kingly Office. But what ensues in this Author, namely, That these things belong none of them properly unto Jesus Christ, is above the rate of ordinary Confidence. *All the Apostles* do not only joyntly and with one accord apply the things here spoken unto the Lord Jesus, but also give a clear Exposition of the words as a Ground of that Application; a thing seldom done by the Sacred Writers, *Acts* iv. 24, 25, 26, 27, 28. *They Lifted up their Voyce unto God with one Accord, and said; Lord, Thou art God which hast made Heaven*

and

and Earth, and the Sea, and all that in them is; Who by the Mouth of Thy Servant David haſt ſaid, Why did the Heathen Rage, and the People Imagine Vain Things? The Kings of the Earth ſtood up, and the Rulers were gathered together againſt the Lord, and againſt His Chriſt. For of a Truth againſt Thy Holy Child Jeſus, whom Thou haſt Anointed, both Herod and Pontius Pilate, with the Gentiles and People of Iſrael was gathered together: For to do whatſoever Thy Hand and Thy Counſel determined before to be done. In their Judgment *Herod* and *Pontius Pilate* with their Adherents, as exerciſing Supreme Rule and Power in and over that People, with reſpect unto them on whom they depended, and whoſe Authority they exerted, namely the *Romans*, the great Rulers over the World, were the Kings and Rulers intended in this Pſalm. And ſo alſo the גוים or *Heathen*, they took to be the *Gentiles*, who Adhered unto *Pilate* in the Execution of his *Gentile* Power; and the לאמים mentioned to be the *People of Iſrael*. Let us therefore conſider what this Man excepts againſt the Expoſition and Application of theſe words made by the Apoſtles, and which they expreſſed as the Solemn Profeſſion of their Faith. And we ſhall quickly find that all his Exceptions are miſerably Weak and Sophiſtical. *Pilate*, he ſays, *was not a King*; but he *Acted Regal Power*, the Power of a Supreme Magiſtrate among them; and ſuch are every where called *Kings* in the Scripture. Beſides he Acted the Power of the *great Rulers* of the World, who made uſe of *Kings* as Inſtruments of their Rule, ſo that in and by him the Power of the *Gentile* World was Acted againſt Chriſt. *Herod* he grants to have been a King; who yet was Inferiour in Power and Juriſdiction unto *Pilate*, and received what Authority he had by Delegation from the ſame *Monarch* with *Pilate* himſelf.

Secondly, He denies that theſe or either of them *oppoſed Chriſt as to His Kingdom.* For *Pilate* moved once for His Delivery; and *Herod* rather ſcorned Him, then Raged againſt His Kingdom. But this Unbridled Confidence would much better become a *Jew*, then one profeſſing Himſelf to be a Chriſtian. Did not they oppoſe the Lord Chriſt? Did they not Rage againſt Him, who Perſecuted Him, who Reviled Him, who Apprehended Him as a Thief or Murderer, who Mocked Him, Spit upon Him, Scourged Him, Crucified Him, if not with their Hands, yet with their Power? Did they not oppoſe Him as to His Kingdom, who by all ways poſſible, endeavoured to hinder all the Ways and Means whatſoever, whereby it was erected and eſtabliſhed? Certainly never had Prophecy a more ſenſible Accompliſhment.

And for what Thirdly, he adds in Reference unto the *Jews*, That their Counſels *were not in Vain againſt Chriſt, as thoſe were that are here mentioned, but obtained their wiſhed End*; I cannot ſee how it can be excuſed from a great Outrage and Exceſs of Blaſphemy. They did indeed whatever the Hand and Counſel of God determined before to be done; but that their own Counſels were not Vain, that they accompliſhed what they deſigned and aimed at, is the higheſt Blaſphemy to imagine. They took Counſel againſt Him as a Seducer and a Blaſphemer, they deſigned to put an end to His Work that none ever ſhould eſteem Him or Believe in Him as the *Meſſia*, the Saviour of the World, the Son of God; was this Counſel of theirs not in Vain? Did they Accompliſh what they Aim'd at? Then ſay there is not a Word of Truth in the Goſpel or Chriſtian Religion.

Fourthly, For that *concourſe of People, Conſultations, that noiſe and preparation for War*, which being as he ſays, *mentioned in the Text, he cannot find in the actings of Men againſt the Lord Chriſt*, it is all an imagination of the ſame Folly. For there is no mention of any ſuch preparation for War in the Text, as he dreameth of. Rage and Conſultation, with a Reſolution to oppoſe the Spiritual Rule of the Son of God, are indeed deſcribed; and were all actually made uſe of, originally againſt the Perſon of Chriſt immediately, and afterwards againſt Him in His Goſpel, with the Profeſſors and Publiſhers of it.

Fifthly, He adds hereunto, That Chriſt Ruled neither *Jews nor Gentiles, that He made no Laws, nor put any Bonds upon them, that they might be ſaid to Break.* So anſwers *Kimchi*, the Teſtimony from *Mic.* v. 2. where Chriſt is called the *Ruler of Iſrael*; anſwer them ſaith he, לא משל בישראל אבל הם משלו בו, *that Jeſus Ruled not over Iſrael, but they Ruled over Him, and Crucified Him.* But notwithſtanding all this Petulancy, His Enemies ſhall all of them one day know, that God hath made Him both Lord and Chriſt. That He is a King for ever, and

a Law-

a Lawgiver, That He came to put the Holy Bands and Chains of His Laws on the World, which they in vain ſtrive to reject and caſt out of the Earth; for He muſt Raign until all His Enemies are made His Footſtool. It is granted, that in ſome of theſe words, Spiritual things are *figuratively* expreſſed; and their literal ſence is that which the figure intends. So that no *Myſtick* nor *Allegorical* Sence is here to be enquired after; it being the Lord Chriſt the Son of God with reſpect unto His Kingly Office, who is here treated of, Primarily and Directly, however any of the concernments of His Kingdom might be Typed out in *David*; And he it is who ſays, *I will Declare the Decree, the Lord hath ſaid unto me, thou art My Son, this day have I Begotten Thee.*

Sect. 18. The Foundation of this Expreſſion is laid in the Divine and *Eternal Filiation* of the Son of God, as I have elſewhere evinced. But the thing directly expreſſed, is ſpoken in reference unto the Manifeſtation thereof, in and after His Incarnation. He that ſpeaks the words is the Son Himſelf; and He is the Perſon ſpoken unto, as *Pſal.* cx. 1. *The Lord ſaid unto my Lord*; wherein the ſame Eternal Tranſaction between the Father and Son is declared. So here, *He*, that is the Father ſaid unto *Me*; How, by the way of an Eternal Statute, Law, or *Decree*, as He was the Son of God, ſo God declares unto Him that in the work He had to do, He ſhould be His Son, and He would be His Father, and make Him as His firſt-Born, higher then the Kings of the Earth. And therefore are theſe words applyed ſeveral ways unto the manifeſtation of His *Divine Filiation*, when He was declared to be the Son of God with Power, by the Reſurrection from the Dead, *Rom.* i. 4. And this very Decree, *Thou art My Son, this day have I Begotten Thee*, are uſed by our Apoſtle to prove the *Prieſthood* of Chriſt, which was confirmed unto Him therein, *Heb.* v. 5. And this could no otherwiſe be, but that God declared therein unto Him, that in the diſcharge of that Office, as alſo of His Kingdom and Rule, He would manifeſt and declare Him ſo to be. It appears therefore that there were *Eternal Tranſactions* between the Father and Son, concerning the Redemption of Mankind by His Interpoſition or Mediation.

Exer-

Exercitatio IV.

(1) *Perſonal Tranſactions between the Father and Son, about the Redemption of Mankind, Fœderal.* (2) *The Covenants between God and Man Explained.* (3) Fœdus *a Covenant, whence ſo called.* (4) Σωνθήκη *why not uſed by the Lxx.* (5) *The various uſe of* ברית *in the Scriptures. The Tables of Stone, how called the Covenant; And the Ark. The ſame uſe of* Σωνθήκη; *The certain Nature of a Covenant not preciſely ſignified by this Word.* (6) *Covenants how ratified of old.* (7) *Things required unto a Compleat and Proper Covenant.* (8) *Of Covenants with reſpect unto Perſonal Services.* (9) *The Covenant between Father and Son expreſt. How therein the Father is a God unto Him; And the Son leſs then the Father.* (10) *Joynt Counſel of the Father and Son in this Covenant, as the Foundation of it.* (11) *The Will of the Father in this Covenant, abſolutely Free.* (12) *The Will of the Son engaged in this Covenant. The Son of God undertakes for Himſelf when cloathed with our Nature.* (13) *The Will of God how the ſame in Father and Son; yet acting diſtinctly in their diſtinct Perſons.* (14) *Things diſpoſed of in a Covenant to be in the Power of them that make it. This they may be two ways: Firſt abſolutely; Secondly by virtue of the Compact it ſelf.* (15) *The Salvation of Sinners the Matter of this Covenant; Or the thing diſpoſed of to the Mutual Complacency of Father and Son.* (16) *The General End of this Covenant; The Manifeſtation of the Glory of God. Wherein that Conſiſts. What Divine Properties are peculiarly glorified thereby.* (17) *The eſpecial Glory of the Son, the End of this Covenant; what it is.* (18) *Means and Way of Entring into this Covenant. Promiſes made to the Son as Incarnate. Of Aſſiſtance, Acceptance, Glory. The true Nature of the Merit of Chriſt.* (19) *Things preſcribed unto the Lord Chriſt in this Covenant reduced unto Three Heads. The Sacred Spring of His Prieſthood diſcovered.* (20) *The Original Reaſon and Nature of the Prieſthood of Chriſt. Occaſion and Uſe of Prieſthood and Sacrifices under the Law.* (21) *The Sum of the Whole. Neceſſity of Chriſts Prieſthood.*

THE FOURTH EXERCITATION.

Our next Enquiry is after the Nature of thoſe *Eternal Tranſactions* which in general we have declared from the Scripture, in our fore-going Exercitation. And theſe were carried on *per Modum Fœderis*, by Way of Covenant, Compact, and Mutual Agreement between the Father and the Son. For although it ſhould ſeem that becauſe they are ſingle Acts of the ſame Divine Underſtanding and Will, they cannot be properly *Fœderal*, yet becauſe thoſe Properties of the Divine Nature are acted diſtinctly in the Diſtinct Perſons, they have in them the Nature of a Covenant. Beſides, there is in them a Suppoſition of the *Suſception of our Humane Nature* into §. 1.

Perſonal Union with the Son. On the Conſideration hereof He comes to have an abſolute diſtinct Intereſt, and to undertake for that which is His own Work peculiarly. And therefore are theſe Counſels of the Will of God wherein lies the Foundation of the Prieſthood of Chriſt, expreſly declared as a *Covenant* in the Scripture. For there is in them a reſpect unto various Objects and various Effects, diſpoſed into a *Fœderal* Relation One to Another. I ſhall therefore in the firſt place manifeſt that ſuch a Covenant there was between the Father and the Son, in Order to the Work of His Mediation, called therefore the Covenant of the Mediator or Redeemer. And afterwards ſhall inſiſt on that in it in particular which is the Original of His Prieſthood.

§. 2. Firſt we muſt diſtinguiſh between the Covenant that God made *with Men concerning Chriſt*, and the Covenant that He made *with His Son concerning Men*. That God created Man in and under the Terms and Law of a Covenant, with a Preſcription of Duties, and Promiſe of Rewards, is by all acknowledged. After the Fall He entred into another Covenant with Mankind; which from the Principle Nature and End of it, is commonly called the *Covenant of Grace*. This under ſeveral Forms of External Adminiſtration hath continued ever ſince in force, and ſhall do ſo to the Conſummation of all things. And the Nature of this Covenant, as being among the Principal Concernments of Religion, hath been abundantly declared and explained by many. The Conſideration of it is not our preſent Buſineſs. That the Lord Jeſus Chriſt was the Principal *Subject Matter* of this *Covenant*, the Undertaker in it, and Surety of it, the Scriptures expreſly declare. For the Great Promiſe of it was concerning Him, and His Mediation, with the Benefits that ſhould redound unto Mankind thereby in Grace and Glory. And the *Preceptive Part* of it required Obedience in and unto Him, new and diſtinct from that which was exacted by the Law of Creation, although enwrapping all the Commands thereof alſo. And He was the *Surety* of it, in that He undertook unto God whatever by the Terms of the Covenant was to be done for Man, to accompliſh it in *His own Perſon*; and whatever was to be done in and by Man, to effect it by *His own Spirit and Grace*; that ſo the Covenant on every ſide might be firm and ſtable, and the Ends of it fulfilled. This is not that which at preſent we enquire into. But it is the *Perſonal Compact* that was between the Father and the Son, before the World was, as it is revealed in the Scripture, that is to be declared.

§. 3. To clear things in our way, we muſt treat ſomewhat of the Name and Nature of a Covenant in general. The *Hebrews* call a Covenant ברית, and the *Greeks* συνθήκη, the *Latines Fœdus*; the Conſideration of which words may be of ſome uſe, becauſe of the Original and moſt famous Tranſlations of the Scripture. *Fœdus* ſome deduce *a feriendo*, from ſtriking. And this was from the manner of making Covenants, by the *ſtriking* of the Beaſt to be ſacrificed in their Confirmation. For all ſolemn Covenants were always confirmed by Sacrifice, eſpecially between God and his People. Hence are they ſaid to *make a Covenant with Him by Sacrifice*, Pſal. l. 5. Offering Sacrifice in the ſolemn Confirmation of it. And when God ſolemnly confirmed his Covenant with *Abraham*, He did it by cauſing a token of His preſence to paſs between the *Pieces* of the *Beaſts* provided for Sacrifice, *Gen.*xv.17,18. So when He made a Covenant with *Noah*, it was ratified by Sacrifice, *Gen.* viii. 20, 21. *Chap.* ix.9,10. And to look backwards, it is not improbable, but that upon the giving of the firſt Promiſe, and laying the Foundation of the New Covenant therein, that *Adam* offered the Beaſts in Sacrifice with whoſe Skins he was cloathed. And how the Old Covenant at *Horeb* was dedicated with the Blood of Sacrifices, our Apoſtle declares, *Chap.*ix.18,19,20. from *Exod.*xxiv.5,6,7,8,9. And all this was to let us know that no Covenant could ever be made between God and Man after the Entrance of Sin, but upon the Account of that Great Sacrifice of our High-Prieſt, which by thoſe other was Repreſented. Hence is the phraſe *Fœdera ferire*, to ſtrike a Covenant. *Cicero pro Cælio. Ideone ego pacem Pirrhi diremi ut tu amorum turpiſſimorum quotidies Fœdera ferires? Fœdera, ferire*, and *percutere*, have the ſame Riſe and Occaſion. And the *Hebrews* expreſs the making of a Covenant by *ſtriking hands*, though with reſpect unto another Ceremony. Some derive the word *a Porca fœde cæſa*. For an *Hog* was clean in the Devils Sacrifices. *Cæſa jungebant*

fœdera

fœdera Porca. Virg. And thence was the Ancient *Formula* of Ratifying Covenants by the ſtriking and therewith killing of an *Hog*, mentioned by the *Roman* Hiſtorian. *Qui prior defecit publico conſilio dolo malo tu illum Jupiter ſic ferito, ut ego hunc Porcum hodie feriam; tantoque Magis, quanto Magis potes polleſque.* Upon the pronouncing of which words he killed the Hog with a Stone. And there was the ſame Intention among them who in making a Covenant, *cut a Beaſt in pieces*, laying one equal part againſt another and ſo paſſing between them. For they imprecated as it were upon themſelves, that they might be ſo deſtroyed and *cut into Pieces* if they ſtood not unto the terms of the Covenant. See *Jer.*xxxiv.18,19. where reſpect is had to the Covenant made with the King of *Babylon*. But in the Uſe and Signification of this Word, we are not much concerned.

The Greek word is Σωθήκη; and ſo is it conſtantly uſed in all Good Authors for a Solemn Covenant between Nations and Perſons. Onely the Tranſlation of the Lxx. takes no notice of it. For obſerving that ברית *Berith* in the *Hebrew* was of a larger ſignification, applied unto things of another Natnre than Σωθήκη denoting a preciſe Compact or Convention could be extended unto, they rendred it conſtantly by Διαθήκη, whereof we muſt treat elſewhere. *Gen.* xiv. 13. They render בעלי ברית Covenanters, by σωμωμόται, *Confederati*, or *Conjurati*, Confederates ſworn together. Wherefore of the word Συνθήκη there is no uſe in this matter; the Nature of the thing intended muſt be enquired into. §. 4.

ברית is largely and variouſly uſed in the Old Teſtament. Nor are Learned Men agreed from what Original it is derived: ברא, and ברה, and ברר are conſidered to this purpoſe. Sometimes it intends no more but Peace and Agreement, although there were no Compact or *Convention* unto that Purpoſe. For this is the end of all Covenants which are of Three Sorts, as the *Macedonian* Ambaſſador declared to the *Romans*; for either they are between the Conqueror and the Conquered, or between Enemies in equal Power, or between thoſe who were never engaged in Enmity. The ends of all theſe Sorts of Covenants is Mutual Peace and Security. Hence they are expreſſed by ברית a Covenant: So *Job* v. 23. עם אבני השרה בריתך. *Thy Covenant ſhall be with the Stones of the Field*, ſay we, *Thy League ſhall be*; that is, Thou ſhalt have no hurt from them. And *Hoſ.* ii. 18. *A Covenant* is ſaid to be made with the Beaſts of the Field, and the Fowls of Heaven, and the creeping things of the Earth. Security from damage by them, and their quiet uſe, is called a Covenant *Metonymically* and *Metaphorically*, becauſe Peace and Agreement are the End of Covenants. §. 5.

Secondly, *Synechdochically*, the Law written in the two Tables of Stone was called the Covenant, *Exod.* xxxiv. 28. *He wrote upon the Tables the words of the Covenant, the Ten Commandments.* Now this Law was purely *Preceptive* and an Effect of Soveraign Authority, yet is it called a Covenant. But this it is not abſolutely in its own Nature; ſeeing no *meer Precept* nor Syſteme of Precepts as ſuch, nor any meer Promiſe can be a Covenant properly ſo called. But it was a Principal Part of Gods Covenant with the People when accepted by them as the Rule of their Obedience, with reſpect unto the Promiſes wherewith it was accompanied. Hence the *Tables of Stone* wherein this Law was written, are called the *Tables of the Covenant*, Deut.ix.11. את שני לחת האבנים לחות הברית; *The Two Tables of Stone, the Tables of the Covenant.* Theſe Tables were firſt made by God Himſelf, *Exod.* xxxi. *ult.* and given into the hands of *Moſes*. And when they were broken, he was commanded פסל to *effigiate* them, or cut Stones after their Image, into their Likeneſs; for the firſt were ſeen onely by himſelf, *Deut.*x.11. *Exod.*xxxiv.1. And when they were broken, whereby their Uſe and Signification ceaſed, they were not kept as Relicts, though cut and written by the Finger or Divine Power of God, which doubtleſs the Superſtition of ſucceeding Ages would have attempted. But the true meaſure of the Sacredneſs of any thing external is *Uſe* by Divine Appointment. And alſo the *Ark* was hence called the *Ark of the Covenant*, and ſometimes the *Covenant* it ſelf; becauſe the Two Tables of Stone, the Tables of the Covenant were in it, 1 *Kings* viii. 9.

So among the Grecians, the *Tables* or *Rolls* wherein Covenants were written, engraven, or enrolled, were called Συνθῆκαι. So *Demoſthenes*; σωχαρῶ ἀναγνωσθῆναι τὰς Συνθήκας ἐντανθοῖ ἐπὶ τῆ δικαιοσύνῃ. *I require that the Covenants may*

be Opened here in the Court, or before the Judgment-ſeat; that is, the Rolls wherein the Agreement was written. And *Ariſtot. Rhetor.* lib. 1. ὁποῖαι γὰρ ἂν ὦσιν αἱ ἐπιγεγραμμέναι, ἢ φολάττοντες, τοῖς αἱ ζυνθῆκαι πισταὶ εἰσι. *Covenants are are of the ſame Credit, with thoſe that wrote and keep them*; that is, the writings wherein ſuch Conventions are contained. For Covenants that were ſolemnly entred into between Nations, were Engraven in Braſs, as the League and Covenant made between the *Romans* and *Jews* in the days of *Judas Machabæus*, Mac. i. 7. or in *Marble*, as that of the *Magneſians* and *Smyrnæans*, illuſtrated by the Learned *Selden*. And other Covenants were Enrolled in Parchment by publick Notaries.

Thirdly, An *abſolute Promiſe* is alſo called ברית a Covenant, the Covenant of God, *Iſa.* lix. 21. *As for Me this is My Covenant with them ſaith the Lord, My Spirit that is upon thee, and My Words which I have put into thy Mouth, ſhall not depart out of thy Mouth.* And God alſo calls His Decree conſtitutive of the Law of Nature, and its continuance, His Covenant, *Jer.* xxxiii. 20. *Thus ſaith the Lord, If you can break My Covenant of the Day, and My Covenant of the Night, that there ſhould not be Day and Night in their ſeaſon.* It is therefore certain that where God ſpeaks of His Covenant, we cannot conclude that whatever belongs unto a perfect compleat Covenant is therein intended. And they do but deceive themſelves who from the name of a *Covenant* between God and Man, do conclude always unto the Nature and Conditions of it. For the word is uſed in great variety, and what is intended by it muſt be learned from the ſubject matter treated of; ſeeing there is no Precept or Promiſe of God, but may be ſo called.

§. 6. In the making of Covenants between Men, yea in the Covenant of God with Men, beſides that they were always conceived *verbis expreſſis*, there was ſome Sign and *Token* added for their confirmation. This was generally the Slaying of ſome Creature, and the dividing of it in parts before mentioned. Hence *ſancire fœdus* and *ſanctio fœderis*, are *a ſanguine*, from the Blood ſhed in their Confirmation. Of the Slaying of a Beaſt, there is mention in all who have ſpoken of Ancient Covenants. So was it in that between the *Romans* and *Albans*, whoſe form is reported by *Livy*, as that whoſe Tradition was of *greateſt Antiquity* among them. And there are likewiſe Inſtances of the diviſion of the ſlain Beaſts into two parts, like what we obſerved before concerning *Abraham*, and the Princes of *Judah* in *Jeremiah*. οἱ Μολοσσοὶ ἐν τοῖς ὁρκαμοσίαις κατακόπτοντες εἰς μικρὰ τὰς βοῦς τὰς ζυνθήκας ἐποιέντο: *Herod. The Moloſſians in their Confœderations cut Oxen into ſmall Pieces, and ſo entred into Covenants.* And how theſe Pieces or Parts were diſpoſed, *Livy* declares, lib. 39. *Prior pars ad dextram cum extis, poſterior ad lævam viæ ponitur; inter hanc diviſam hoſtiam copiæ armatæ traducuntur.* And thence it is that כרת which ſignifies to *Cut* or *Divide*, is uſed in the Scripture abſolutely for the making of a Covenant without any addition of ברית, 1 *Sam.* xx. 16. 1 *Kings* viii. 9. And although ſuch outward things did never belong unto the Eſſence of a Covenant, yet were they uſeful ſignifications of Fidelity intended and accepted in the performance of what was Ingaged in it. And therefore God Himſelf never made a Covenant with Men, but He always gave them a *Token* and viſible Pledge thereof. And whoſoever is Intereſted in the Covenant it ſelf, hath thereby a Right unto, and is obliged to the Uſe of the Sign or Token according to Gods Appointment.

§. 7. An abſolute compleat Covenant, is a *voluntary Convention, Pact, or Agreement between diſtinct Perſons, about the ordering and diſpoſal of things in their Power, unto their mutual Concern and Advantage.* (1) Diſtinct Perſons are required unto a Covenant, for it is a mutual Compact. As a Mediator is not of One, that is, there muſt be ſeveral parties, and thoſe at variance, or there is no room for the Interpoſition of a Mediator, *Gal.* iii. 20. ſo a Covenant properly ſo called, is not of One. In the large ſenſe wherein ברית is taken, a Mans Reſolution in himſelf with reſpect unto any eſpecial End or Purpoſe may be called his Covenant; as *Job* xxxi. 1. *I made a Covenant with My Eyes.* And ſo God calleth His Purpoſe or Decree, concerning the Orderly Courſe of Nature, in the Inſtance before given. But a Covenant properly ſo called, is the Convention or Agreement of two Perſons or more.

2. This

2. This Agreement muſt be *Voluntary* and of Choice upon the Election of the Terms Convented about. Hence ברית is by ſome derived from ברא, which ſignifies to *Chooſe* or *Elect*. For ſuch Choice is the Foundation of all ſolemn Covenants: What is properly ſo, is Founded on a Free Election of the terms of it, upon due Conſideration and a right Judgment made of them. Hence when one People is broken in War, or Subdued by another, who preſcribe Terms unto them which they are Forced as it were to Accept for the preſent Neceſſity, it is but an imperfect Covenant, and as things are in the World, not like to be Firm or Stable. So ſome *Legats* anſwered in the *Senate of Rome*, when their People were Subdued, *Pacem habebitis qualem dederitis; ſi bonam, firmam & ſtabilem, ſin haud diuturnam.*

3. The matter of every Righteous and compleat Covenant muſt be of *things in the power of* them who Convent and Agree about them. Otherwiſe any, yea the moſt ſolemn Compact is vain and ineffectual. A Son or Daughter in their Fathers houſe, and under his Care, making a Vow or Covenant for the Diſpoſal of themſelves, can give no Force unto it, becauſe they are not in their own Power. Hence when God Invites and takes Men into the Covenant of Grace, whereunto belongs a Reſtipulation of Faith and Obedience, which are not abſolutely in their own Power, that the Covenant may be Firm and Stable, he takes upon himſelf to enable them thereunto; and the Efficacy of his Grace unto that purpoſe is of the Nature of the Covenant. Hence when Men enter into any Compact, wherein *one party* takes on its ſelf the performance of that which the other thinks to be, but is not really in its power, there is *dolus malus* in it, which enervates and diſannulls the Covenant it ſelf. And many ſuch Compacts were reſcinded by the Senate and People of *Rome*, which were made by their *Generals* without their conſent; as thoſe with the *Galls* who Beſieged the *Capitol*, and with the *Samnites*, *ad Furcas Caudinas.*

Laſtly, The End of a Covenant is the diſpoſal of the things about which the Covenant is made to the *mutual content and ſatisfaction* of all Perſons concerned. Hence was the ancient form, *Quod fœlix Fauſtumq; ſit huic & illi populo.* If either party be Abſolutely and Finally detrimented by it, it is no abſolute, free or voluntary Covenant; but an Agreement of a mixt Nature, where the conſent of one party is given only for the avoiding of a greater Inconvenience. And theſe things we ſhall find of uſe in our Progreſs.

As all theſe things Concur in every equal Compact, ſo there is an eſpecial kind of Covenant depending ſolely on the *Perſonal undertakings and Services of one party*, in order unto the common Ends of the Covenant, or the mutual Satisfaction of the Covenanters. So it is in all Agreements where any thing is diſtinctly and Peculiarly required of one Party. And ſuch Covenants have three things in them: (1) A *propoſal of Service.* (2) A *promiſe of Reward.* (3) An *Acceptance of the Propoſal*, with a Reſtipulation of Obedience out of reſpect unto the Reward. And this indiſpenſibly introduceth an Inequality and Subordination in the Covenanters, as to the common Ends of the Covenant, however on other accounts they may be Equal. For he who *preſcribes the Duties* which are required in the Covenant, and giveth the Promiſes of either Aſſiſtance in them, or a Reward upon them, is therein and ſo far *Superior* unto him, or greater then he who *Obſerveth* his Preſcriptions, and *Truſteth* unto his Promiſes. Of this Nature is that Divine Tranſaction that was between the Father and Son, about the Redemption of Mankind. There was in it a Preſcription of Perſonal Services, with a Promiſe of Reward. And all the other Conditions alſo of a compleat Covenant before laid down, are all obſerved therein. And this we muſt enquire into, as that wherein doth lie the Foundation and Original of the *Prieſthood* of Chriſt. §. 8.

Firſt, Unto a proper Covenant it is required that it be made between *Diſtinct Perſons.* Such have I elſewhere proved the Father and Son to be; and in this Diſcourſe do take that Fundamental Principle of our Profeſſion as granted. That there were *Eternal Tranſactions* in General between thoſe diſtinct Perſons with reſpect unto the Salvation of Mankind, hath been evinced in the foregoing Exercitation. That theſe were *Fœderal*, or had in them the Nature of a Covenant, is now farther §. 9.

farther to be Manifeſted. And in general this is that which the Scripture intends, where God, that is the Father, is called by the Son *His God*; and where He ſays that He will be unto *Him a God and a Father*. For this Expreſſion of being a God unto any One is declarative of a *Covenant*, and is the Word whereby God conſtantly declares His Relation unto any, in a Way of Covenant, *Jer. xxxi.* 35. & *xxxii.* 38. *Hoſ. ii.* 23.

For God declaring that He will be a God unto any, ingageth Himſelf unto the Exerciſe of His Holy Properties which belong unto Him as God, in their Behalf and for their Good. And this is not without an Engagement of Obedience from them. Now this Declaration the Scripture abounds in, Pſal. xvi. 2. *Thou haſt ſaid unto the Lord, Thou art My Lord*; theſe are the words of the Son unto the Father, as is evident from *v.* 9, 10, 11. *Pſal. xxii.* 1. *My God, My God.* Pſal. xl. 8. *I Delight to do thy Will, O My God.* Pſal. xlv. 7. *God thy God hath Anointed Thee.* Micah. v. 4. *He ſhall ſtand and feed in the Strength of the Lord, in the Majeſty of the Name of the Lord His God.* Joh. xx. 17. *I Aſcend unto My Father and Your Father; and to My God and Your God.* Rev. iii. 12. *I will make Him a Pillar in the Temple of My God; and I will Write upon Him the Name of My God, and the Name of the City of My God.* All which Expreſſions argue both a Covenant, and a Subordination therein.

And on this account it is that our Saviour ſays His *Father is greater then He*, Joh. xiv. 28. This place I confeſs the Ancients expound Unanimouſly of the *Humane Nature* only, to Obviate the *Arians* who aſcribed unto Him a Divine Nature, but made and abſolutely in it ſelf Inferior to the Nature of God. But the Inferiority of the *Humane Nature* unto God or the Father, is a thing ſo unqueſtionable, as needed no Declaration or ſolemn Atteſtation; and the mention of it is no way Suited unto the Deſign of the place. But our Saviour ſpeaks with reſpect unto the *Covenant Engagement* that was between the Father and Himſelf as to the Work which He had to do. For therein, as we ſhall farther Manifeſt, the Father was the *Preſcriber*, the Promiſer and Law-giver; and the Son was the *Undertaker* upon His Preſcription, Law and Promiſes. He is indeed in reſpect of His *Divine Perſonality*, ſaid to be *God of God*. No more is intended hereby, but that the Perſon of the Son, as to His *Perſonality* was of the Perſon of the Father, who communicated His Nature and Life unto Him by Eternal Generation. But the Father on that account is not ſaid *to be His God*, or to be a God unto Him, which Includes the Acting of Divine Properties on His behalf; and a Dependance on the other ſide on Him who is ſo a God unto Him. And this hath its ſole Foundation on that *Covenant*, and the Execution of it, which we are in the conſideration of.

§. 10. Again, The Tranſactions before inſiſted on and declared, are propoſed to have been by the way of *Counſel*, for the Accompliſhment of the End deſigned in a Covenant, *Zech.* vi. 13. עצת שלום בין שניהם: *The Counſel* about Peace-making between God and Man, was *beeween Them both*; that is the Two Perſons ſpoken of, namely the *Lord Jehovah*, and He who was to be צמח the *Branch*. And this was not ſpoken of Him abſolutely as He was a Man, or was to be a Man; for ſo there was not properly עצה or *Counſel* between God and Him. For who *hath known the Mind of the Lord, or who hath been His Counſellor*, Rom. xi. 34. And beſides the Son in His Humane Nature was meerly the *Servant of the Father* to do His Will, *Iſa.* xlii. 1. But God takes this Counſel with Him, as He was His *Eternal Wiſdom*; only with reſpect unto His Future Incarnation. For therein He was to be both the *Branch* of the Lord, and the *Fruit* of the Earth, *Iſa.* iv. 2. Hereunto regard alſo is had in His Name, *Iſa.* ix. 6. *He ſhall be called Wonderful, Counſellor*; For theſe Titles, with thoſe that follow, do not abſolutely denote Properties of the Divine Nature, though they are ſuch Divine Titles and Attributes as cannot be Aſcribed unto any, but to Him who is God. Yet there is in them a reſpect unto the work which He had to do, as He was to be a *Child Born*, and *given unto us*. And on the ſame account is He called the *Everlaſting Father*; a Name not proper unto the Perſon of the Son, with meer reſpect unto His Perſonality. There is therefore a regard in it unto the work He had to do, which was to be a *Father unto all the Elect of God*. And therein alſo was He the *Prince of Peace*. He who is the Procurer and Eſtabliſher

bliſher of Peace between God and Mankind. On the ſame account God ſpeaking of Him, ſays that He is רעי גבר עמיתי, *My Companion, and the Man My Fellow*, Zech. xiii. 7. ſuch an one as with whom He had *Sweetned* and Rejoyced in *Secret Counſel*, as *Pſal.* lv. 14. according unto what was before declared on *Proverbs* viii. 31, 32.

§. 11. Particularly, *The Will* of the Father and Son concurred in this matter, which was neceſſary that the Covenant might be *Voluntary* and of Choice. And the Original of the whole is referred to the *Will* of the Father conſtantly. Hence our Lord Jeſus Chriſt on all occaſions declares ſolemnly that He came to do the *Will of the Father*; *Lo I come to do Thy Will O God*, Pſal. xl. 5. Heb. x. 5, 6, 7, 8, 9, 10. For in this Agreement, the part of the Enjoyner Preſcriber and Promiſer, whoſe *Will* in all things is to be attended unto, is on the Father. And His Will was *Naturally* at a perfect liberty from engaging in that way of Salvation which He Accompliſhed by Chriſt. He was at Liberty to have left all Mankind under Sin and the Curſe as He did all the Angels that Fell. He was at liberty utterly to have deſtroyed the Race of Mankind that Sprang from *Adam* in his Fallen Eſtate; either in the Root of them, or in the Branches when Multiplied, as He almoſt did in the Flood, and have Created another Stock or Race of them unto His Glory. And hence the Acting of His Will herein, is expreſſed by *Grace*; which is Free, or it is not Grace; and is ſaid to proceed from Love acting by choice, all arguing the higheſt liberty in the Will of the Father, *Joh.* iii. 16. *Epheſ.* i. 6.

And the ſame is farther evidenced by the Exerciſe of His *Authority*, both in the *Commiſſion* and *Commands* that He gave unto the Son as Incarnate for the diſcharge of the work that He had undertaken. For none puts forth his Authority but *voluntarily*, or by and according unto his own Will. Now He both *ſent* the Son, and *Sealed* Him, and gave Him Commands, which are all Acts of Choice, and Liberty, proceeding from Soveraignty. Let none then once imagine that this work of entring into Covenant about the Salvation of Mankind was any way *Neceſſary* unto God, or that it was required by virtue of any of the Eſſential Properties of His Nature, ſo that He muſt have done againſt them in doing otherwiſe. God was herein, *abſolutely Free*, as He was alſo in His making of all things out of nothing. He could have left it undone without the leaſt diſadvantage unto His Eſſential Glory, or contrariety unto His Holy Nature. Whatever therefore we may afterwards aſſert concerning the *Neceſſity of Satisfaction* to be given unto His Juſtice, upon the Suppoſition of this Covenant, yet the Entring into this Covenant, and conſequently all that enſued thereon, is abſolutely reſolved into the meer Will and Grace of God.

§. 12. The *Will of the Son* alſo was diſtinctly herein. In His Divine Nature and Will He undertook voluntarily for the *Work of His Perſon* when the Humane Nature ſhould be United therein, which He determined to aſſume. For what is ſpoken of the Second Perſon, is ſpoken with reſpect unto His purpoſe to aſſume our Nature; for the Obedience whereof in all that was to be done upon it or by it, He undertook. This the Scripture fully declares, and that for a double End. Firſt to demonſtrate that the things which He underwent in His *Humane Nature* were Juſt and Equal, in as much as Himſelf whoſe it was voluntarily conſented thereunto. Secondly, To manifeſt that thoſe very Acts which He had in Command from His Father, were no leſs the Acts of His *own* Will. Wherefore as it is ſaid that the Father Loved us, and gave His Son to Dye for us; ſo alſo as is it ſaid that the Son Loved us, and gave Himſelf for us, and waſhed us in His Own Blood. Theſe things proceeded from, and were Founded in the *Will* of the Son of God; And it was an Act of perfect Liberty in Him to engage into His peculiar concernments in this Covenant. What He did, He did by Choice, in a way of Condeſcention and Love. And this His voluntary ſuſception of the diſcharge of what He was according to the Nature and Terms of this Covenant to perform, was the ground of the *Authoritative Miſſion*, Sealing, and Commanding of the Father towards Him. See *Pſal.* lx. 7, 8. *Heb.* x. 5. *Joh.* x. 11, 12. And whatever is expreſſed in the Scripture concerning the Will of the Humane Nature of Chriſt, as it was engaged in and bent upon its Work, it is but a Repreſentation of the Will of the Son of God when He engaged into this Work from Eternity. So then He freely

freely undertook to do and ſuffer whatever on His part was required, and therein owns Himſelf the *Servant of the Father*, becauſe He would obey His Will, and ſerve His Purpoſes in the Nature which He would aſſume for that End. *Iſa.* xlii. 1, 6. *Chap.* xlix. 9. *Zech.* xiii. 17. and therein acknowledgeth Him to be His *Lord*, *Pſal.* xvi. 2. unto whom He owed all Homage and Obedience. For this Mind was in Him, that whereas He was in the *Form of God*, He humbled Himſelf unto this Work, *Phil.* ii. 8. and by His own voluntary Conſent was engaged therein. Whereas therefore He had a Soveraign and Abſolute Power over His *own Humane Nature* when aſſumed, whatever He ſubmitted unto, it was no Injury unto Him, nor Injuſtice in God to lay it on Him.

§. 13. But this Sacred Truth muſt be cleared from an Objection whereunto it ſeems obnoxious, before we do proceed. The *Will* is a Natural Property; And therefore, in the Divine Eſſence it is but One. The Father, Son, and Spirit have not Diſtinct Wills. They are One God, and Gods Will is One, as being an Eſſential Property of His Nature. And therefore are there two Wills in the *One Perſon* of Chriſt, whereas there is but One Will in the *Three Perſons* of the Trinity? How then can it be ſaid that the Will of the Father and the Will of the Son did concur diſtinctly in the making of this Covenant.

This Difficulty may be ſolved from what hath been already declared. For ſuch is the Diſtinction of the Perſons in the Unity of the Divine Eſſence, as that They act in Natural and Eſſential Acts *Reciprocally* One towards Another, namely, in Underſtanding, Love, and the like; They know and mutually love each Other. And as They Subſiſt diſtinctly, ſo They alſo Act diſtinctly in thoſe Works which are of External Operation. And whereas all theſe Acts and Operations whither Reciprocal or External, are either with a Will, or from a freedom of Will and Choice, the Will of God in each Perſon, as to the Peculiar Acts aſcribed unto Him, is His Will therein Peculiarly and Eminently, though not Excluſively to the Other Perſons by reaſon of Their mutual *In-Being*. The Will of God as to the peculiar Actings of the Father in this matter, is the Will of the Father; And the Will of God, with regard unto the peculiar Actings of the Son, is the Will of the Son; not by a diſtinction of ſundry Wills, but by the diſtinct Application of the ſame Will unto its *diſtinct Acts*, in the Perſons of the Father and the Son. And in this reſpect the Covenant whereof we treat differeth from a pure Decree. For from theſe diſtinct Actings of the Will of God in the Father and the Son, there doth ariſe a new Habitude or Relation, which is not Natural or Neceſſary unto Them, but freely taken on Them. And by virtue hereof were all Believers ſaved from the Foundation of the World upon the Account of the Interpoſition of the Son of God, antecedently unto His Exhibition in the Fleſh. For hence was He eſteemed to have done and ſuffered what He had undertaken ſo to do, and which through Faith was imputed unto them that did believe.

§. 14. Moreover a Covenant muſt be about the Diſpoſal of things in the *Power of them that enter into it*, otherwiſe it is *null* or fraudulent. And thus things may be two ways: Firſt, abſolutely; Secondly, By virtue of ſome Condition or ſomething in the Nature of the Covenant it Self. (1.) Things are *Abſolutely* in the Power of Perſons when they are Compleatly at their Diſpoſal, *antecedently* unto the conſideration of any Covenant or Agreement about them. As in the Covenant of Marriage where the ſeveral Perſons engaging are *ſui juris*; They have an abſolute power in themſelves to diſpoſe of their own Perſons with reſpect unto the Ends of Marriage. So it is in all Covenants when the things to be diſpoſed of according to the Limitations of the Covenant, are Lawful and Good antecedently unto any Agreement made about them, and becauſe they are in the Power of the Covenanters, they may be diſpoſed of according to the Terms of the Compact.

So was it in this Covenant. To do Good unto Mankind, to bring them unto the Enjoyment of Himſelf, was abſolutely in the *Power of the Father*. And it was in the *Power of the Son* to Aſſume Humane Nature, which becoming thereby peculiarly His own, He might diſpoſe of it unto what End He pleaſed, ſaving the *Union* which enſued on its Aſſumption, for this was indiſſoluble. Again, ſome things are made Lawful or Good, or ſuited unto the Glory, Honour, or Satisfaction

and

and Complacency of them that make the Covenant, by virtue of ſomewhat ariſing in or from the Covenant it ſelf. And of this ſort are moſt of the Things that are diſpoſed in the Covenant between the Father and the Son under conſideration. They become Good and deſirable, and ſuited unto their Glory and Honour, not as conſidered abſolutely and in themſelves, but with reſpect unto that Order Dependance and Mutual Relation that they are caſt into, by and in the Covenant.

Such was the *Penal Suffering* of the Humane Nature of Chriſt under the Sentence and Curſe of the Law. This in it ſelf abſolutely conſidered, without reſpect unto the Ends of the Covenant, would neither have been Good in it ſelf, nor have had any tendency unto the Glory of God. For what Excellency of the Nature of God could have been *demonſtrated* in the *Pœnal Sufferings* of One abſolutely and in all reſpects Innocent? Nay, it was utterly impoſſible that an Innocent Perſon, conſidered abſolutely as ſuch, ſhould ſuffer *pœnally* under the Sentence and Curſe of the Law. For the Law denounceth Puniſhment unto no ſuch Perſon. Guilt and Puniſhment are related, and where the one is not, real, or ſuppoſed, or imputed, the other cannot be. But now in the Terms of this Covenant, leading unto the Limitations and Uſe of theſe Sufferings, they are made *Good* and tend unto the Glory of God, as we ſhall ſee. So the Pardoning and Saving of Sinners abſolutely, could have had no tendency unto the Glory of God. For what Evidence of Righteouſneſs would there have been herein, That the Great Ruler of all the World ſhould paſs by the Offences of Men without Animadverting upon them? What Juſtice would have appeared, or what Demonſtration of the Holineſs of the Nature of God would there have been therein? Beſides it was impoſſible, ſeeing *it is the Judgment of God, that they who commit ſin are worthy of death.* But, as we ſhall ſee, through the Terms and Conditions of this Covenant, this is rendred Righteous, Holy and Good, and eminently conducing to the Glory of God.

§. 15. The Matter of this Covenant, or the Things and Ends about which and for which it was entred into, are nextly to be conſidered. Theſe are the Things which as we obſerved before, are to be *diſpoſed of unto the Honour*, and as it were Mutual Advantage of *Them that make the Covenant.* And the Matter of this Covenant in General is the ſaving of Sinners, in and by Ways and Means ſuited unto the Manifeſtation of the Glory of God. So it is *compendiouſly* expreſſed, where the Execution of it is declared, *John* iii. 16. *God ſo loved the World, that He gave His onely begotten Son, that whoſoever believeth in Him ſhould not periſh, but have everlaſting Life*, And upon the Coming of the Son into the World, he was called JESUS, becauſe He was *to ſave His People from their Sins*, Matth. i. 21. *Even* JESUS *the Deliverer, who ſaves us from the Wrath to come*, 1 Theſſ. i. 10. To declare this Deſign of God, or His Will and Purpoſe in and by Jeſus Chriſt to ſave His Elect from Sin and Death, to bring His many Sons unto Glory, or the full Enjoyment of Himſelf unto Eternity, is the Principal Deſign of the Whole Scripture, and whereunto the whole Revelation of God unto Men may be reduced. This was that on the proſpect whereof the Son or Wiſdom of God *rejoyced before Him*, and had *His Delights with the Children of Men* before the Foundation of the World, *Prov.* viii. 30, 31. Man having utterly loſt Himſelf by Sin, coming ſhort thereby of the Glory of God, and made obnoxious unto Everlaſting Deſtruction, the *Præviſion* whereof was in Order of Nature antecedent unto this Covenant as hath been declared; the Father and Son do enter into a Holy Mutual Agreement concerning the Recovery and Salvation of the Elect in a way of Grace. This we place as the *Matter* of this Covenant, the thing contracted and agreed about. The diſtinction of the parts of it, into Perſons and Things, the Order and Reſpect in it of One Thing unto Another, are not of our preſent Conſideration. The Explanation of them belongs unto the Covenant of Grace which God is pleaſed to enter into with Believers by Jeſus Chriſt. But this was that in general that was to be diſpoſed of unto the mutual Complacency and Satisfaction of Father and Son.

§. 16. The *End* of theſe things, both of the Covenant, and the Diſpoſition of all things made thereby, was the *Eſpecial Glory* both of the One and the Other. God doth *all things for Himſelf.* He can have no Ultimate End in any thing but Himſelf alone, unleſs there ſhould be any thing better then Himſelf, or above

Himſelf. But yet in Himſelf He is not capable of any Acceſſion of Glory, by any thing that He intendeth or doth. He is Abſolutely, Infinitely, Eternally Perfect in Himſelf and all His Glorious Properties, ſo that nothing can be added unto Him. His End therefore muſt be, not the *obtaining of Glory* unto Himſelf, but the manifeſtation of the Glory that is in Himſelf. When the Holy Properties of His Nature are exerciſed in external Works, and are thereby expreſſed declared and made known, then is God Glorified. The End therefore in general of this Covenant which regulated the Diſpoſal of the whole matter of it, was the Exerciſe Exaltation and Manifeſtation of the Glorious Properties of the Divine Nature, other Supreme End and *Ultimate* it could have none, as hath been declared. Now ſuch is the mutual reſpect of all the Holy Properties of God in their Exerciſe, and ſuch their *Oneneſs* in the ſame Divine Being, that if any one of them be Exerted, Manifeſted, and thereby Glorified, the Reſidue of them muſt be therein and thereby Glorified alſo, becauſe that Nature is Glorified which they are, and whereunto they do belong. But yet in ſeveral particular works of God, His Deſign is firſtly, immediately, and directly to exerciſe in a peculiar eminent manner, and therein to Advance and Glorifie one or more of His Glorious Properties, and the Reſt conſequentially in and by them. So in ſome of His Works He doth *peculiarly Glorifie Juſtice*, in ſome Mercy, in ſome His Power. We may therefore as to the End of this Holy Eternal Compact, conſider what are thoſe *Properties* of the Divine Nature which were peculiarly engaged in it, and are peculiarly exerted in its Execution, and were therefore deſigned to be exalted in a peculiar manner. Now theſe are Three. (1) *Wiſdom* attended with Soveraignty. (2) *Juſtice* ſpringing from Holineſs. (3) *Grace*, Mercy, Goodneſs, Love which are various Denominations of the ſame Divine Excellency.

That this Covenant ſprang from theſe *Properties* of the Divine Nature, that the Execution of it is the Work and Effect of them all, and that it is deſigned to Manifeſt and Glorifie them, or God in and by them unto Eternity, the Scripture doth fully declare.

(1) The *Infinite Soveraign Wiſdom* of God even the Father exerted its ſelf, (1) In paſſing by the Angels in their Fallen condition, and fixing on the Recovery of Man, *Heb.* ii. 16. 2 *Pet.* ii. 4. *Jude* 6. (2) In the Projection or *Proviſion* of the Way in general to bring about the Salvation of Man by the *Interpoſition of His Son*, with what He did and Suffered in the purſuit herof, *Acts* ii. 23. & 4. 28. (3) In the *Diſpoſal* of all things in that way, in ſuch an Holy and Glorious Order, ſo as that Marks and Footſteps of infinite divine Wiſdom ſhould be Imprinted on every Part and Paſſage of it, 1 *Cor.* i. 23, 24, 25, 26, 27, 28, 29, 30, 31. *Rom.* xi. 33, 34, 35, 36. *Epheſ.* iii. 10, 11.

(2) His *Juſtice* accompanied with or ſpringing from *Holineſs*, gave as it were the *eſpecial Determination* unto the Way to be inſiſted on for the accompliſhment of the End aimed at; and it was effectually exerted in the Execution of it. For upon a Suppoſition that God would Pardon and Save Sinners, it was His *Eternal Juſtice* which required that it ſhould be brought about by the Sufferings of the Son, and was its ſelf expreſſed and exerciſed in thoſe Sufferings, as we ſhall afterwards more fully declare, *Rom.* iii. 25, 26. *Rom.* viii. 3. *Gal.* iii. 13. 2 *Cor.* v. 21.

(3) *Grace*, *Love*, *Goodneſs or Mercy* chiefly induced unto the whole. And theſe the Scriptures moſt commonly caſt the work upon, or reſolve it into. See *Joh.* iii. 16, 17. *Rom.* v. 8. & xi. 6. 1 *Cor.* i. 29, 30, 31. *Epheſ.* i. 5, 6, 7. & iii. 7, 8. In theſe things, in the Exerciſe, Manifeſtation and Exaltation of theſe Glorious Excellencies of the Divine Nature, with their Effects in and upon the Obedience of Angels and Men, doth conſiſt that peculiar Glory which God even the Father aims at in this Covenant; and which ſupplies the place of that *Security or Advantage*, which amongſt Men is intended in ſuch Compacts.

§. 17. There muſt alſo moreover be an eſpecial and *Peculiar Honour of the Son*, the other party Covenanting intended therein; and was ſo accordingly, and is in like manner accompliſhed. And this was twofold: (1) What He had *Conjunct* with the Father as He is of the ſame Nature with Him, over all God Bleſſed for ever. For on this account the Divine Excellencies before mentioned belong unto Him, or are His; and in their Exaltation is He Exalted. But as His Undertaking herein was *Peculiar*, ſo He was to have a *Peculiar Honour* and Glory thereby;

by; not as God but as the *Mediator of the Covenant* of Grace, which Sprang from hence. For the Accompliſhment of the Ends of this Covenant, as we ſhall ſee, He parted for a Seaſon with the Glory of His Intereſt in theſe Divine Perfections, *Emptying* Himſelf, or making of Himſelf of no Reputation, *Phil.* ii. 7, 8, 9. And He was to have an illuſtrious Recovery of the Glory of his Intereſt in them, when He was declared to be the *Son of God with Power by the Reſurrection from the Dead*, Rom. i. 4. when He was again Glorified with the *Father, with that Glory which He had with Him before the World was*, Joh. xvii. 3. namely, that Peculiar Glory which He had and aſſumed upon His undertaking to be a Saviour and Redeemer unto Mankind; then when His *Delights* were with the *Sons of Men*, and He rejoyced before the Father and was His Delight on that Account. And this *2dly*, was attended with that peculiar *Glorious Exaltation*, which in His Humane Nature He received upon the Accompliſhment of the Terms and Conditions of this Covenant. What this Glory was, and wherein it doth conſiſt, I have manifeſted at large in the Expoſition on *Chap.* i. ver. 3. See *Iſa.* liii. 12. *Pſal.* cx. 6. *Pſal.* ii. 8, 9. *Zech.* ix. 10. *Pſal.* lxxii. 8. *Rom.* xiv. 11. *Iſa.* xlv. 23. *Math.* xxviii. 18. *Phil.* ii. 10. *Heb.* xii. 2. *&c.*

The manner how theſe things were to be accompliſhed, that is, the *Condition and Limitation of this Covenant*, as it had reſpect unto a preſcription of Perſonal Obedience and promiſes of Reward, is laſtly to be conſidered. For herein lies the Occaſion and Spring of the *Prieſthood* of Chriſt which we are enquiring after. And this ſort of Covenants hath moſt affinity unto thoſe Relations which are conſtituted by the Law of Nature. For every Natural Relation, ſuch as that of Father and Children, of Man and Wife, contains in it a *Covenant* with reſpect unto Perſonal Services and Rewards. Now things were ſo diſpoſed in this Covenant, that on the Account of bringing Sinners unto Obedience and Glory to the Honour of God the Father, and of the peculiar and eſpecial Honour or Glory that was propoſed unto Himſelf, that He, the Son, ſhould do and undergo in His own Perſon, all and every thing which in the Wiſdom, Righteouſneſs, Holineſs and Grace of God, was *requiſite or neceſſary* unto that End; provided that the Preſence and Aſſiſtance of the Father was with Him, and His Acceptance of Him and His Works. §. 18.

I ſhall a little invert the Order of theſe things, that I may not have occaſion to return again unto them after we are ingaged in our more peculiar Deſign. We may therefore in the firſt place conſider the *Promiſes* that in this *Compact* or *Covenant* were made unto the Son upon His undertaking of this Work, although they more naturally depend on the preſcription of Duty and Work made unto Him. But we may conſider them as Incouragements unto the ſuſception of the Work. And theſe Promiſes were of two ſorts. (1) Such as *concerned His Perſon.* (2) Such as *concerned the Proſperity of the Work* which He undertook. Thoſe alſo which concerned His Perſon immediately were of two ſorts. (1) Such as concerned *His Aſſiſtance* in His Work. (2) Such as concerned *His Acceptance* and Glory after His Work.

1. The *Perſon of the Son of God*, not abſolutely conſidered, but with Reſpect unto His *Future Incarnation*, is a proper Object of Divine Promiſes. And ſo was He now conſidered, even as an *Undertaker* for the Execution and Eſtabliſhment of this Covenant; or as He became the Miniſter of God to confirm the Truth of the Promiſes made afterwards to the Fathers, *Rom.* xv. 8. And herein He had Promiſes,

1. As to his Aſſiſtance. The Work He undertook to accompliſh, as it was *Great* and *Glorious*, ſo alſo it was Difficult and Arduous. It is known from the Goſpel what He did and what He Suffered, what Streights, Perplexities, and *Agonies* of Soul He was reduced unto in His Work. All this He foreſaw in His firſt ingagement, and thereon by His Spirit foretold what ſhould befall Him, *Pſal.* xxii. *Iſa.* liii. 1 *Pet.* i. 11. Whatever Oppoſition Hell and the World, which were to prevail unto the *bruiſing of His Heel*, could make againſt the Son of God, acting in the frail Nature of Man He was to encounter withall. Whatever the *Law and the Curſe* of it could bring on Offenders, He was to undergo it. Hence in *that Nature* He ſtood in need of the Preſence of God with Him, and of His Divine Aſſiſtance. This therefore was promiſed unto Him, in reſpect whereunto He placed His Truſt

and Confidence in God even the Father; and called upon him in all his diſtreſſes, ſee *Iſa.* xlii. 4, 6. *Pſal.* xvi. 10, 11. *Pſal.* xxii. *Pſal.* lxxxix. 28. *Iſa.* l. 5, 6, 7, 8, 9. This God promiſed him and gave him that Aſſurance of which at all times he might ſafely truſt unto; namely that he would not leave him under his Troubles, but ſtand by and Aſſiſt him to the utmoſt of what had a conſiſtency with the Deſign it ſelf whoſe Execution he had undertaken.

2. Promiſes were given unto him concerning his *Exaltation*, his Kingdom and Power, with all that Glory which was to enſue upon the Accompliſhment of his Work. See *Iſa.* liii. 12. *Pſal.* cx. 1, 6. *Pſal.* ii. 8, 2. *Zech.* ix. 10. *Pſal.* lxxii. 8. *Dan.* vii. 14. *Rom.* xiv. 11. *Iſa.* xlv. 23. *Phil.* ii. 10. And theſe Promiſes the Lord Chriſt had a conſtant Eye unto in his whole Work; and upon the Accompliſhment of it, made his Requeſt and expected that they ſhould be made good and fulfilled, as well he might, being made unto him and confirmed with the *Oath of God*, *Luke* xxiv. 26. *Joh.* xvii. 3. *Heb.* xii. 2. And theſe are an Eſſential part of the *Covenant* that he was Ingaged by.

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2. That in this Nature ſo Aſſumed, he ſhould be the *Servant of the Father*, and yield univerſal Obedience unto him, both according to the *General Law* of God obliging all Mankind, and according unto the *Eſpecial Law* of the Church under which he was Born and Made; and according unto the *Singular Law* of

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that Compact or Agreement which we have described, *Isa.*xlii.1. *Chap.*xlix.5. *Phil.* ii. 6. He came to do, to answer and fulfil the whole Will of God; all that on any Account was required of Him. This He calls *the Commandment of His Father*; the Commands which he received of Him, which extend themselves to all the Prescriptions of this Covenant.

3. Whereas God was highly incensed with, and provoked against all and every one of those whom He was to save and bring unto Glory, they having all by sin come short thereof, and rendred themselves obnoxious to the Law and its Curse, that He should as the Servant of the Father unto the Ends of this Covenant, make an *Attonement for Sin* in and by our Nature assumed, and answer the Justice of God by suffering and undergoing what was due unto them, without which it was not possible they should be delivered or saved unto the Glory of God, *Isa.*liii.11,12. And as all the other Terms of the Covenant, so this in particular He undertook to make Good; namely, That He would interpose Himself between the Law and Sinners by undergoing the *Penalty* thereof; and between Divine Justice it Self and Sinners, to make *Attonement* for them. And so are we come to the Well-Head, or the Fountain of Salvation. Here lieth the immediate Sacred Spring and Foundation of the *Priesthood* of Christ, and *of the Sacrifice of Himself*, which in the Discharge of that Office *He* offered unto God.

§. 20. Man having sinned, the Justice of God, as the Supreme Lord, Ruler and Governour over all, was *violated* thereby, and *His* Law broken and disannulled. Every sin personally added to the first sin, which was the sin of our Nature in *Adam*, doth so far partake of the Nature thereof, as to have the same Consequents with respect unto the Justice and Law of God. In one or both these ways all men *had sinned* and come short of the Glory of God, or were apostatized from the End of their Creation, without Power, Hope, or Possibility in themselves for the Retrival thereof. Neither was there any Way for our Recovery, unless God were *propitiated*, His Justice attoned, and His Law repaired or fulfilled. This was that now which in this *Eternal Covenant*, the Son of God as He was to be *Incarnate*, did undertake to perform. And this could no otherwise be done, but by the Obedience and Suffering of the *Nature that had offended*, whereby greater Glory should redound unto God in the Exaltation of the Glorious Properties of *His Nature* through their eminent and peculiar Exercise, than Dishonour could be reflected on Him or His Rule by sin committed in that Nature. This was done by the Death and Bloodshedding of the Son of God, under the Sentence and Curse of the Law. Hereunto in this *Covenant*, He voluntarily and of Choice gave Himself up unto the Will of God to undergo the penalty due to Sinners according to the Terms and for the Ends of the Law. For in as much as the Sufferings of Christ were absolutely from His own Will, the Obedience of His Will therein giving them Vertue and Efficacy; and seeing He did in them and by them interpose Himself between God and Sinners to make *Attonement and Reconciliation* for them; and seeing that to this End He offered up Himself unto the Will of God, to do and suffer whatever He required in Justice and Grace for the Accomplishment of the Ends of this Compact and Agreement; which having effected, He would persist to make effectual unto Those for whom He so undertook, all the Benefits of His Undertaking, by a continual glorious Interposition with God on their behalf, He so became the *High-Priest of His People*, and offered Himself a Sacrifice for them.

For when God came to reveal this *Counsel* of His Will, this Branch and Part of the Eternal Compact between Him and His Son, and to represent unto the Church what had been transacted within the Vail, for their Faith and Edification, as also to give them some previous insight into the manner of the Accomplishent of these His Holy Counsels, He did it by the Institutions of a *Priesthood and Sacrifices*, or a Sacred Office and Sacred Kind of Worship, suited and adapted to be a Resemblance of this Heavenly Transaction between the Father and the Son. For the *Priesthood* and *Sacrifices* of the Law were not the *Original Exemplar* of these things, but a *Transcript and Copy* of what was done in Heaven it self, in Counsel, Design and Covenant, as they were a Type of what should be afterwards accomplished in the Earth. Now although the Names of *Priest and Sacrifice* are first applied unto the Office mentioned under the Law and their Work, from whence they are traduced under the New Testament,

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and transferred unto Jeſus Chriſt, that we may learn thereby what God of old inſtructed His Church in; yet the things themſelves intended and ſignified by theſe Names, belong *properly and firſtly* unto Jeſus Chriſt, upon the Account of this His Undertaking, and the very Names of *Prieſts* and *Sacrifices* were but *improperly* aſcribed unto them who were ſo called, to be obſcure Repreſentations of what was paſt, and Types of what was to come.

§. 10. The Sum is, The Son of God in infinite Love, Grace, and Condeſcenſion, undertaking freely in and of His own Will, to *interpoſe* Himſelf between the Wrath of God and Sinners, that they might be delivered from ſin, with all its Conſequents, and ſaved unto the Glory of God, according to the Terms of the Covenant explained; His *Offering* and giving up of Himſelf unto the Will of God in Suffering and Dying, in Anſwer unto His Holineſs, Righteouſneſs, and Law, was in the Revelation of this Counſel of God unto the Church, Repreſented by His Inſtitution of a *Sacred Office* of men, to offer up by ſlaying and other Rites of his own Appointment the beſt of other Creatures, called by Him a *Prieſthood* and *Sacrifices*, theſe things in the firſt place belonging properly unto the Accompliſhment of the fore-mentioned holy Undertaking, in and by the Perſon of that Son of God. And if it be enquired wherefore things were thus Ordered in the Wiſdom and Counſel of God; We anſwer that with reſpect unto the Holineſs, Righteouſneſs and Veracity of God, it was *abſolutely* and indiſpenſibly neceſſary, that they ſhould be ſo diſpoſed. For on the ſuppoſition of the Sin of Man, and the Grace of God to ſave them who had ſinned, the Interpoſition of the Son of God deſcribed, on their behalf was indiſpenſibly neceſſary, as ſhall be proved in the enſuing Exercitation.

Exer-

Exercitatio V.

(1) *The Neceſſity of the Prieſthood of Chriſt, of what Nature, and on what Grounds aſſerted.* (2) *The General Nature of Juſtice or Righteouſneſs.* (3) *The Nature of the Righteouſneſs of God as declared in the Scripture. The Univerſal Rectitude of His Nature.* (4) *Right of Rule in God, whence it proceeds.* (5) *The Righteouſneſs of God in particular Exerciſe.* (6) Juſtitia Regiminis, *in God, the Nature of it.* (7) *Sundry things ſuppoſed unto the neceſſary Exerciſe of Vindictive Righteouſneſs.* (8) *The Neceſſity and eſpecial Nature of the Prieſthood of Chriſt founded thereon.* (9) *Some Attributes of God produce the Objects about which they are exerciſed; ſome ſuppoſe them with their Qualifications. Vindictive Juſtice no free Act of Gods Will. The Righteouſneſs of Rule in the Preſcription of a Law pœnal. Puniſhment as Puniſhment neceſſary; not the Degrees of it. God not indifferent whether Sin be puniſhed or no; but free in puniſhing; yet is it neceſſary that Sin ſhould be puniſhed.* (10) *Juſtice and Mercy not alike neceſſary as to their Exerciſe.* (11) *The Opinion of the* Socinians *in Oppoſition to the Juſtice of God declared.* (12) *Poſitions to be proved.* (13) *Firſt Argument taken from the Holineſs of God.* Hab. i. 12. *Of Gods Jealouſie.* Joſh. xxiv. 19. *In what ſenſe compared to a conſuming Fire,* Heb. xii. 29. (14) *God the Supreme Judge and Governour of the World,* Gen. xviii. 25. (15) *The ſum of what hath been pleaded concerning the Righteouſneſs of God.* (16) *Oppoſition made to this Righteouſneſs of God, by whom.* (17) *The Arguments of* Socinus *Examined. Juſtice and Mercy not oppoſite.* (18) *The two-fold Righteouſneſs aſſigned unto God by* Socinus, *examined.* (19) (20) *The Righteouſneſs of God in the puniſhment of Sin farther vindicated againſt him.* (21) *And againſt the Exceptions in the* Racovian *Catechiſm.* (22) *As alſo thoſe of* Crellius, *who is farther refuted.*

THE FIFTH EXERCITATION.

IT appears from the precedent Diſcourſe that the *Prieſthood* of Chriſt was founded in ſundry free Acts of the Will of God. Into that therefore is it principally to be reſolved. The Actual *Appointing* of Him alſo unto this Office was a free Act of the Sovereign Will and Pleaſure of God, which might not have been. The Redeeming of Man was no more neceſſary on the part of God than his Creation. §. 1.

Howbeit on this Suppoſition, That God in His Infinite Grace and Love, would ſave Sinners by the Interpoſition of His Son, there was ſomething in the manner of it indiſpenſible and neceſſary. And this was, that He ſhould do it by undergoing the *Puniſhment* that was due unto them or their Sins who ſhould be ſaved, or offer Himſelf a *Sacrifice to make Attonement and Reconciliation for them.* This God did require, nor could it have been ordered otherwiſe, but that an Inconſiſtency

ſiſtency with the Glory of his Holineſs Righteouſneſs and Veracity would have enſued thereon. The *Prieſthood* of the Son of God was neceſſary, not abſolutely and in it ſelf, but on the ſuppoſition of the Law, and Entrance of Sin, with the Grace of God to Save Sinners.

This being a matter of great Importance, and without a due Stating whereof, the Doctrine concerning the Prieſthood of Chriſt, or the Nature and Uſe of this Office of his, cannot be rightly conceived, or apprehended, I muſt ſomewhat largely inſiſt upon it. And I ſhall do it the rather becauſe the Truth in this matter is ſtrenuouſly Oppoſed by the *Socinians*, and the Defence of it deſerted by ſome otherwiſe adhering unto ſound Doctrine in the main of our Cauſe. For I ſhall not mention them, who in theſe things are not wiſe beyond the Writings of two or three whom they admire; nor thoſe who being utter ſtrangers to the true Reaſons and Grounds of Truth herein, do boldly and confidently vent their *own Imaginations*, and that with the contempt of all who are not ſatisfied to be as ignorant as themſelves.

§. 2. Whereas we aſſert the *Neceſſity of the Prieſthood* of Chriſt to depend on the Righteouſneſs of God, it is requiſite that ſome things ſhould be promiſed concerning the Nature of *Righteouſneſs in general*, and in particular of the Righteouſneſs of God. *Ariſtotle* divides *Juſtice* into that which is Univerſal, and that which is Particular. And he makes the former to be the ſame with Virtue in general; onely it hath as he ſuppoſeth a reſpect unto others, and is not meerly for its ſelf, *Ethic. lib.* 5. *cap.* 1. 2. Particular Juſtice is either *Diſtributive* or *Commutative*; and in its Exerciſe it conſiſts in Words or Deeds. That Juſtice which conſiſts in *Words*, reſpects either Commands, and it is called *Equity*; or Promiſes and Aſſertions, and is *Veracity* or Truth. And both theſe, even Equity in his Commands, and Truth or Faithfulneſs in his Promiſes, are frequently in the Scripture called the *Righteouſneſs of God*. See *Ezra* ix. 15. *Nehem.* ix. 8. *Pſal.* xxxi. 1. *Rom.* 1. 17. & iii. 21. 2 *Tim.* iv. 8. And this is the Righteouſneſs of God which *David* and other holy Men ſo often plead and appeal unto, whileſt in the mean time they plainly acknowledge, that in the *ſtrictneſs of Gods Juſtice* they could neither ſtand before him nor find Acceptance with him, *Pſal.* cxxx. 3. *Pſal.* cxliii. 1, 2. The Righteouſneſs which conſiſteth, or is exerciſed in *Works* or Actions, is either the Righteouſneſs of *Rule* in General, or of *Judgment* in Particular. And this latter is either *Remunerative* or *Corrective*. And this alſo is either *Chaſtening* or *Avenging*: And all theſe are ſubordinate unto *Diſtributive Juſtice*; For *Commutative* hath no place between God and Man. Who hath given firſt unto him, that it ſhould be rendred unto him again.

§. 3. And theſe Diſtinctions are of uſe in the Declaration of the various Acceptations of the *Righteouſneſs of God* in the Scripture. But their Explication and farther Illuſtration is not at preſent neceſſary unto us. For I ſhall take up with a more general conſideration of the Righteouſneſs of God and Diſtribution of it, whereunto whatever is aſcribed unto it in the Scripture may be reduced. Wherefore the Righteouſneſs of God is taken two ways; (1) *Abſolutely* in its ſelf as it is reſident in the Divine Nature. (2) With reſpect unto *its Exerciſe*, or the Actings of God ſuitably unto that Holy Property of his Nature.

In the firſt Sence or Acceptation, it is nothing but the *univerſal Rectitude of the Divine Nature* whereby it is neceſſary to God do all things Rightly, Juſtly, Equally, Anſwerably unto his own Wiſdom, Goodneſs, Holineſs, and Right of Dominion, *Zeph.* iii. 5. *The Juſt Lord in the midſt thereof, he will do no Iniquity, Morning by Morning doth he bring his Judgment to Light.* I ſay it is the Eſſential, Natural, Readineſs and Diſpoſition of the Holy Nature of God, to do all things Juſtly and Decently, according to the Rule of his Wiſdom, and the Nature of things with their Relation one to another. And this *Virtue* of the Divine Nature conſidered abſolutely, is not πρὸς ἕτερον, or doth not conſiſt in an *habitude* of mind with reſpect unto others, as all *Juſtice* in Men doth, but is the infinite Eſſential Rectitude of God in his Being. Hence it doth ſo preſide in and over all the Works of God, that there is none of them, though proceeding immediately from Mercy and Goodneſs on the one hand, or from Severity or Faithfulneſs on the other, but that God is ſaid to be *Righteous* therein, and they

they are all repreſented as Acts of Righteouſneſs in God. And this not onely becauſe they are his Acts and Works who can do no Evil, who will do none, but alſo becauſe they proceed from and are ſuited unto that holy abſolute univerſal Rectitude of his Nature, wherein true Righteouſneſs doth conſiſt. So are we ſaid to obtain Faith through the *Righteouſneſs of God*, 2 *Pet.*i. 1. the ſame with *abundant Mercy*, 1 *Pet.*i.3. *Iſa.* li. 6. *My Salvation ſhall be for ever, and My Righteouſneſs ſhall not be aboliſhed*; that is, My Faithfulneſs. See the Deſcription of it in general, *Job* xxxiv. 10, 11, 12, 13, 14, 15. The abſolute Rectitude of the Nature of God, acted in and by his Sovereignty, is his Righteouſneſs, *Rom.*ix. 8, 14, 15.

§. 4. For between the conſideration of this Righteouſneſs of God, and the *Actual Exerciſe of it*, which muſt reſpect ſomewhat without him, to be made by him, ſomewhat in his Creatures, there muſt be interpoſed a conſideration of the *Right* of God, or that which we call *Jus Dominii*, a Right, Power, and Liberty of Rule or Government. For it is not enough that any one be Righteous to enable him to act Righteouſly in all that he doth or may do with reſpect unto others, bnt moreover he muſt have a *Right* to act in ſuch and thoſe Caſes wherein he doth ſo. And this Right which Juſtice ſuppoſeth, is or may be two-fold: (1) *Supreme* and Abſolute, (2) *Subordinate*. For we ſpeak of Juſtice and Right onely with reſpect unto publick actings, or actings of Rule, which belong unto Righteouſneſs as it is *Diſtributive*; for that which is *Commutative*, and may have place in private Tranſactions among private Perſons, we have here no conſideration of. Now for that which is *Subordinate*, it is a Right to diſtribute Juſtice or things equal unto others according to the Direction and by the Authority of a *Superior*. And this *Superior* may be either *real* onely, as is a Law, in which ſenſe the Law of Nature is a *Superior* unto all *Rulers* on the Earth, and the reſpective Laws of Nations to moſt; or *Perſonal* alſo, which is that which is denied, where any one is acknowledged as a Supreme Governour. That this *Right* hath no place in God, is evident. He hath no greater whereby he may *ſwear*, and therefore *ſwears by Himſelf*, Heb. vi.

(2) The Right therefore which God hath to act his Righteouſneſs, or to act Righteouſly towards others, is *Supreme* and *Soveraign*, ariſing naturally and neceſſarily from the Relation of all things unto *Himſelf*. For hereby, namely their Relation unto him as his Creatures, they are all placed in an univerſal, indiſpenſible and abſolutely unchangable Dependance on Him; according to their Natures and Capacities. The *Right* of God unto Rule over us, is wholly of another kind and nature than any thing is or can be among the Sons of Men, that which is *Paternal* having the neareſt reſemblance of it, but is not of the ſame kind. For it doth not ariſe from the *Benefits* we receive from him, nor hath any reſpect unto our Conſent, for he *Rules* over the moſt againſt their Wills; but depends meerly on our Relation unto him as his *Creatures*, with the Nature, Order, and Condition of our Exiſtence, wherein we are placed by his Soveraignty. This in him is unavoidably accompanied with a Right to act towards us according to the Counſel of his Will, and the Rectitude of his Nature. The State and Condition I ſay, of our Being and End, with the Relation which we have unto him, and to his other works, or the Order wherein we are ſet and placed in the Univerſe, being the Product or Effect of his Power, Wiſdom, Will and Goodneſs, he hath an unchangable Soveraign *Right* to deal with us, and act towards us, according to the Infinite Eternal Rectitude of his Nature. And as he hath a Right ſo to do, ſo he cannot do otherwiſe, Suppoſing the State and Condition wherein we are made and placed, with the Nature of our Relation unto and Dependance on God; and God can act no otherwiſe towards us, but according to what the Eſſential Rectitude of his Nature doth direct and require; which is the Foundation of what we plead in the Caſe before us, concerning the Neceſſity of the Prieſthood of Chriſt.

§. 5. Secondly, The Righteouſneſs of God may be conſidered with reſpect unto its *Exerciſe*, which is ſo frequently expreſſed in the Scripture, and whereon depends the Rule and Government of the World. This ſuppoſeth the Right of God before declared; as that Right it ſelf is no Abſolute but a Relative Property of God, ſuppoſing the Creation of all things, in their Nature, Order, and Mutual Reſpects, according unto his Wiſdom, and by his Power. On this ſuppoſition it followeth naturally and neceſſarily, not as a new thing in God, but as a *Natural and Neceſſary*

Reſpecti which his Nature and Being hath unto all Creatures upon their Production. For ſuppoſe the Creation of all Things, and it is as Natural and Eſſential unto God to be the Ruler of them and over them, as it is to be God. Now the Exerciſe of the Righteouſneſs of God in purſuit of his Right of Rule, is either Abſolute and Antecedent, or Reſpective and Conſequential. As it is Abſolute and acted Antecedently unto the Conſideration of our Obedience or Diſobedience, ſo it is put forth and exerciſed in his Laws and Promiſes. For they are Acts or Effects of Righteouſneſs, diſpoſing things equally according to their Nature, and the Will of God. Gods Ways are equal. His Juſtice in *Legiſlation* is Univerſal Equity. For all things being Created in Order by Divine Wiſdom, there aroſe from thence a τὸ πρέπον, a meetneſs and condecency, whereunto Reſpect was had in Gods *Legiſlation*, whereby his Law or the Commandment became Equal, Holy, Meet, Juſt, and Good. And whereas it was neceſſary that the Law of God ſhould be accompanied with Promiſes and Threatnings, the Eternal Rectitude of Gods Nature acting Righteouſly in their Execution or Accompliſhment, is his *Truth*. Hence *Truth* and *Righteouſneſs* are in the Scripture frequently uſed to expreſs the ſame thing.

§. 6. Again, There is a Reſpective Righteouſneſs in *Actions*, which alſo is either of *Rule*, or of *Judgment*. Firſt there is *Juſtitia Regiminis*, or the Particular Righteouſneſs of Actual Rule. I do not place this as though it were abſolutely conſequential unto that of *Legiſlation* before-mentioned. For take the *Righteouſneſs* of *Rule* or Government in its whole latitude, and it comprehends in it the *Righteouſneſs of Legiſlation* alſo, as a part thereof. For ſo it is the Vertue or Power of the Nature of God whereby he guideth all his actions or Works in diſpoſing and governing of the things created by him, in their ſeveral Kinds and Orders, according to the Rule of his own Eternal Rectitude and Wiſdom. For *Righteouſneſs of Government* muſt conſiſt in an attendance unto and obſervation of ſome Rule. Now this in God is the abſolute Righteouſneſs of his Nature, with his Natural Right unto Rule over All, in conjunction with his infinitely Wiſe and Holy Will, which is that unto him which Equity or Law are unto Supreme Rulers among Men. And therefore God in the Exerciſe of this Righteouſneſs ſometimes reſolves the Faith and Obedience of Men into *His Soveraign Right over all*, Job xiv. 14. & xxxiii. 12,13. & xxxiv. 12,13, 14. *Jer.* xviii. 1,2,3,4,5,6. *Iſa.* xlv. 9. *Rom.* ix. 20. & xi. 32, 33. Sometimes into the *Holineſs of His Nature*, Zeph. iii. 5. *Pſal.* xxvii. 9. Sometimes into the *Equity and Equality of His Ways and Works themſelves*, Ezek. xviii. 25. But there is a particular Exerciſe of this Righteouſneſs of Rule, which hath reſpect unto the Law, any Law given unto Men immediately by God, as confirmed with Promiſes and Threatnings. The ruling and diſpoſing of the Temporal and Eternal States or Conditions of Men, according to the Tenor and Sentence of the Law given unto them, belongeth hereunto. And as this is actually executed, it is called *Juſtitia Judicialis*, or the Righteouſneſs of God, whereby he *diſtributes Rewards and Puniſhments* unto his Creatures according to their Works. Hereof one part conſiſteth in the Puniſhing of Sin as it is a Tranſgreſſion of his Law; and this is that wherein at preſent we are concerned: For we ſay that the Righteouſneſs of God, as he is the Supreme Ruler of the World, doth require neceſſarily that Sin be puniſhed, or the Tranſgreſſion of that Law which is the Inſtrument of his Rule, be avenged.

§. 7. The Exerciſe of this Righteouſneſs in God, preſuppoſeth ſundry Things. As,

1. The Creation of all Things, in their Kind, Order, State and Condition by a Free Act of the Will and Power of God, Regulated by his Goodneſs and Infinite Wiſdom. For our *God doth whatever He pleaſeth*; *He worketh all things according to the Counſel of His own Will.*

2. In particular the Creation of *Intelligent* Rational Creatures in a Moral Dependance on Himſelf, capable of being Ruled by a Law, in Order unto his Glory and their own Bleſſedneſs. The Being and Nature of Mankind, their Rational Conſtitution, their Ability for Obedience, their Capacity of Eternal Bleſſedneſs or Miſery, depend all on a Sovereign *Free Act* of the Will of God.

3. The Nature of the Law given unto theſe Creatures, as the Means and Inſtrument of their Moral Orderly Dependance on God; whereof the Breach of that Law would be a Diſturbance.

4. The

4. The Eternal, Natural, Unchangable *Right* that God hath to govern theſe Creatures according to the Tenor of that Law, which He hath ſo appointed for the *Inſtrument* of His Rule. This is no leſs neceſſary unto God than His Being.

5 The *Sin of theſe Creatures*, which was deſtructive of all that Order of Things, which enſued on the Creation and giving of the Law. For it was ſo (1) Of the Principal *End* of the Creation, which could be no other but the Glory of God from the Obedience of His Creatures; preſerving all things in the Order and State wherein He had made and placed them (2) Of the *dependance of the Creature* on God, which conſiſted in his Moral Obedience unto him according to the Law. And (3) It was *Introductory* of a State of Things utterly oppoſite unto the Univerſal Rectitude of the Nature of God. Onely the *Right* of God to rule the ſinning Creature unto His own Glory, abode with Him, becauſe it belongs unto Him as God. And this repreſents the State of Things between God and the ſinning Creature: Wherein we ſay that upon a Suppoſition of all theſe *Antecedaneous Free Acts*, and of the neceſſary continuance of Gods Righteouſneſs of Rule and Judgment, it was neceſſary that the *ſinning Creature* ſhould be puniſhed according to the Sentence of the Law. Onely obſerve, that I ſay not that this Righteouſneſs of Judgment, as to the *punitive* Part or Quality of it, is a peculiar Righteouſneſs in God, or an *eſpecial Vertue* in the Divine Nature, or an *eſpecial Diſtinct Righteouſneſs*; which the *Schoolmen* generally incline unto; for it is onely the Univerſal Rectitude of the Nature of God, ſometimes called His Righteouſneſs, ſometimes His Holineſs, ſometimes His Purity, *exerciſing it ſelf* not abſolutely, but on the Suppoſitions before laid down.

On this State of Things, on the neceſſary Exerciſe of this Righteouſneſs of God upon the Suppoſitions mentioned, depends both the *Neceſſity* and eſpecial *Nature* of the Prieſthood of Chriſt. Deſigned it was in Grace as we have before proved, on Suppoſition that God would ſave Sinners; but it was this *Juſtice* that made it *neceſſary*, and determined its eſpecial *Nature*. For this was that which indiſpenſibly required the *Puniſhment of Sin*, and therefore was it *neceſſary* that He who would ſave Sinners ſhould undergo for them the *Puniſhment* that was due unto them. This was therefore to be done by the Son of God, in the Interpoſition that He made with God on the behalf of Sinners. He was to anſwer the *Juſtice* of God for their Sin. But becauſe this could not be done by meer *ſuffering* or *enduring puniſhment*, which is a thing in its own Nature indifferent, the Will and Obedience of Chriſt in the manner of Undergoing it was alſo required. This made His *Prieſthood* neceſſary; whereby whilſt He underwent the puniſhment due unto our Sins, *He offered Himſelf an acceptable Sacrifice* for their Expiation. This is that therefore which is now diſtinctly propoſed unto confirmation; namely, That the Juſtice or Righteouſneſs of God as exerciſed in the Rule and Government of His Rational Creatures, did indiſpenſibly and neceſſarily require that Sin committed ſhould be puniſhed, whence ariſeth the *eſpecial Nature* of the Prieſthood of Chriſt. And this I ſhall do, (1) By premiſing ſome Obſervations making way unto the true Stating and Explication of the Truth. (2) By relating the Judgment or Opinion of the *Socinians* our profeſſed Adverſaries in and about theſe things. (3) By producing the Arguments and Teſtimonies whereby the Truth contended for is eſtabliſhed; wherewithal the Exceptions of the Adverſaries unto them, ſhall be removed out of the way. §. 8.

Firſt, There are ſome *Attributes* of God which as to their firſt Exerciſe *ad Extra*, require no *Objecti* antecedently exiſting unto their acting of themſelves, much leſs *Objects* qualified with any ſort of Conditions. Such are the *Wiſdom* and *Power of God*, which do not find but produce the Objects of their firſt actings *ad extra*. Theſe therefore in theſe actings muſt needs be abſolutely and every way *Free*, being limited and directed onely by the Sovereign Will and Pleaſure of God. For it was abſolutely *free* to God whether He would act any thing outwardly or no; whether He would make a World or no, or of what kind. But on the ſuppoſition of the Determination of His Will ſo to act in producing things without Himſelf, it could not be but He muſt of Neceſſity, by the *Neceſſity of His own Nature*, act according to thoſe Properties, that is, *infinitely Powerfully*, and *infinitely Wiſely*. But herein were they no way limited by their firſt Objects, for they were produced and had Being given unto them by themſelves. But there are Properties of the Divine §. 9.

ture which cannot act according unto their Nature, without a Suppoſition of an *Antecedent Object*, and that qualified in ſuch or ſuch a manner. Such are His *Vindictive Juſtice*, and His *Pardoning Mercy*. For if there be no Sinners, none can be puniſhed or Pardoned. Yet are they not therefore to be eſteemed onely as free Acts of the Will of God. For not their *Exiſtence* in Him, but their *Outward Exerciſe* onely depends on and is limited by the Qualification of their *Objects*. So then,

Secondly, The Rule of Gods acting from or by His *Vindictive Juſtice*, is not a meer *free Act of His Will*, but the Natural Dominion and Rule which He hath over ſinning Creatures, in anſwer unto the Rectitude and Holineſs of His own Nature. That is, He doth not puniſh Sin, becauſe He will do ſo meerly, as He made the World becauſe He would, and for His Pleaſure; but becauſe He is Juſt and Righteous and Holy in His Rule, and can be no otherwiſe becauſe of the Holineſs and Rectitude of His Nature. Neither doth He puniſh Sin as He can, that is, to the utmoſt of His Power, but as the Rule of His Government and the Order of Things in the Univerſe diſpoſed unto His Glory doth require.

Thirdly, This *Juſtice* exerted it ſelf in one Signal Act *antecedent* unto the Sin of Man; namely, in the *Preſcription* of a *Pœnal Law*; that is, in the annexing of the *Penalty of Death* unto the Tranſgreſſion of the Law. This God did not meerly becauſe He *would do ſo*, nor becauſe He *could do ſo*; but becauſe the *Order of all Things* with reſpect unto their Dependance on Himſelf as the Supreme Ruler of All, did ſo require. For had God onely given Men a Law of the Rule of their Dependance on Him and Subjection unto Him, and not inſeparably annexed a *Penalty* unto its Tranſgreſſion, it was poſſible that Man by Sin might have caſt off all his *Moral Dependance* on God, and ſet himſelf at liberty from His Rule, as it was ſome ſuch thing that was aimed at in the firſt Sin, whereby Man fooliſhly hoped that he ſhould make himſelf *like unto God*. For having broke and diſannulled the ſole Law of his Dependance on God, what ſhould he have had more to do with him? But this Caſe was obviated by the *Juſtice of God*, in prediſpoſing the Order of Puniſhment to ſucceed in the Room of the Order of Obedience, if that were broken. And that this Proviſion ſhould be made, the Nature of God did require.

Fourthly, This *Juſtice* of God *required a Puniſhment* of Sin as a Puniſhment. Hereunto do belong the Way and Degree, the Time, Seaſon and Manner of it; but theſe things are not neceſſarily ſtated in the Juſtice of God. The Aſſignation and Determination of them, belongs unto His Sovereign Will and Wiſdom. So would things have been ordered in the Execution of the Sentence of the Law on *Adam*, had it not been taken off by the Interpoſition of the Mediator. Whatever therefore God doth in this kind, when He haſteneth or deferreth deſerved Puniſhments, in the Aggravation or Diminution of Penalties, it is all in the diſpoſe of His Holy Will.

Fifthly, Whereas upon the Suppoſition mentioned I do affirm that it is *neceſſary* on the conſideration of the Nature of God, and His Natural Right to govern His Creatures, that Sin ſhould be puniſhed; yet I ſay not that God puniſheth Sin *neceſſarily*, which would expreſs the Manner of His Operation, and not the Reaſon of it. He doth not puniſh Sin as the Sun gives out Light and Heat, or as the Fire burns, or as heavy things tend downwards by a neceſſity of Nature. He doth it *freely*, exerting His Power by a free Act of His Will. For the *Neceſſity* aſſerted doth onely exclude an *antecedent Indifferency* upon all the Suppoſitions laid down. It denies that on theſe reſpects it is *abſolutely indifferent* with God whether Sin be puniſhed or no. Such an Indifferency I ſay, is oppoſite unto the Nature, Law, Truth, and Rule of God, and therefore ſuch a *neceſſity* as excludes it muſt herein be aſſerted. It is not then *indifferent* with God, whether Sin or the Tranſgreſſion of His Law be puniſhed or no; and that becauſe His Juſtice requireth that it ſhould be puniſhed; ſo far therefore it is neceſſary that ſo it ſhould be. But herein is God a *free Agent*, and acts freely in what He doth, which is a *Neceſſary Mode* of all Divine Actings *ad extra*. For God doth all things according to the Counſel of His own Will; and His Will is the Original of all Freedom. But ſuppoſe the Determination of His Will, and the Divine Nature *neceſſarily* requireth an acting ſuitable unto it Self. It is altogether free to God whether He will ſpeak unto any of His Creatures or no. But ſuppoſing the Determination of His Will, that He will ſo ſpeak,

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it is abſolutely neceſſary that He ſpeak *truly*. For Truth is an Eſſential Property of His Nature; whence He is *God that cannot lie*. It was abſolutely free to God whether He would create this World or no. But on ſuppoſition that ſo He would do, He could not but create it *omnipotently* and *wiſely*; for ſo His Nature doth require, becauſe He is Eſſentially Omnipotent and Infinitely Wiſe. So there was no neceſſity abſolute in the Nature of God, that He ſhould puniſh Sin; But on ſuppoſition that He would create Man, and would permit him to ſin, it was neceſſary that his *ſin ſhould be avenged*; for this His Righteouſneſs and Dominion over His Creatures did require.

§. 10. It is objected that on the ſame Suppoſitions it will be no leſs neceſſary that God ſhould *pardon Sin*, then that he ſhould puniſh it. For *Mercy* is no leſs an Eſſential Property of His Nature then Juſtice. And if on ſuppoſition of *the proper Object of Juſtice* and its Qualification it is neceſſary that it ſhould be exerciſed, that is, that where Sin is, there alſo ſhould be Puniſhment; why then on the ſuppoſition of the proper Object of Mercy, and its Qualifications, is it not neceſſary that it alſo ſhould be exerciſed; that is, that where there is Sin and Miſery, there ſhould be Pity and Pardon. And whereas one of theſe muſt give place unto the other, or elſe God can act nothing at all towards Sinners, why may we not rather think that Juſtice ſhould yield as it were to Mercy, and ſo all be pardoned, than that Mercy ſhould ſo far give place to Juſtice as that all ſhonld be puniſhed?

Anſw. (1) We ſhall make it fully appear that God hath in Infinite Wiſdom and Grace ſo ordered all things in this matter, that no diſadvantage doth redound either to His *Juſtice* or His *Mercy*, but that both of them are glorioufly exerciſed, manifeſted and exerted. That this was done by the Subſtitution of the Son of God in their ſtead to anſwer Divine Juſtice who were to be pardoned by Mercy, and that it could be done no otherwiſe, is that which we are in the Confirmation of. And thoſe by whom this is denied, can give no *tolerable account* why all are not *condemned*, ſeeing God is Infinitely Righteous; or all are not *pardoned*, ſeeing He is Infinitely Merciful. For what they fancy concerning Impenitency will not relieve them. For if God can forgive any Sin without Satisfaction unto His Juſtice, He may forgive every Sin, and will do ſo becauſe He is Infinitely Merciful; for what ſhould hinder or ſtand in the way, if Juſtice do not? But,

2. There is not the ſame Reaſon of the actual Exerciſe of *Juſtice and Mercy*. For upon the Entrance of Sin, as it reſpects the Rule of God, the firſt thing that reſpects it is *Juſtice*, whoſe part it is to preſerve all things in their Dependance on God, which without the puniſhment of Sin cannot be done. But God is not obliged unto the *Exerciſe of Mercy*, nor doth the forbearance of ſuch an Exerciſe any way entrench upon the Holineſs of His Nature, or the Glory of His Rule. It is true, Mercy is no leſs an Eſſential Property of God than Juſtice; but neither the Law, nor the State and Order of things wherein they were created, nor their Dependance on God as the Supreme Governour of the whole Creation, raiſe any *Natural Reſpect* or Obligation between Mercy and its Object. God therefore can execute the puniſhment which His Juſtice requireth, without the leaſt impeachment of His Mercy. For no Act of Juſtice is contrary unto Mercy. But abſolutely to pardon, where the Intereſt of Juſtice is to puniſh, is contrary to the Nature of God.

§. 11. (3) It is denied that *Sin* and *Miſery* do conſtitute the proper Object of Mercy. It is required that every thing contrary to the Nature of God in Sin and the Sinner be taken out of the way, or there is no proper Object for Mercy. Such is the *Guilt* of Sin unſatisfied for. And moreover *Faith* and *Repentance* are required to the ſame purpoſe. *Socinus* himſelf acknowledgeth that it is contrary to the Nature of God to pardon impenitent Sinners. Theſe none can have but on the account of an *antecedent* Reconciliation, as is evident in the fallen Angels. And on theſe ſuppoſitions even Mercy it ſelf will be *juſtly* exerciſed, nor can it be otherwiſe.

Theſe things are premiſed, to give a right Underſtanding of the Truth which we aſſert and contend for. It remains that we briefly repreſent what is the Opinion which the *Socinians* advance in oppoſition unto this Foundation of the *Prieſthood* and *Sacrifice* of Chriſt. For they are awake unto their Concernments herein, and there is none of them but in one place or other attempt an Oppoſition unto this *Juſtice*

ſtice of God, and the Neceſſity of its exerciſe upon the ſuppoſition of Sin; though the Defence of it hath been unhappily and cauſleſly by ſome deſerted. The Judgment of theſe Men is expreſſed by *Socinus*, *Prælec. Theol. Cap.* 16. *lib.* 1. *de Jeſu Chriſto Servator. Cap.*1. *Lib.*3. *Cap.*1. *Catech.* of *Racov. Cap.*8. *Q.*19. *Oſcorod. Inſtitut. Cap.*31, *Volck. de Ver. Relig. Lib.*5. *Cap.* 21. *Crellius*, *Lib. de Deo*, *Cap.*28. *Vindic. Socin. ad Grot. Cap.*1. *de cauſis mortis Chriſti*, *Cap.*16. *Smalcius adu. Franzium*, *Diſputat. Quarta. Gitichius ad Lucium. Woolzogen. Compend. Relig. Chriſtianæ*, §.48. The ſum of what they all plead, is, That there is no ſuch thing as *Juſtice in God*, requiring that Sin be puniſhed. That the Cauſe and Fountain of Puniſhment in God, is *Anger*, *Wrath*, or Fury. That theſe denote *free Acts of the Will of God*, which He may exerciſe or omit at His pleaſure. If He puniſh Sin, He doth nothing *againſt* Juſtice, nor if He omit ſo to do. In all theſe things He is abſolutely free, ſuch a Governour of His Creatures do they fancy Him to be. Hence it follows that there was *no neceſſity*, no juſt or cogent Reaſon, why the puniſhment of our Sin, or the chaſtiſement of our peace, ſhould be laid on Chriſt; for there was neither need nor poſſibility that any *Satisfaction* ſhould be made to the Juſtice of God. Onely He hath freely determined to *puniſh impenitent Sinners*, and as freely determined to *pardon* them that repent and believe the Goſpel. For this hath he ſent the Lord Chriſt to teſtifie and declare unto us; with reſpect whereunto, He is called and to be eſteemed our Saviour. The words of *Socinus* are expreſs to this purpoſe. *De Chriſto Servator*, Lib.1. Cap.2. *Quærente aliquo, qui fiat, ut mortem æternam meriti, nihilominus ad vitam æternam perveniamus, non eſt germanum Reſponſum, quia Chriſtum ſervatorem habemus: ſed Quia ſupplicium mortis æternæ a Deo, cujus libera voluntate atque Decreto eum meriti fueramus, nobis pro ineffabili ipſius bonitate condonatum fuit; atque ejus loco datum vitæ æternæ præmium; dummodo reſipiſcamus, & abnegata omni impietate vitæ innocentiæ ac ſanctimoniæ deinceps ſtudeamus. Quod ſi, qua ratione iſtu nobis innotuerit quæratur, cum neque deum videamus unquam, neque audiamus loquentem, quiſve nobis tantæ divinæ liberalitatis non dubiam fidem fecerit, Reſpondendum eſt, Jeſum Chriſtum id nobis enarraſſe, & multis modis confirmaſſe.* This is the Subſtance of the Perſwaſion of theſe men in this matter, which how contradictory it is unto the whole Myſtery and Deſign of the Goſpel, and contains a compleat Renuntiation of the Mediation of Chriſt, will in our enſuing Diſcourſe be made to appear.

§. 12. That therefore which we are engaged in the Confirmation of, may be reduced unto two Heads. (1) That the *Juſtice of God* whereby He governeth the World, and ruleth over all, is an *Eſſential Property* of the Divine Nature, whence God is denominated *Juſt* or *Righteous*; and that on the Account hereof, it is neceſſary that Sin ſhould be puniſhed, or not be *abſolutely pardoned* without reſpect unto Satisfaction given unto that Juſtice of God. (2) That hence it became neceſſary that in the Deſignation of the Lord Jeſus Chriſt the Son of God unto *His Office of Prieſthood*, He ſhould make *His Soul an Offering for Sin*, to make an Attonement thereby for it, without which there could have been no Remiſſion, becauſe without it there could be no Satisfaction given, or Reconciliation made.

§. 13. Our firſt Argument is taken from the conſideration of the Nature of God and His *Holineſs*. Whatever is ſpoken of the Purity and Holineſs of God, with His Hatred of and Averſation from Sin and Sinners on the Account thereof, confirmeth our Aſſertion. For we intend no more thereby, but that God the Great Ruler of the World is of ſo *Holy a Nature*, as that He cannot but *hate and puniſh ſin*, and that ſo to do, belongs unto His abſolute Perfection. For the Purity and Holineſs of God is nothing but the Univerſal Perfection of His Nature, which is accompanied with a Diſplicency in and a Hatred of Sin, whence He will puniſh it according to its deſert. So is it expreſſed *Hab.*i.13. *Thou art of purer Eyes than to behold evil, and canſt not look on iniquity.* Not to be able to look on or behold iniquity, expreſſeth the moſt inconceivable Deteſtation of it. God is טהור עינים; which expreſſeth the Infinite *Holineſs of His Nature*, with what reſpect therein He hath and cannot but have towards that which is perverſe and evil. So when the Prophet had made his Inference from hence, namely, that He was Holy, מראות רע that any *look* or aſpect unſuitable thereunto towards Sin or Evil, is not to be expected from Him; he addes expreſly, והביט אל עמל לא תוכל; *and He cannot*, that is, because

cauſe of the Holineſs of His Nature, which ſuch an Action would be contrary unto,) *look upon*, that is, paſs by, ſpare, or connive at Iniquity. For that is the Rule of what God can do, or cannot do; He can do every thing that is not contrary to Himſelf, that is, the Eſſential Properties of His Nature. He can do nothing that is contrary unto or inconſiſtent with His Truth, Holineſs, or Righteouſneſs. Wherefore, whereas not *to look* on Sin, not *to behold* it, do include in them, and by the Negation of contrary Acts, expreſs the puniſhing of Sin, that is, all Sin, or Sin as Sin, and theſe are reſolved into the *Nature of God*, or His Eſſential Holineſs, this Teſtimony declares that the puniſhment of Sin is thence neceſſary unto God, as He is the Holy Supreme Governour of the World.

Hence this Holineſs of God is ſometimes expreſſed by *Jealouſie*, or hath Jealouſie joyn'd with it, or accompanying of it: *Joſh.*xxiv.19. *He is an Holy God, He is a Jealous God, He will not forgive your Treſpaſſes nor your Sins.* And God makes mention of this His Jealouſie where He would inſtruct Men in His Severity in the puniſhing of Sin, *Exod.*xx.5. For the nature of *Jealouſie* is not to ſpare, *Prov.* vi. 34. nothing but the executing of Vengeance will ſatisfie it. And this is that which God intended in the Revelation of Himſelf which He made by the Proclamation of His Name before *Moſes*, *Exod.*xxxiv.7. *That will by no means clear or acquit the Guilty*; namely, for whom no Attonement is made.

And it is to inſtruct us herein, that this Holineſs of God is expreſſed by *Fire*, *Heb.* xii.29. *Our God is a Conſuming Fire.* Devouring Fire and Everlaſting Burnings, *Iſa.*xxxiii.14. and that a *fiery Stream* is ſaid to proceed from Him, and that His Throne is like a *Fiery Flame*, Dan.vii.9,10. Now it is certain that God acteth not in any external Work by a meer and abſolute neceſſity of Nature, as *Fire burneth.* This therefore we are not taught by this *Repreſentation of the Holineſs of God.* But if we may not learn thence, that as eventually *Fire* will burn any combuſtible thing that is put into it, ſo the Holineſs of God requires that all Sin be as aſſuredly puniſhed, we know not what to learn from it. And it is certainly not made uſe of meerly for our Amazement.

An Account of the Nature and Holineſs of God is given us to the ſame purpoſe, *Pſal.*v.4,5,6. *For Thou art not a God that hath pleaſure in Wickedneſs, neither ſhall Evil dwell with Thee. The fooliſh ſhall not ſtand in Thy ſight, Thou hateſt all Workers of Iniquity. Thou ſhalt deſtroy them that ſpeak lies, the Lord will abhor the bloody and deceitful man.* All the Actings of God in the hatred and puniſhing of Sin, proceed from His Nature. And what is natural to God, is neceſſary. The negative Expreſſion, *Thou art not a God that hath pleaſure*, verſ.4. includes ſtrongly the affirmative, expreſſed verſ. 5. *Thou hateſt the Workers of Iniquity.* And this He doth becauſe He is *ſuch a God as He is*; that is, infinitely Holy and Righteous. And that Hatred which is here aſcribed unto God, contains two things in it. (1) A *natural Diſplicency*; He cannot like it, He cannot approve it, He cannot but have an Averſation from it. (2) *A Will of puniſhing it* proceeding therefrom; and which is therefore neceſſary, becauſe required by the Nature of God. Expreſſions are here multiplied to manifeſt that *Sin is contrary to the Nature of God*, and that it is inconſiſtent therewith to paſs it by unpuniſhed. And if the puniſhing of Sin depend upon a meer free Act of the Will of God, which might or might not be without any diſadvantage unto His Nature, there is no Reaſon why His *Holineſs* or Righteouſneſs ſhould be made mention of, as thoſe which induce Him thereunto, and indiſpenſibly require it. This is that which from this conſideration is confirmed unto us, namely, that *ſuch is the Holineſs of the Nature of God, that He cannot paſs by Sin abſolutely unpuniſhed.* For it is contrary unto His Holineſs, and therefore He cannot do it; for He cannot deny Himſelf.

Again, God in the Scripture is propoſed unto us as the *Supreme Judge* of all acting in Rewards and Puniſhments according unto His own Righteouſneſs, or what the *Rectitude* and Holy Properties of His own Nature do require and make Juſt, Good and Holy. Although His Kingdom, Dominion, Government and Rule be Supreme and Abſolute, yet He ruleth not as it were Arbitrarily, without reſpect unto any Rule or Law. That God ſhould have any External Rule or Law in His Government of the World, is abſolutely and infinitely impoſſible. But His Law and Rule is the *Holineſs* and *Righteouſneſs* of His own Nature, with reſpect unto that Order of all things which in His Will and Wiſdom He hath given and §. 14.

aſſigned

aſſigned unto the Whole Creation. In reſpect hereunto He is ſaid to *do Right* as a Ruler and a *Judge*, Gen. xviii. 25. *Shall not the Judge of all the World do Right.* שופט כל הארץ, expreſſeth that σχέσις of the Divine Nature, and that Office as it were of God, which in this matter he repreſents Himſelf by unto us, as veſted withall. He is that *Supreme Rector* or Governour of all the World, who uſeth and is to uſe Righteouſneſs in His Government, or to govern righteouſly. Before ſuch a One the Juſt and the Unjuſt cannot, ought not to be treated or dealt withall in the ſame manner. For although none be *abſolutely* righteous in His ſight, yet ſome may be ſo *comparatively*, with reſpect unto ſome kind of Guilt and Guilty Perſons. According as the Diſtance is between Perſons, ſo the *Righteouſneſs of God* requires that they be differently dealt withall.

But it is pleaded, That the Intention of the Expreſſion here uſed, is *to plead for Mercy, that the Juſt ſhould not be utterly deſtroyed with the Unjuſt; and that we improve the Teſtimony unto a contrary End, namely, to prove that God muſt puniſh all Sin.* But all that is hence aimed at is no more, but that God is denominated *Juſt and Righteous*, from that Righteouſneſs whereby He puniſheth Sin; which therefore can be no *free Act* of His Will, but is an Eſſential Property of His Nature. And if ſo, then doth that Righteouſneſs of His require that Sin be puniſhed. For God doth Right as a Judge, and a Judge cannot acquit the Guilty without Injuſtice. And what an External Law is to a Subordinate Judge, that is Gods Righteouſneſs and Holineſs unto Him, as He is the Judge of all the Earth. And this Appeal of *Abraham* unto the Righteouſneſs of God as He is a Judge, is founded in a Principle of the Light of Nature, and as ſuch is repeated by our Apoſtle, *Rom.*iii.5,6. And unto this End is God as the Ruler of the World repreſented as on a *Throne*, executing Juſtice and Judgment; the Introduction of which Solemnity is of no Uſe, unleſs it inſtruct us that God governeth the World as a *Righteous Judge*, and that Juſtice requireth that He inflict puniſhment on Sinners: *Pſal.* ix. 7, 14. & lxxxix. 14. & cxvii. 2, 3. *Juſtice and Judgment are the Habitation of Thy Throne*; that is, they always dwell and reſide there; becauſe God on His Throne acts according to the Juſtice and Righteouſneſs of His Nature. And hence He is both denominated *Righteous*, and declared ſo to be, in and by the puniſhment of Sin, *Rev.*xvi.5,6. See *Rom.*i.32. 2 *Theſ.*i.6. *Exod.*ix.27. Which places I have to the ſame purpoſe pleaded and vindicated elſewhere.

§. 15. The whole of what hath been thus far pleaded, may be reduced unto the enſuing Heads.

(1) *God is Naturally and Neceſſarily the Supreme Governour of His Rational Creatures, with reſpect unto their utmoſt End, which is His own Glory.* Upon the Suppoſition of His *Being* and *Theirs*, an Imagination to the contrary would imply all ſorts of Contradictions.

(2) The Law of Obedience in and unto ſuch Creatures ariſeth naturally and neceſſarily from the Nature of God and their own. For this Original Law is nothing but that reſpect which a finite, limited, dependent Creature, hath upon an abſolute, infinitely wiſe, holy and good Creator, ſuited unto the Principles of the Nature which it is endued withall. Therefore it is indiſpenſably neceſſary.

(3) The annexing of a *Penalty* unto the Tranſgreſſion of this Law, was nothing but what the *Righteouſneſs* of God as the Supreme Ruler of His Creatures did make neceſſary, as that without which the Glory and Holineſs of His Rule could not be preſerved upon the Entrance of Sin.

(4) The *Inſtitution* of *Puniſhment* anſwerable unto the Sanction of the Law, is an Act of *Juſtice* in God, and neceſſary unto Him as the Supreme Governour of the Univerſe.

And this is the firſt Ground whereon the Neceſſity of the *Satisfaction of Chriſt*, and of the Attonement He was to make as our *High-Prieſt*, is founded. For on Suppoſition that God in infinite Grace and Mercy would eternally ſave Sinners, the Puniſhment due unto their Sins was to be undergone by Him who *interpoſed* Himſelf between them and the Juſtice of God which required it. Now as there are ſome who believe the Satisfaction of Chriſt on the abundant Teſtimonies given unto it in the Scripture, and yet reſolve the Reaſon of it into the Infinite Wiſdom and Soveraign Pleaſure of God onely, with whom I do not now expreſly deal, becauſe

becauſe although we differ about the Way, we agree in the End; ſo the *Socinians* employ the chief of their ſtrength in Oppoſition unto this Righteouſneſs of God, as knowing that if it be maintained, they are caſt in their whole Cauſe. I ſhall therefore remove all thoſe Objections which they principally fortifie themſelves with, againſt the Evidence of the Truth aſſerted, and their Exceptions alſo which they put in to the Teſtimonies and Arguments wherewith it is confirmed, and thereby put an End unto this Exercitation.

§. 17. He whom I ſhall firſt begin withal is *Socinus* himſelf, who in all theſe things laid that Foundation which his followers have built upon. And as almoſt in all his other Works, he caſually reflects on this Righteouſneſs of God; ſo in that *De Jeſu Chriſto Servatore*, he directly oppoſeth it in two Chapters at large. *Lib.*1.*Cap.*1. *Lib.*3.*Cap.*1. In the firſt place he deſigneth to anſwer the Arguments produced by his Adverſary for it, and in the latter he levieth his Objections againſt it. And in the firſt place he proceedeth ſolely on this ſuppoſition, that the *Righteouſneſs* which we here plead for, and that *Mercy wherby God forgiveth Sins are contrary and oppoſite unto one another*, ſo that they cannot be Properties of His Nature, but onely external Acts of His Will and Power.

This is the Foundation of His Whole Diſcourſe in that place; which he aſſerts as a thing evident, but undertakes not at all to prove. But this ſuppoſition is openly falſe. For the *Juſtice* and *Mercy* of God may be conſidered either in themſelves, or with reſpect unto their Effects. In neither ſenſe are they contrary or oppoſite to each other. For in themſelves, being *Eſſential Properties* of the Nature of God, as they muſt be, in that they are Perfections of an *Intelligent Being*, they differ not from the *Univerſal Rectitude* of His Holy Nature, but onely adde a various reſpect unto external things. So that in themſelves they are ſo far from being oppoſite, as that God is denominated Juſt, from the exerciſing the Perfections of His Nature in a way of Juſtice; and Merciful, from a like Exerciſe in a way of Mercy. Abſolutely therefore and Eſſentially they are the ſame. Neither are their Effects *contrary* or oppoſite to each other, onely they are *divers*, or not of the ſame kind, nor are the Effects of the one contrary unto the other. To puniſh, where puniſhment is deſerved, is not contrary to Mercy; but where puniſhment is not deſerved, there it is ſo; for then it is Cruelty. And yet alſo in that caſe, the part of wrong, namely in puniſhing without deſert, is more oppoſite to *Juſtice* it ſelf, than the cruel part is to Mercy. And ſo is it where Puniſhment exceeds Guilt, or where Proceedings are not according unto an equal Meaſure or Standard. Nor is *to ſpare* through or by Mercy, contrary to Juſtice. For if to *ſpare and pardon*, be not for the Good of the Whole, for the Preſervation of Order, and the End of Rule, it is not Mercy to pardon or ſpare, but *facility*, *remiſſneſs* in Government, or fooliſh pity. Secure thoſe things in Rule and Government which Juſtice takes care of and provides for, and then to *ſpare in mercy*, is no way contrary unto it. If theſe things be not provided for, to *ſpare* is not an Act of Mercy, but a Defect in Juſtice. And if theſe things were not ſo, it would be impoſſible that any one could be *Juſt* and *Merciful* alſo, yea or do any Act either of Juſtice or Mercy. For if He puniſh, He is Unmerciful, that is Wicked, if Puniſhment be contrary to Mercy; and if He ſpare He is not Juſt, if Sparing be oppoſite to Juſtice. There is therefore nothing ſolid or ſound, nothing but an outward Appearance of Reaſon, really contrary to the higheſt evidence of Right Reaſon indeed, in this *Sophiſm* which is laid as the Foundation of the Oppoſition made to the Righteouſneſs of God pleaded for.

§. 18. On this falſe Suppoſition *Socinus* grants a two-fold Righteouſneſs in God with reſpect unto Sin, and the puniſhment thereof; one which He perpetually uſeth, whilſt He deſtroys *obſtinate*, *impenitent*, *and contumacious Sinners*; the other whereby ſometimes He *puniſheth Sinners according unto His Law*, which yet are not *obſtinate*, without any Expectation of their Repentance. And theſe ſeveral ſorts of Juſtice in God, He confirms by ſundry Inſtances in the place before alledged. But it is plain that theſe things belong not unto the Queſtion under debate. For they reſpect only the *external manner and Acts* of puniſhing; and nothing is more fond than thence to faign various Righteouſneſſes in God, or to conclude that therefore every Tranſgreſſion of the Law doth not require a juſt Recompence of Reward. Nor is it ſuppoſed that the Juſtice of God doth ſo exact the puniſhment of Sin, as that all Sin muſt be *immediately puniſhed* in the ſame manner, eſpecially as unto *temporal*

puniſhments which reſpect this Life. It belongs unto the Soveraign Authority and Infinite Wiſdom of God as the Governour of the World, ſo to diſpoſe of the Time, Seaſon, Manner, and Meaſures of the Puniſhments due unto Sin, as may moſt conduce to the end aimed at in the whole. Thus He cuts off ſome in their entrance into a courſe of Sin; others He endureth with much *long-ſuffering*, though Veſſels of Wrath and fitted for Deſtruction, *Rom.* ix. And this He doth becauſe He is willing ſo to do; or ſo it pleaſeth Him. But hence it follows not that *finally* He pardoneth or ſpareth ſome, or puniſheth others meerly becauſe He will.

That therefore whereby He deceives Himſelf and others in this matter is, the excluſion of the *ſatisfaction of Chriſt*, from having the place of any Cauſe, or from being of any Conſideration in the matter of pardoning Sin. For this he expreſly pleads and contends for in this place, as is evident from the words before recited, wherein he allows no more to Chriſt and His Mediation but only that He came to *declare that God would forgive us our Sins.* His whole proof therefore is but a begging of the thing in queſtion. For the Reaſon why God conſtantly puniſheth them who are *obſtinate* in their Sin, and impenitent; is ſo really becauſe their Sins *deſerve in His Juſtice* and according to His Law ſo to be puniſhed; and they are not ſpared, becauſe they obſtinately refuſe the Remedy or Relief provided for them, in that they fulfill not the Condition whereby they might be intereſted in the Sufferings of Chriſt for Sin. *He that believeth not ſhall be damned*; that is, ſhall perſonally be left unto the *Juſtice of God*, and Sentence of the Law. Thoſe whom God ſpareth and puniſheth not, it is not becauſe their Sins do not deſerve puniſhment, or becauſe the *Juſtice of God* doth not require that their Sins ſhould be Puniſhed, but becauſe they are intereſted by Faith in the *Satisfaction* made by Chriſt when He underwent the puniſhment due to their Sins, by the Will of God. And this is the Rule of Puniſhment and Sparing, as they are Final and Decretory, according unto a Sentence never to be repealed nor altered. As for *temporary puniſhments*, whether they are *Corrective* only, or *Vindictive*, their Diſpenſation depends abſolutely on the Will and Pleaſure of God, who will ſo order and diſpoſe them, as that they may be *Subordinate* unto His final determination of the eternal condition of Sinners. But this Excluſion of the conſideration of the *Interpoſition* of Chriſt in a way of Suffering Puniſhment for the procuring of the Pardon of Sin, is that which diſturbs the whole Harmony of what is taught us concerning the Juſtice and Mercy of God in the Scripture.

And the *Venom* hereof hath ſo infected the minds of many in theſe latter days, that they have even rejected the whole Myſtery of the Goſpel, and taken up with a Religion which hath more of *Judaiſm*, *Mahumetaniſm*, and *Gentiliſm* in it then of Chriſtianity. And indeed if it be ſo, that in the Remiſſion of Sins, there is no reſpect unto the Lord Chriſt but only that He hath declared it, and ſhewed the way whereby we may attain it, it muſt be acknowledged that there is no *Righteouſneſs* in God requiring the puniſhment of Sin; as alſo that it was meerly from an Act of the Will and Pleaſure of God, that by any Sins we deſerve everlaſting Puniſhment. For neither then was the *Sanction of the Law*, or the conſtitution of the penalty of its Tranſgreſſion any Act of Juſtice in God, but of His Will abſolutely, which might not have been, and ſo notwithſtanding the ſtate and condition wherein we were Created, and our *moral dependance* on God, and Gods government over us, Man might have Sinned, and Sinned a thouſand times, and broken the whole Law, and yet have been no way liable unto Puniſhment, namely, if God had ſo pleaſed; and it was as free unto Him to reward Sin as to puniſh it. For if you allow any Reaſon to the contrary from the *Nature* and Order of things themſelves, and our Relation unto God as Rational Creatures made meet to be ſubject unto Him in a way of moral Obedience, you introduce a neceſſity of *Puniſhment* from the Righteouſneſs of God, which is denied. And on this ſuppoſition upon an alike Act of the Will of God, *Sin* might have been made to be *Virtue*, and *Obedience*, *Sin*, & ſo it might have been the Duty of Man to have *hated* God, and to have oppoſed Him to the uttermoſt of his Power. For all the meerly free Acts of Gods Will, might have been otherwiſe, and contrary to what they are. And if you ſay it could not be ſo in this caſe, becauſe the Nature of God, and His Righteouſneſs required it ſhould be otherwiſe, you grant all that is contended for. This falſe ſuppoſition made way for the *twofold Righteouſneſs* which *Socinus* feigns in God. And the Inſtances which he gives in the confirmation of it, reſpect only Gods *actual puniſhing* of Sin and Sinners in this World, ſome ſooner, and ſome after more forbearance, which none deny to proceed from his Soveraign Will and Pleaſure.

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The ſame Author in the ſame place betakes himſelf to another plea; and will not allow that God doth at all *puniſh Sin becauſe He is Juſt*; or that his ſo doing is an Act of Juſtice in him. For ſo he ſpeaks, *lib.* 1. *p.* 1. *cap.* 1. *Ea res quæ ad Deum relata, miſericordiæ opponitur, non juſtitia appellatur, ſed vel ſeveritas, vel ira, vel indignatio, vel furor, vel vindicta, vel ſimili alio quopiam nomine nuncupatur.* Anſ. There are no things in God that are oppoſite or contrary unto one another; and this *Sophiſm* was before diſcovered. Nay *Anger* and *Fury*, though they denote not any thing in God but outward effects from that which is in Him, are not oppoſed to Mercy. For *Mercy* being a Virtue and a Divine Perfection, whatever is contrary unto it is Evil. Only as they denote Effects of Juſtice they are *divers* from the outward effects of Mercy. This therefore proves not, that, that from whence it is that God puniſheth Sin is not Juſtice, which muſt be proved, or this Mans Cauſe is loſt. I do acknowledge that both צדק and δικαιοσύνη are variouſly uſed in the Scripture when applied unto God, or do ſignifie things of a diſtinct conſideration. For upon the ſuppoſition of the *Rectitude* of the Divine Nature in all things, Righteouſneſs may be variouſly exerciſed, yea it is ſo in all that God doth. Hence *Socinus* gives ſundry inſtances where God is ſaid to be Righteous, in *Acts of Mercy and Goodneſs*, as very many may be given. For beſides that the Rectitude, Equality and Holineſs which are in all His ways is from His Righteouſneſs, in the Declaration that He makes of Himſelf, and His dealings with Men, in a way of Goodneſs, Kindneſs, Benignity, and Mercy, there is univerſally a ſuppoſition of His *promiſe of Grace* in Jeſus Chriſt, the accompliſhment whereof depends on His *Righteouſneſs*, which therefore may be pleaded, even when we pray for Mercy, as it is often by *David*. For the Faithfulneſs of God iu fulfilling His Promiſes, whether in the Pardon of our Sins or the Rewarding of our Obedience, is His *Righteouſneſs* in His word. Thence is *He juſtified in his ſayings*, *Rom.* iii. 4. that is He is declared *Righteous* in the fulfilling His Promiſes and Threatnings. Yet this hinders not but that God is Juſt when He taketh Vengeance; that is when He doth ſo and in His ſo doing, *Rom.* iii. 5. §. 19.

That *Anger* and *Fury* are not properly in God all do acknowledge. The outward effects of the Righteouſneſs of God in the puniſhing of Sin are ſo expreſſed, to declare the certainty and ſeverity of His Judgments. To ſay that God preſcribes a penalty unto the Tranſgreſſion of His Law, and executeth accordingly meerly in *Anger*, *Wrath*, or *Fury*, is to aſcribe that unto Him, which ought not to be done unto any Wiſe Law-maker or Governour among Men. Nor will it follow that becauſe God is ſaid to puniſh Sin in *Anger* and *Wrath*, that therefore He puniſheth Sin only becauſe He *Will*, and not becauſe He is *Juſt*; or that His Juſtice doth not require that Sin be puniſhed. Yea it thence follows that the *Juſtice of God* is the cauſe of the puniſhment of Sin. For to act in *Anger* and *Fury*, any otherwiſe then as they are effects of Juſtice is *vitious* and *evil*. God doth not therefore puniſh Sin becauſe He is Angry, but to ſhew the ſeverity of His Juſtice, He maketh an appearance of Anger and Wrath in puniſhing. Theſe things belong to the outward manner, and not the inward principles of inflicting puniſhment.

In the firſt chapter of his third book, he again attempts an oppoſition unto this Righteouſneſs of God. *Juſtitia iſta* (ſaith he) *cui vos ſatisfaciendum eſſe omnino contenditis in Deo non reſidet, ſed effectus eſt voluntatis ipſius. Cum enim Deus peccatores punit, ut digno aliquo nomine hoc opus ejus appellemus, Juſtitia tunc eum uti dicimus.* Therefore it ſeems do we deal benignly with God; and what He doth only in *Anger* and *Fury*, we give it a worthy name, and ſay He doth it in *Righteouſneſs*. But what ſhall we ſay when God Himſelf aſcribeth His puniſhing of Sin to His Juſtice and Judgment in governing the World? This He doth plainly, *Pſal.* ix. 7, 8. *Pſal.* l. 6. *Pſal.* xcviii. 9. *Rom.* i. 32. & iii. 5. ſhall He alſo be ſaid to find out a worthy name for what He doth, though He do it on ſuch accounts as wherein the thing ſignified by that name is not concerned? It is an hard task doubtleſs to prove that God doth not judge the World in Righteouſneſs. But he hath reaſon as he ſuppoſeth for his aſſertion; for he adds, *Quod autem juſtitia iſta in Deo non reſideat ex eo maxime apparere poteſt, quod ſi ea in Deo reſideret nunquam is ne minimum quidem delictum cuiquam condonaret. Nihil enim unquam facit aut facere poteſt Deus quod qualitatibus quæ in ipſo reſident adverſatur. Exempli cauſa cum in Deo ſapientia &* §. 20.

æquitas reſideat, nihil unquam inſipienter nihil inique facit aut facere poteſt. That there is no ſuch Juſtice in God appears from hence, that if there were, He could never forgive the leaſt Sin unto any. For God doth nothing, nor can do any thing that is contrary to the Qualities which reſide in Him. For Inſtance, whereas there is Wiſdom and Equity in God, He can do nothing unwiſely, nothing unjuſtly, ſo He. But he ſeems not to obſerve that herein he pleads our cauſe more forceably then his own. For we ſay, that becauſe this Juſtice is a *natural property* of God, he can do nothing againſt it, and ſo cannot forgive any Sin *abſolutely* without reſpect unto Satisfaction made unto that Righteouſneſs. And when this is done, to pardon and forgive Sin, is no way adverſe or contrary unto it. This whole Difficulty is reconciled in the *Croſs of Chriſt*, and can be ſo no otherwiſe. For God ſet Him forth to be a propitiation, εἰς ἔνδειξιν τῆς δικαιοσύνης, *Rom.* iii. 25. which when it is done, as Pardon is a fruit or effect of Mercy, ſo it is conſiſtent with the *Severity of Juſtice*. See 2 *Cor.* v. 21. *Rom.* viii. 3. *Gal.* iii. 13, 14. *Heb.* ix. 14, 15. And the whole enſuing diſcourſe of *Socinus* in that Chapter, may be reduced unto theſe two Heads. Firſt, *A Suppoſition that Chriſt did not, nor could undergo the puniſhment due to our Sins*; which is to beg the matter in queſtion, contrary to Scripture Teſtimonies innumerable, many whereof I have elſewhere vindicated from the Exceptions of himſelf and his followers. For let this be granted, and all his diſcourſe about the *impoſſibility of pardoning any Sin*, upon the ſuppoſition of ſuch a Righteouſneſs in God, falls to the ground. And if he will not grant it, yet may he not be allowed to make a ſuppoſition on the contrary to be the ground of his Argument whereby he endeavours to overthrow it.

Secondly, He confounds the *Habits of Juſtice* and *Mercy*, with the *Acts* of them. Hence would he prove an Inequality betwixt *Juſtice* and *Mercy*, becauſe there is ſo between Puniſhing and Pardoning. And ſo alſo God declares that he delights in Mercy, but is ſlow to Anger. But actually to pardon is no way oppoſite to Juſtice where ſatisfaction is made; nor to *puniſh* unto Mercy where the Law of obtaining an Intereſt in that ſatisfaction is not obſerved. And all that God declares in the Scripture concerning His Juſtice and Mercy with the exerciſe of them towards Sinners, is grounded on the ſuppoſition of the Interpoſition and Satisfaction of Chriſt. Where that is not, as in the caſe of the *Angels* which ſinned, no mention is made of Mercy more or leſs, but only of Judgment according to their deſert.

§. 21. The Author of the *Racovian Catechiſm* manageth the ſame plea againſt the *vindictive Juſtice* of God, and gathers the objections unto an Head which *Socinus* more largely debated on. *cap.* 8. *de morte Chriſti*. And although little be added therein, unto what I have already recited, yet it containing the ſubſtance of what they are able to plead in this cauſe, I ſhall take a view of it in the words of theſe *Catechiſts*. *Eam miſericordiam & juſtitiam qualem hic adverſarii inſeri volunt, negamus Deo ineſſe naturaliter. Nam quod attinet ad miſericordiam eam Deo non ita natura ineſſe ut iſti ſeniunt hinc patet; quod ſi natura Deo ineſſet non poteſt Deus ullum peccatum prorſus punire; atq; viciſſim ſi ea juſtitia natura Deo ineſſet ut illi opinantur, nullum peccatum Deus remitteret. Adverſus enim ea, quæ Deo inſunt natura, nunquam poteſt quidquam facere Deus. Exempli cauſa; cum Sapientia Deo inſit natura nunquam contra eam quidquam Deus facit, verum quæcunq; facit, omnia facit Sapienter. Verum cum Deum conſtet remittere peccata & punire, quando velit, apparet Deo ejuſmodi miſericordiam & juſtitiam, qualem illi opinantur non ineſſe natura, ſed eſſe effectus ipſius voluntatis. Præterea eam juſtitiam quam Adverſarii miſericordiæ opponunt; qua Deus peccata punit, nuſquam literæ ſacræ hoc nomine juſtitiæ inſignunt, verum iram & furorem Dei appellant; immo juſtitiæ Dei in ſcripturis hoc attribuitur cum Deus peccata condonat,* 1 Joh. i. 9. Rom. iii. 25, 26. And hereon they conclude that there was no need, nor can there be any uſe of the ſatisfaction of Chriſt. An: 1. The deſign of this diſcourſe is to prove that Juſtice and Mercy are not Properties of the Divine Nature. For if they are, it cannot be denied but that the Sufferings of Chriſt were neceſſary that Sin might be pardoned. Now herein we have againſt our Adverſaries the Light of Nature; and that not only as teaching us by the conduct of right reaſon, that there is a ſingular *Perfection* in theſe things, which muſt therefore be found in Him, who is ſo the Author of all Goodneſs and limited Perfections unto others, as to contain

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Eſſentially and Eminently all Goodneſs and Perfection in Himſelf, but alſo it is not difficult to evince the actual conſent of *all Mankind* who acknowledge a Deity, unto this principle, *That God is Juſt and Merciful*, with that Juſtice and Mercy which have reſpect unto the Sins and Offences of Men. There is indeed this difference betwixt them, that Juſtice is aſcribed unto God properly as an *Habit*, or an habitual perfection; Mercy *analogically* and reductively as an *Affection*. And therefore Mercy in God is not accompanied with that *Sympathy* and Condolency which are mixed with it in our humane Nature. But that Natural Goodneſs and Benignity, whence God is ready to relieve, whereof His ſparing and pardoning are proper Effects, are that Mercy of God, which He repreſents unto us under the higheſt expreſſions of Tenderneſs and Compaſſion. See *Pſal.* ciii. 8, 9, 10, 11, 12, 13, 14. And in ſuch Declarations of Himſelf, He inſtructs us in what Apprehenſions we ought to have of His Nature, which if it be not *Gracious and Merciful*, we are taught by Him to Err and Miſtake. So when God ſhewed unto *Moſes* His Glory and made a Declaration of Himſelf, by His name, He did it not by calling over the *free Acts of His Will*, or ſhewing what He would or could do if ſo be He pleaſed; but deſcribed His *Nature* unto Him by the Eſſential Properties of it, that the People might know *Who* and *What* He was, with whom they had to do, *Exod.* xxxiv. 6, 7. And yet among them is that *Mercy* reckoned, which is exerted in the pardoning of Iniquity, Tranſgreſſion and Sin. The ſame is to be ſaid concerning the *Juſtice* of God. For this vindictive Juſtice is nothing but the abſolute Rectitude of the Nature of God, with reſpect unto ſome outward objects, namely Sin and Sinners. Had there indeed never been any Sin or Sinners, God could not in any outward Acts have exerciſed either *vindictive* Juſtice or *ſparing* Mercy; but yet He had been notwithſtanding *Eternally Juſt* and *Merciful*.

And there is this difference between the Juſtice and Mercy of God on the one hand, and His Power and Wiſdom on the other; that theſe latter being abſolutely Properties of the Divine Nature, without reſpect unto any other thing, do conſtitute their own objects; ſo that in all the works of God, He doth not only *not Act againſt them*, but He cannot Act *without them*, for all that He doth, muſt neceſſarily be done with *infinite Power and Wiſdom*. But for the other they cannot outwardly exert nor act themſelves, but *towards objects* antecedently qualified; whence it is enough that God neither doth nor can do any thing againſt them. And this He cannot do; For Secondly, It is weakly pleaded that if God be *Merciful* He cannot puniſh any Sin. For to puniſh Sin abſolutely, is no way contrary to Mercy. If it were, then every one who correcteth or puniſheth any for Sin, muſt needs be *unmerciful*. Nor is it contrary unto Juſtice, to *pardon Sin*, where ſatisfaction is made for it, without which God neither doth nor can pardon any Sin, and that for this reaſon, namely, That it is *contrary to His Juſtice* ſo to do. Thirdly, Whence God is ſaid to Pardon Sin in His Righteouſneſs, or becauſe He is Righteous, hath been declared before. His Faithfulneſs in His Promiſes, with reſpect unto the Mediation of Jeſus Chriſt is ſo called, which our Adverſaries cannot deny.

Crellius in almoſt all his Writings oppoſeth this Juſtice of God, oft-times repeating the ſame things, which it were tedious to purſue. Beſides, I have long ſince anſwered all his *principal Arguments* and Objections in my *Diatriba de Juſtitia Divina*. I ſhall therefore here only call one of his Reaſons unto an account, whereby he would prove, That there was no neceſſity of *making* any ſatisfaction unto God for Sin, becauſe I find it to prevail among many who are leſs skilled in Diſputations of this Nature. And this is that which he inſiſts on, *lib. de Deo*, cap. 3. de poteſtate Dei. He lays down this as a Principle. *Deus poteſtatem habet infligendi pœnam, & non infligendi; juſtitiæ autem divinæ nequaquam repugnat peccatori quem punire jure poſſit, ignoſcere.* He is treating in that place about the *ſupreme Dominion*, and free power of God. And hereunto he ſaith it belongeth to inflict Puniſhment, or to Spare and Pardon. But he is herein evidently miſtaken. For although He who is *abſolutely ſupream* over all may Puniſh and Spare, yet it belongs not to Him *as ſuch* ſo to do. For Puniſhing and Sparing are the Acts of a Governour or Judge as ſuch. And unto God as ſuch are they conſtantly aſcribed in the Scripture, *James* iv. 12. *Pſal.* ix. 8, 9. *Gen.* §. 22.

xviii.

xviii. 25. *Pſal.* l. 6. *Pſal.* xciv 2. *Heb.* xii. 23. Now it is one thing what may be done by virtue of *abſolute Soveraignty* and Dominion, ſetting aſide the conſideration of Rule and Government; and another what ought to be done by a righteous Ruler or Judge. And whereas he ſays it is not contrary to Juſtice to ſpare one who might *de jure* be puniſhed; if he means by a Ruler *may puniſh him by Right*, no more, but that he may do ſo and do him no wrong, were there no more in the caſe it might be true, But it is not thus at any time with Sinners; for not only *may God puniſh* them and do them no wrong; but His own Holineſs and Righteouſneſs requires that they *ſhould be puniſhed*. And therefore the Aſſertion if accommodate to the cauſe in hand, muſt be this; *It is no wrong to Juſtice to ſpare them who ought to be puniſhed*; which is manifeſtly falſe. And *Crellius* himſelf grants that there are Sins and Sinners, which not only God may puniſh *de Jure*, but that He ought ſo to do, and that it would be contrary to His Juſtice not to puniſh them: *Adu. Grot.* ad cap. 1. p. 98. *Deinde nec illud negamus Rectitudinem ac Juſtitiam Dei nonnunquam eum ad peccata punienda movere; eorum nempe quibus veniam non concedere, non modo æquitati per ſe eſt admodum conſentaneum, verum etiam divinis decretis ut ita loquar debitum, quales ſunt homines non reſipiſcentes, atq; in peccatis contumaciter perſeverantes; maxime ſi illud peccati genus in quo perſiſtunt, inſignem animi malitiam, aut apertum divinæ majeſtatis contemptum ſpiret, ſi enim hujuſmodi hominibus venia concederetur, facile ſupremi Rectoris Majeſtas, & legum ab ipſo latarum evileſceret, & gloria ipſius, quæ præcipuus operum ejus omnium finis eſt, minueretur.*

What here he grants concerning *ſome* Sins, we contend to be true concerning all. Neither doth that *Juſtice*, Equity, and Rule which require theſe Sins of Contumacy and Impenitency to be puniſhed, depend on a *free Decree*, or Act of the Will of God only; for then no Sin of its ſelf, or in its own Nature, deſerves puniſhment. And it implies a contradiction to ſay that it doth ſo; and yet that it depends ſo meerly on the Will of God. And in that book *de Deo* he hath other conceptions to this purpoſe, *cap.* 23. p. 180. *Eſt ratio aliqua honeſtatis, circa quam Deus juſte diſpenſare non poteſt*; and p. 186. *Deo indignum eſt contumacium ſcelera impunita demittere*; and *cap.* 28. *Nec Sanctitas nec Majeſtas Dei uſquequaq; fert ut impune mandata ejus violentur.* If it be thus with reſpect unto ſome Sin, it muſt not be becauſe of Sin, but only of ſome degrees of Sin, if it be not ſo *with all Sin* whatever. And who can believe that the Nature of Sin is not contrary unto the Holineſs and Majeſty of God, but that *ſome certain Degrees* only of it are ſo. And who ſhall give in that Degree of Sin, when it becomes ſo inconſiſtent with Gods Holineſs and Majeſty? It is ſaid that this is *Stubbornneſs and Impenitency*. But whoever Sins once againſt God, will be impenitent therein, unleſs relieved by the Grace of Jeſus Chriſt, which ſuppoſeth His Satisfaction. And this is evident in the Inſtance of the Angels that Sinned.

§. 23. The Defence which he makes of his former Aſſertion, containing the Subſtance of what remains of their Plea againſt the Neceſſity of the Satisfaction of Chriſt, I ſhall particularly examine it, and put an end unto this Exercitation. He therefore pleads; *Nemini ſive puniat, ſive non puniat facit injuriam; ſiquidem de Jure ipſius tantum agitur; neq; enim nocenti debetur pœna, ſed is eam debet; & debet quidem illi injuria omnis ultimo redundat cui, qui in noſtro negotio Deus eſt, jus autem ſuum ſi rem ſpectes ut perſequi cuiq; licet, ita & non perſequi, ac de eo quantumlibet remittere: hæc enim juris proprii, ac dominici natura eſt.*

Anſ: *Jus Dei*, Δικαίωμα τοῦ θεοῦ, the *Right* of God in this matter is neither *jus proprium*, which anſwers the Right of every private perſon; nor *jus dominicum*, or the Right of abſolute Dominion; but the *Right of a Ruler* or Supreme Judge, whereunto the things here aſcribed unto the Right of God in this matter do not belong, as we ſhall ſee. For whereas he ſaith (1) That whether He puniſh or do not puniſh He doth *wrong to none*; it is granted that no wrong is done to Men, for by Reaſon of His Soveraignty He can do them none. But where *puniſhment is due* unto any Sin, it cannot be abſolutely ſpared without the Wrong or Impeachment of that *Juſtice* in whoſe Nature it is to require its puniſhment. It is not then properly ſaid, that if God ſhould not puniſh Sin, He ſhould wrong any; for that He cannot, do He what He will; but not to puniſh Sin is contrary to His own *Holineſs and Righteouſneſs*. And for what he adds ſecondly,

ſecondly, That puniſhment is not *due to the Offender*; but that he owes his puniſhment unto him againſt whom the Injury is done, who in this caſe is God; I ſay certainly no man ever imagined that puniſhment is ſo *due to the Offender*, or is ſo far his Right, as that he ſhould be injured if he were not puniſhed; or that he might claim it as his Right. Few Offenders will purſue ſuch a Right. And whereas it is ſaid that the Injury in Sin *is done to God* it muſt be rightly underſtood. For the Injury that is done unto him hath no *Analogie* with that which is done by one private man unto another. Neither doth our Goodneſs add any thing to Him, nor our Sin take any thing from Him, *Job* xxxv. 6, 7, 8. *If thou Sinneſt what doſt thou againſt Him? Or if thy Tranſgreſſions be multiplied, what doſt thou unto Him? If thou be Righteous what giveſt thou Him? or what receiveth He of thine hand? Thy Wickedneſs may hurt a Man as thou art, and thy Righteouſneſs may profit the Son of Man.* But that which is here called *Injury* is the Tranſgreſſion of the Law of the Righteous Judge of all the World; And ſhall He not do Right? ſhall He not Recompence unto Men according to their Ways? And therefore that falls to the Ground which he adds as the proof of the whole; For as it is lawful for every one *to proſecute his own Right*, ſo every one may forego it, remit of it, or not proſecute it at his pleaſure. And this is that which is principally inſiſted on by them in this cauſe, namely, that the *Right of puniſhing* being in God only, He may forego it if He pleaſe, ſeeing every one may recede from, or not purſue his own Right at his pleaſure. But a perſon may have a double Right; firſt that which ariſeth from a *Debt*, or a perſonal injury. This every Man may purſue, ſo as that hereby he *wrongs* not any unconcerned therein, nor tranſgreſſes any Rule of Duty preſcribed unto himſelf; and every one may at his pleaſure remit, ſo as no *prejudice* redound thereby unto others. But our Sins in Reſpect of God have neither the *nature of Debts* properly, nor of perſonal Injuries, though they are *Metaphorically* ſo called. And there is a Right of Rule or Government which is either *Poſitive* or *Natural*. Of the firſt ſort is that which Magiſtrates have over their Subjects. Hereunto belongs the Right of *exacting puniſhment* according to the Law. Now this is ſuch a Right as hath Duty inſeparably annexed unto it. This therefore a Righteous Magiſtrate cannot forego, without deſtroying the End of Magiſtracy in the publick Good. For a Magiſtrate to ſay I have indeed a Right to puniſh Offenders in the Common-wealth, but I will forego it, ſeeing all its Exerciſe depends upon my Will, is a Rejection of his Duty, and an Abrenuntiation of his Authority. But laſtly, The Right of God to Rule over all is *Natural* and *Neceſſary* unto Him. So therefore is our Obligation unto Obedience, or Obnoxiouſneſs unto puniſhment. To ſay that God may forego *this Right* or remit of it, is to ſay, that He may at His Pleaſure ceaſe to be our *Lord* and *God*. For the ſame Nature of God, which neceſſarily requireth our Obedience, doth indiſpenſibly require the puniſhment of our Diſobedience. And ſo have we cloſed our firſt Argument in this Cauſe, with our Vindication of it.

A Digreſſion

A Digreſſion concerning the Sufferings of Chriſt, whether they were of the ſame kind with what Sinners ſhould have ſuffered; or whether He Suffered the ſame that we ſhould have done.

UNto what we have argued in the foregoing *Exercitation*, it is generally objected, That if the *Juſtice of God* did thus indiſpenſibly require the puniſhment of Sin, which was the ground of the Satisfaction made by Chriſt; then it was neceſſary that Chriſt ſhould undergo the *ſame puniſhment* that the Sinners themſelves ſhould have done, namely that which the *Juſtice* of God did require. But this was impoſſible, as is pretended. And to overthrow this apprehenſion, that the Lord Chriſt underwent the ſame puniſhment in kind which we ſhould have done, or as was due unto us, they have thus ſtated the *Opinion* of them whom they do oppoſe. Some they ſay do maintain that *our Sins are to be looked on as our Debts*, or under the *notion of Debts*, and God as the *Creditor*, requiring the payment of them. Wherefore our Lord Jeſus Chriſt by His *Death and Sufferings* paid this Debt; ſo that His Death was *ſolutio ejuſdem*, or the payment of what was due in the ſame kind. This, ſay ſome Learned Men, gave great advantage unto *Socinus*, who eaſily proved that there was no neceſſity for a *meer Creditor* to exact his Debt, but that he might at his pleaſure *cedere jure ſuo*, or forego his own Right. And this muſt needs be ſuppoſed of God in this matter, whoſe Love and Grace, and pardoning Mercy are ſo celebrated therein. And to confirm this Argument it is uſually added, which is the main thing pleaded by *Socinus* and *Crellius* themſelves, that the *Lord Chriſt neither did nor could undergo the penalty due unto us, becauſe that was Eternal Death.* And to plead that either Chriſt ſhould have undergone it, if He could not have delivered Himſelf from it, or that what was wanting unto His Sufferings as to their Duration, was compenſate by the Dignity of His Perſon, is to acknowledge that indeed He did not undergo the *ſame puniſhment* that we are obnoxious unto.

Learned Men, and thoſe ſound in the ſubſtance of the Doctrine of the ſatisfaction of Chriſt, being differently minded either in the thing its ſelf, or about the ſence of the Terms whereby it is expreſſed, I ſhall endeavour to ſtate *right conceptions* about it, or at leaſt expreſs my own, without a deſign to contradict thoſe of any others. And (1) For the conſideration of *our Sins* under the *notion of Debts*, and God as a *Creditor*, it is generally known, that before the riſing of any Hereſie, the moſt Learned Men, have expreſſed themſelves, in ſuch a liberty, as Advantage hath been thence taken, by ſuch *Adverſaries* of the Truth, as afterwards aroſe. Thus the Scripture having called our Sins our *Debts*, and made mention of the *payment* made by Chriſt, and compared God to a *Creditor*, before *Socinus* called the whole matter of the Satisfaction of Chriſt into queſtion, it is no wonder, if the truth were commonly expreſſed under theſe notions, without ſuch diſtinctions as were neceſſary to ſecure them from unforeſeen Exceptions. He with whom *Socinus* firſt diſputed on this Subject was *Covetus*; And he doth indeed make uſe of this Argument to prove the Satisfaction of Chriſt; namely, *That our Sins being our Debts, Juſtice required that there ſhould be payment made of them or for them.* But the Truth is, he doth not take his Argument from the *Nature of Debts* in general, but from the eſpecial *Nature of theſe Debts*, as the Scripture calls them. For he made it appear that theſe *Debts* are ſuch as are *Crimes*, or Tranſgreſſions of the Law of God; on the account whereof the perſons that had contracted theſe *Debts*, or were guilty of theſe crimes, became liable and obnoxious unto puniſhment, in the Judgment of God who is the Soveraign

Soveraign Ruler over all. There is therefore a distinction to be put between *such Debts* as are *Civile or Pecuniary* only, or those which are *Criminal* also. And when the Scripture sets out our Sins as *Debts*, with such circumstances as allude unto *pecuniary Debts* and their payment, it is to make the thing treated of *obvious* unto our Understandings by a *similitude* exposed unto the Acquaintance of all Men; but as our Sins are really intended, the Expression is *Metaphorical*. And *Socinus* in his Disputation about the *Nature of Debts*, *Creditors*, and *Payments*, had no Advantage but what he took by a Supposition, that the terms which were used by his Adversary *Metaphorically*, (his Argument being taken from the thing intended) were urged by him in their *proper sence*; which indeed they were not. And so whereas all his *Dispute* respects *Civil or Pecuniary* Debts only, he was far enough from *triumphing over his Adversary*, who intended such as were *Criminal*. Wherefore as this *Notion* of *Debts*, *Creditor* and *Payments*, need not yet be forborn in a *popular way of Teaching*, because it is made use of in the Scripture, to give us a sence of our Condition upon the account of our Sins, especially a Declaration being made that these *Debts* will be exacted of us; so in a Disputation about the Truth, it is necessary to declare of what Nature these *Debts* are, as all generally do, asserting them to be *Criminal*.

Secondly, There is much ambiguity in that Expression of *Christs paying the same which was due from us*. For that term the *Same*, may be variously *modified* from divers Respects. Consider the Punishment suffered, it may be it was the *Same*; consider the Person Suffering and it was not the *Same*. And therefore it may be said as far as it was a *Penalty* it was the same; as it was a *Payment* it was not the same, or it was not the same as it was a Satisfaction. For it was only what the Law required, and the Law required no *Satisfaction* as formally such. Punishment and Satisfaction differ *formally*, though *materially* they may be the same. I judge therefore that Christ was to undergo, and did undergo, that *very punishment* in the *kind of it*, which those for whom He Suffered should have undergone, and that, among others for the Reasons ensuing.

1. *Christ underwent the punishment which in the Justice or Judgment of God was due unto Sin.* That the Justice of God did require that Sin should be punished with a meet and due Recompence of Reward, we have proved already, and shall afterwards farther confirm. To answer and satisfie this Justice it was that Christ Suffered. And therefore He Suffered what that Justice required. And this is what is pleaded for, and all. We should have undergone no more but what in the *Justice of God* was due to Sin. This Christ underwent; namely, what in the Justice of God was due to Sin; and therefore what we should have undergone. Nor can it be supposed that in the Justice of God there might be two sorts of *penalties* due to Sin, one of one kind, and another of another. If it be said that because it was undergone by *another* it was not the same; I grant it was *payment*, which our suffering would never have been; it was *Satisfaction* which we by undergoing any *penalty* could not make; but He yet Suffered the *same penalty* which we should have done. No more is intended, but that the Lord Christ underwent *that punishment* which was due to our Sins; which I cannot see how it can well be denied by those who grant that He underwent *any punishment* at all; seeing the Justice of God required no other.

Secondly, That which was due to Sin was all of it, whatever it were, contained and comprehended in the *Curse of the Law*. For in the Curse God threatned the breach of the Law with that punishment which in His Justice was due unto it, and all that was so. I suppose this will not be denied. For the Curse of the Law is nothing but an *Expression of that punishment* which is due unto the breach of it, delivered in a way of Threatning. But now Jesus Christ underwent the *Curse of the Law*, by which I know not what to understand, but that very punishment which the Transgressors of the Law should have undergone. Hence our Apostle says, that He *was made a Curse for us*, Gal. iii. 13. because He underwent the penal Sentence of the Law. And there were not *two kinds of punishment* contained in the Curse of the Law; One that the Sinner himself should undergo; another that should fall on the Mediator. For neither the Law nor its Curse had any respect unto a Mediator. Only every Transgressor was *Cursed* thereby: The Interposition of a Mediator depends on other Principles and Reasons then any the Law was acquainted withall. It was therefore the same punishment

in the kind of it, which was due to us, that the Lord Chriſt was to undergo, or it was that which neither the Juſtice nor the Law of God required.

Thirdly, It is ſaid expreſly, that God *cauſed all our iniquities to meet on him*, Iſa. liii. 6. or hath *laid on him the iniquity of us all*, That he *bare our ſins*, ver. x. Or, *bare our ſins in his own Body upon the Tree*, 1 Pet. ii. 24. Whereby he who *knew no ſin, was made ſin for us*, 2 Cor. v. 21. The ſenſe of all which places I have elſewhere pleaded and vindicated. Now unleſs we will betake our ſelves unto the *Metaphorical* ſenſe of our Adverſaries, and grant that all theſe and the like Expreſſions in the Scripture innumerable, ſignifie no more, but that Chriſt *took away our ſins*, by Declaring and Confirming unto us the Way of Faith and Obedience, whereby we may obtain the Pardon of them, and have them ſo taken away; We can aſſign no ſenſe unto them, but that the Lord Chriſt underwent the *Puniſhment* due unto our ſins, in the Judgment of God, and according to the Sentence of the Law. For how did God make our ſins to *meet on him*, how did he *bare them*, if He did not ſuffer the Penalty due to them? Or if He underwent ſome other Inconvenience, but not the *exact Demerit* of ſin. And there is no other ſenſe given of theſe Places by them who plead for the *Satisfaction of Chriſt*, but this, that he bare the Puniſhment due to our ſins, which is all that is Contended for.

Fourthly, Chriſt *ſuffered in our ſtead*. He was our Ἀντίψυχος. And it is uſual with all *Learned Men* to illuſtrate his being ſo by the Inſtances of ſuch as have been renounced in the World on that Account; which they have clear warranty for, from our Apoſtle, *Rom.* v. 7. When one would Subſtitute himſelf in the Room of another who was Obnoxious unto Puniſhment, He that was ſo *Subſtituted*, was always to undergo that very Penalty, whether by loſs of Limb, Liberty, or Life, that the other ſhould have undergone. And in like manner, if the Lord Chriſt ſuffered *in our ſtead*, as our Ἀντίψυχος, He ſuffered what we ſhould have done. And to conclude, If a certain puniſhment of ſin be required indiſpenſibly on the account of the Holineſs and Eſſential Righteouſneſs of God, I know not on what ground we can ſuppoſe, that ſeveral ſorts or kinds of Puniſhment might be inflicted for it, at pleaſure.

It remains, that we conſider the *Principal Objections* that are uſually Levelled againſt the Truth aſſerted, and either Anſwer them, or ſhew how that which we Maintain is not concerned in them, nor Oppoſed by them.

Firſt, Therefore it is Objected, that the Puniſhment which we ſhould have undergone, was *Death Eternal*. *But this Chriſt did not, nor could undergo, ſo that He underwent not the ſame Puniſhment that we ſhould have done*. Anſw. Death *as Eternal* was in the Puniſhment due unto our ſin, not Directly but Conſequentially; and that *a Natura ſubjecti*, not *a Natura cauſæ*. For that the Puniſhment of ſin ſhould be *Eternal*, aroſe not from the Nature and Order of all things, namely of God, the Law, and the Sinner, but from the Nature and *Condition of the Sinner* only. This was ſuch, as that it could no otherwiſe undergo a Puniſhment proportionable unto the Demerit of ſin, but by an *Eternal continuance* under it. This therefore was not a neceſſary conſequent of *Guilt abſolutely*, but of Guilt in or upon *ſuch a Subject*, as a Sinner who is no more but a *finite limited Creature*, is. But when by Gods Appointment the ſame Puniſhment fell on him, whoſe Perſon upon another Conſideration was *infinitely diſtanced* from thoſe of the ſinners themſelves, Eternity was not of the Nature of it. But then it may be ſaid, *That the Admiſſion of one to Pay, or Suffer for another, who could Diſcharge the Debt in much leſs time then the other or Offender could, is not the ſame that the Law required*. For the Law takes no Notice of any other, then the Perſon who had offended. And if a Mediator could have paid the ſame, the Original Law muſt have been *diſtinctive*, that either the Offender muſt ſuffer or another for him. *Anſw.* Theſe things are for the moſt part true, but not contrary to our Aſſertion, as is pretended through a miſapprehenſion of it. For the Law requires no ſuch thing as *one to ſuffer for another*; nor abſolutely conſidered doth admit of it. This was from Gods gracious Diſpenſation of or with the Law, as the Supreme Lord and Ruler over all. The Law its ſelf takes Notice *only of Offenders*, nor hath any ſuch Suppoſition included in it, that the Offender muſt ſuffer or a *Mediator* in their ſtead. But this the Law hath in it, and inſeparable from it, namely that this *kind of Puniſhment* is due to the Tranſgreſſor of it. And by Gods gracious Subſtitution of Chriſt in the Room

of

of Sinners, there was no *Relaxation* made of the Law as to the *Puniſhment* it required. Nor is there any Word in the Scripture giving Countenance unto ſuch an Apprehenſion. That there was a *Diſpenſation* with the Law ſo far as that *one Perſon* ſhould undergo the puniſhment (namely the Son of God) which others did deſerve, He becoming a Mediator for them, the Scripture every where declares. Upon the Suppoſition of his *Subſtitution* in the place and ſtead of Sinners, could there be any Word of Scripture produced intimating ſuch a *Relaxation of the Law*, as that it ſhould not require of him the whole puniſhment due to ſin, but only ſome part of it, or not the puniſhment which was due to Sinners but ſomewhat elſe of another kind that was not in the Original Sanction and Curſe of it, there would be an end of this Difference. But this appears not, nor is there any thing of ſound Reaſon in it, that *one ſhould Suffer* for another, in the *Stead* of another, and thereby anſwer the Law whereby that other was bound over unto puniſhment, and yet not *Suffer what* he ſhould have done. Nor is it pleaded in this Caſe that the *Dignity of the Perſon* makes up what wanted in the Kind or Degree of Puniſhment, whence it is ſuppoſed that it would follow that then He who ſo Suffered, Suffered not what others ſhould have done, who were not ſo worthy. It is only ſaid, that from the *Dignity of the Perſon* undergoing the ſame kind of Puniſhment that others ſhould have done, that reſpect of it which conſiſted in its *Duration*, and aroſe from the Diſability of the *Perſon liable* unto it otherwiſe to undergo it, could have here no place.

It is yet farther Pleaded, That if the *ſame be Paid in a ſtrict Senſe, then Deliverance would have followed* Ipſo facto. *For the Releaſe immediately follows the Payment of the ſame*; and it had been Injuſtice to have required any thing farther of the Offenders, when ſtrict and full Payment had been made of what was in the Obligation. *Anſw.* To diſcuſs theſe things at Large, would require a larger Diſcourſe then I ſhall now divert unto. But (1.) It hath been ſhewed already, howſoever we allow of that Expreſſion of *Paying the ſame*, it is only *ſuffering the ſame* for which we contend. Chriſt underwent the *ſame Puniſhment* that the Law required, but that his ſo doing ſhould be a *Payment* for us, depended on Gods Sovereign Diſpenſation; yet ſo, that when it was Paid, it was the *ſame* which was due from us. (2.) This *Payment* therefore as ſuch, and the Deliverance that inſued thereon, depended on a previous *Compact* and Agreement, as muſt all ſatisfaction of one for another. This Compact as it concern'd the Perſon requiring Satisfaction, and the Perſon making it we have before deſcribed and explained. And as it concerns them who are to be partakers of the Benefit of it, it is declared in the *Covenant of Grace*. Deliverance therefore doth not *Naturally* follow on this *Satisfaction*, but *jure fœderis*, and therefore was not to enſue *Ipſo facto*, but in the Way and Order diſpoſed in that Covenant. (3.) The actual Deliverance of all the Perſons for whom Chriſt ſuffered to enſue *Ipſo facto* upon his Suffering, was abſolutely Impoſſible. For they were not, the moſt of them, when he Suffered. And that the whole of the Time, Way, and Manner of this Deliverance dependeth on *Compact*, is evident from them who were delivered Actually from the Penalty, long before the Actual Sufferings of Chriſt, merely upon the Account of his Sufferings which ſhould afterwards enſue. (4.) *Deliverance* is no End of Puniſhment conſidered merely as ſuch, none is puniſhed properly that He may be Delivered; however the Ceſſation of Puniſhment may be called a Deliverance. (5.) *Mere Deliverance* was not the whole End of Chriſts Sufferings for us; but ſuch a Deliverance as is attended with a State and Condition of ſuperadded Bleſſedneſs. And the Duties of Faith, Repentance, and Obedience which are preſcribed unto us, are not enjoyned, only, or principally with reſpect unto Deliverance from Puniſhment, but with reſpect unto the attaining of thoſe other Ends of the Mediation of Chriſt, in a new Spiritual Life here, and Eternal Life hereafter. And with reſpect unto them may they juſtly be required of us, though Chriſt Suffered and Paid *the ſame* which we ought. (6.) No Deliverance *Ipſo facto*, upon a ſuppoſition of Suffering or Paying of the ſame was Neceſſary, but only the *Actual Diſcharge of him* who made the Payment; and that under the Notion and Capacity of an *Undertaker* for others which in this Caſe did enſue. For the Lord Chriſt immediately on his Sufferings was Diſcharged, and that as our Surety and Repreſentative:

But it may be further Objected, *That it is impoſſible to reconcile the Freeneſs of Remiſſion, with the full Payment of the very ſame that was in the Obligation.* For it is impoſſible that the *ſame Debt*, ſhould be *fully Paid* and freely Forgiven. *Anſw.* It is well if thoſe who make Uſe of this Objection, becauſe they ſuppoſe it of Force and Weight, are Juſtified in their own Anſwers unto the *Socinians* when it is much urged and inſiſted on by them. For it ſeems at firſt view that if the *Freedom of Pardon* unto us, exclude any *kind of Satisfaction* to be made by another for us, that it excludes all. For as to the Freedom of Pardon, wherein ſoever that Freedom doth conſiſt, it is Aſſerted in the Scripture to be *Abſolute*, without any Reſpects or Reſtrictions. It is not ſaid that God will ſo *freely Pardon* us, that he will not require *all that was due*, the *ſame that was due* but ſomewhat He may and will. It is not ſaid that He will not have a ſuffering of *this kind of Puniſhment*, but the ſuffering of another kind of Puniſhment He will. And ſo to ſuppoſe, is a thing unworthy of the Grace and Righteouſneſs of God. To ſay; That God *freely Remitted our ſins*, Abrogating the Law, and the Curſe of it, requiring no Puniſhment, no Satisfaction for them, neither from *our ſelves*, nor from the Mediator; hath at firſt View an Appearance of *Royal Grace and Clemency*, until being examined it is found inconſiſtent with the Truth and Holineſs of God. To ſay, that God required the Execution of the Sentence and Curſe of the Law in the undergoing of the Puniſhment due unto Sin; but yet out of His Love and Infinite Grace ſent his Son to undergo it for us, ſo to comply with His Holineſs, to ſatisfie His Juſtice, and fulfil His Truth and Law, that He might Freely pardon Sinners, this the Scripture *every where declares*, and the ſo doing is Conſiſtent with all the Perfections of the Divine Nature. But to ſay that He would neither abſolutely Pardon us without *any Satisfaction*, nor yet have the *ſame Penalty* undergone by Chriſt which his Juſtice and Law required, as due unto Sin, but *ſomewhat elſe*, ſeems to be unworthy of the Holineſs of God on the one ſide, which is but Partially complied withal, and of his *Grace* on the other, which is not exalted by it, and is a Conceit that hath no Countenance given unto it in the Scripture. Wherefore the abſolute Freedom of Pardon unto us, is abſolutely Conſiſtent with Chriſt ſuffering the *ſame Penalty* which was due unto our Sins.

And whereas it is pleaded that *Satisfaction and Remiſſion muſt reſpect the ſame Perſon; for Chriſt did not Pay for Himſelf but for us, neither could the Remiſſion be unto him; ſo that what was exactly Paid by him, it is all one as if it had been Paid by us*; unleſs it be cautiouſly explained, it hath a diſadvantageous Aſpect towards the whole Truth pleaded for. The Scripture is clear that God *Pardoneth us for Chriſts ſake*; and no leſs clear that He *ſpared not Him for our ſakes*. And if what Chriſt did be ſo accounted as done by our ſelves, or that *Payment* and *Remiſſion* reſpect immediately the ſame Perſon; then be it what it will more or leſs that was ſo Paid, or ſo Satisfied for, we are *not freely Pardoned*, but are eſteemed to have Suffered or Paid *ſo much*, though not the *whole*. This is not that which we do Believe. But *Satisfaction* was made by Chriſt, and Remiſſion is made unto us. He ſuffered, the Juſt for the Unjuſt that we may go Free; in brief, Chriſts undergoing the Puniſhment due unto our Sins, the *ſame* that we ſhould have undergone, or to ſpeak in that with reſpect unto that *Improper Notion*, his *Paying the ſame Debt which we owed*, doth not in the leaſt take off from the Freedom of our Pardon; yet it much Conſiſts therein, or at leaſt depends thereon. I ſay not that *Pardon it ſelf doth ſo*, but the *freedom* of it in God, and with reſpect unto us doth ſo. For God is ſaid to do that *Freely* for us, which He doth of Grace; and whatever he doth of Grace is done for us *Freely*. Thus the Love and Grace of God in ſending Jeſus Chriſt to die for Us were Free, and therein lay the Foundation of *Free* Remiſſion unto Us. His Conſtitution of His ſuffering of the *ſame Puniſhment* which was due unto our Sins, as the *Surety* and Mediator of the New Covenant was Free, and of mere Grace, depending on the Compact or Covenant between the Father and Son before explained. The *Imputation of our Sin* to Him, or the making Him to be Sin for us, by His own voluntary Choice and Conſent was in like manner *Free*. The Conſtitution of the New Covenant, and therein of the *Way and Law* of the Participation of the Benefits of the Sufferings of Chriſt was alſo *Free* and of Grace. The Communication of the Holy Spirit unto us Inabling

abling us to *Believe*, and to Fulfil the Condition of the Covenant, is abſolutely *Free*. And other Inſtances of the Freedom of Gods Grace with Reſpect unto the Remiſſion of Sin might be given. Unto us it is *every way Free*. In our own Perſons we make no Satisfaction, nor Pay one Farthing of our Debt. We did nothing towards the Procurement of another to do it. We bring neither Money nor Price to obtain a Pardon; but are Abſolved by the *mere free Grace* of God by Jeſus Chriſt. And there is nothing here Inconſiſtent with *Chriſt Suffering the ſame* that we ſhould have done, or his Paying the ſame Debt which we owed in the Senſe before Explained.

Exer-

Exercitatio VI.

(1.) *The Vindictive Juſtice of God Confirmed by other Arguments.* (2.) *The common Suffrage of Mankind herein.* (3.) *Expreſſed in Sacrifices.* (4.) *The Anger of God wherein it Conſiſts.* (5.) *Arguments proving it Neceſſary that Sin ſhould be Puniſhed.* (6.) *Some of the Reaſons for the Neceſſity of the Prieſthood of Chriſt.* (7.) *No Neceſſity nor Uſe of his Death on any other Suppoſition.*

THE SIXTH EXERCITATION.

§. 1. THat which is Propoſed unto Confirmation in theſe *Exercitations* is, that the *Juſtice* or Righteouſneſs from whence it is that God puniſheth Sin, and which He Exerciſeth in ſo doing is an *Eſſential Property* of His Nature. There yet remain ſome other Arguments whereby the Truth hereof is confirmed, which I ſhall only briefly Repreſent, that we be not too long detained on this particular head of our Deſign. Beſides I have both urged and vindicated theſe Arguments already in another Way.

§. 2. In the next place therefore unto what hath been Inſiſted on, we may Plead the *Common Suffrage of Mankind* in this Matter. For what all Men have a Preſumption of, is not *Free* but Neceſſary, nor can be otherwiſe. For it is from a Principle which knows only what *is* and not what *may* be, or may not be. Of ſuch things there can be no common or *Private* Perſwaſion among Men. Such are all the free Acts of the Will of God. They are of Things that *might be* or *might not be*, otherwiſe were they not *Free* Acts. If therefore Gods *puniſhing* of Sin, were merely an Effect of a *free Act* of his Will, without reſpect unto any Eſſential Property of his Nature, there could never have been any general *Preſumption* or Apprehenſion of it in the minds of Men. But this there is; Namely that God is *Righteous*, with that kind of Righteouſneſs which requires that Sin be puniſhed, and therefore doth puniſh it accordingly. Hence our Apoſtle ſpeaking of the Generality of the Heathen, affirms that they *knew that it was the Judgment of God, that they who committed Sin were worthy of Death*, Rom. i. 32. They are enormous Sins indeed moſtly which he Inſtanceth in. But his Inference is from the *Nature*, and not the *Degree* of any Sin. They who *commit ſin are worthy of Death*, that is, Obnoxious unto it on the account of their Guilt, and which ſhall therefore be Inflicted on them. And Death is the puniſhment due to Sin. And this is the *Judgment* of God, that which His Juſtice requireth, which becauſe He is Juſt He Judgeth meet to be done. Or this is that *Right* which God exerciſeth in the Government of all. And this was known to the *Gentiles* by the Light and Inſtinct of Nature, for other Inſtruct-

Inſtruction herein they had not. And this natural conception of their Minds they variouſly expreſſed, as hath been elſewhere declared. Thus when the *Barbarians* ſaw *Paul* bound with a Chain, whence they ſuppoſed him to be a *Malefactor*, they preſently concluded upon the Vipers leaping on his Hand, that *Vengeance from God was fallen* on him, which he ſhould not eſcape notwithſtanding the Deliverance which he had at Sea. For this *Dikn* or *Vengeance* they thought to be peculiarly deſigned to find out Sinners that had ſeemed to have made an eſcape from puniſhment juſtly deſerved, *Acts* xxviii. 4. That ſuch puniſhment is due to Sin, they were ſufficiently convinced of by the Teſtimonies of their own Conſciences, *Rom.* ii. 14,15. And whereas Conſcience is nothing but the Judgment which a Man maketh concerning himſelf and his Actions, with reſpect unto the ſuperiour Judgment of God; a ſence of the Eternal Righteouſneſs of God was therein included.

§. 3. And this ſence of *avenging Juſtice* they expreſſed in all their *Sacrifices*, wherein they attempted to make ſome Attonement for the Guilt of Sin. And this in an eſpecial manner evidenced its ſelf, partly in that horrid cuſtom of *Sacrificing* of *other* Men, and partly in the occaſional *devoting* of themſelves unto Deſtruction unto the ſame end, as alſo in their more ſolemn and publick *Luſtrations* and *Expiations* of Cities and Countries in the time of publick Calamities and Judgments. For what was the voice of Nature in thoſe Actings wherein it offered Violence to its own in-bred Principles and Inclinations? It was this alone; the Governour over all is *Juſt and Righteous*, we are Guilty; He will not ſuffer us to Live, Vengeance will overtake us, if ſome way or other ſome courſe be not found out to appeaſe Him, to ſatisfie His Juſtice and to direct His Judgments, *Micha* vi. 6,7. This they thought to be the moſt probable way to bring about this End; namely, to take another of the *ſame Nature* with themſelves, and it may be dear unto them, and to bring him unto Death, the worſt that could be feared or ſuffered, in their own ſtead, with an imprecation *quod in ejus caput ſit* upon him.

§. 4. Again, What is affirmed in the Scripture concerning the *Anger*, *Wrath*, and *Fury* of God againſt Sin, and in the puniſhment of Sinners, confirms what we affirm. See *Rom.* i. 18. *Numb.* xxv. 4. *Deut.* xiii. 17. *Joſh.* vii. 26, *Pſal.* lxxviii. 49. *Iſa.* xiii. 9. *Hab.* iii. 8. Now this Anger and Wrath, eſpecially in the ſignification of the original words, do denote ſuch *Commotions* and Alterations, as the Divine Nature is no way ſubject unto. For with God there is *neither variableneſs nor ſhadow of Change*, *Jam.* i, 8. 18. Yet our Apoſtle ſays that this *Anger is revealed from Heaven*; namely, in the Acts of Divine Providence in the World. Nothing therefore can be intended hereby, but the *Effects* of Anger, that is Puniſhment. And ſo it is declared *Rom.* iii. 5. *Epheſ.* v. 6. *Rom.* ii. 5. For the Anger or Wrath of God is ſaid to *come upon Men* when they are puniſhed by Him for their Sins. Yet ſomething in God is declared hereby. And this can be nothing but a *conſtant and unchangeable Will of rendring* unto *Sin* a meet Recompence of Reward, *Rom.* ix. 22. And this is *Juſtice*, the *Juſtice* pleaded for, which is inſeparable from the Nature of God. Hence God is ſaid to *Judge* and *Puniſh* in His Anger, *Pſal.* lvi. 8. And if any thing but this *vindictive Juſtice* be therein intended, that is aſſigned unto him, which ought not to be aſſigned unto a Man that is *Honeſt* and Wiſe, And this doth God no leſs manifeſt in the Works of His Providence then He doth His *Goodneſs* and *Patience*, though the Inſtances of it neither are nor ought to be continual, becauſe of the future General Judgment whereunto all things and Perſons are reſerved.

§. 5. It will be granted by ſome that there is ſuch a natural Property in God, as that which we contend for; but it doth not thence follow they ſay, that it is neceſſary that God ſhould *puniſh all Sin*; but He doth it, and may do it by an *abſolute free Act of His Will*. There is therefore no cogent Argument to be taken from the conſideration hereof, for the *neceſſity of the Suffering of Chriſt*. The Heads of ſome few Arguments to the contrary, ſhall put a cloſe to this whole Diſcourſe.

Firſt, *God hateth Sin, He hateth every Sin*; He cannot otherwiſe do. Let any Man aſſert the contrary; namely, *That God doth not hate Sin*; or that it is *not neceſſary*

neceſſary unto Him on the account of His Own Nature that He ſhould Hate Sin, and the Conſequence thereof will quickly be diſcerned. For to ſay that God may *not Hate* Sin, is at once to take away all natural and neceſſary difference between moral Good and Evil. For if He may *not Hate it*, He may *Love it*. The meer Acts of Gods Will, which are not regulated by any thing in His Nature, but only Wiſdom and Liberty, are not determined unto this or that Object, but He may ſo Will any thing, or the contrary. And then if God may *Love Sin*, He may *approve* it; and if He approve Sin, it is not a Sin, which is a plain Contradiction. That God hateth Sin, ſee *Pſal.* v. 4, 5. *Pſal.* xi. 5. *Pſal.* xiv. 1. *Pſal.* liii. 2. *Levit.* xxvi. 30. *Deut.* xvi. 22. 1 *Kings* xxi. 26. *Prov.* xv. 5. *Hab.* i. 13. And this Hatred of Sin in God can be nothing but the Diſplicency in, or Contrariety of His Nature unto it, with an immutable Will of puniſhing it, thence ariſing. For to have a *Natural Diſplicency* againſt Sin, and not an immutable Will of puniſhing it, is unworthy of God; for it muſt ariſe from Impotency. To puniſh Sin therefore according to its demerit is neceſſary unto Him.

Secondly, God with reſpect unto Sin and Sinners is called *a conſuming Fire*, *Heb.* xii. *ult.* *Deut.* iv. 24. *Iſa.* xxxiii. 15. & v. 24. & xiii. 14. ſomething we are taught by the Alluſion in this Expreſſion. This is not the *manner of Gods Operation*. God worketh Freely, the Fire burns Neceſſarily. God I ſay *always worketh Freely*, with a Freedom accompanying His Operation, though in ſome caſes, on ſome Suppoſitions it is *neceſſary* that He ſhould work as He doth. It is *Free* to Him to ſpeak unto us or not; ; but on Suppoſition that He will do ſo, it is *neceſſary* that He ſpeak *Truly*; for *God cannot Lye*. Fire therefore acts by *bruit Inclination* according to its Form and Principle. God Acts by His *Underſtanding and Will*, with a Freedom accompanying all His Operations. This therefore we are not taught by this Alluſion. The Compariſon therefore muſt hold with reſpect unto the *Event*, or we are deceived, not inſtructed by it. As therefore the *Fire* neceſſarily burneth and conſumeth all combuſtible things whereunto it is applyed, in its way of Operation which is *Natural*; ſo doth God *neceſſarily puniſh Sin*, when it lies before Him in Judgment, in His Way of Operation which is *Free* and *Intellectual*.

Thirdly, It is *neceſſary* that God ſhould do every thing that is requiſite unto His own Glory. This the perfection of His Nature and Exiſtence do require. So He doth all things for Himſelf. It is *neceſſary* therefore that nothing fall out in the *Univerſe*, which ſhould abſolutely impeach the Glory of God, or contradict His Deſign of its Manifeſtation. Now ſuppoſe that God would, and ſhould *let Sin go unpuniſhed*, where would be the Glory of His Righteouſneſs as He is the Supream Ruler over all? For to *omit* what Juſtice requireth is no leſs a Diſparagement unto it then to do what it forbids, *Prov.* xvii. 15. And where would be the Glory of His Holineſs, ſuppoſing the Deſcription given of it *Hab.* i. 13? Where would be that *Fear and Reverence* which is due unto Him? where that Sence of His Terrour? where that ſecret Awe of Him which ought to be in the Hearts and Thoughts of Men, if once He were looked on as ſuch a God, as ſuch a Governour as unto whom it is a matter of *meer Freedom*, Choice and Liberty whether He will puniſh Sin or no, as being not concerned in point of Righteouſneſs or Holineſs ſo to do? Nothing can tend more then ſuch a perſwaſion to ingenerate an Apprehenſion in Men, that God is ſuch an One as themſelves; and that He is ſo little concerned in their Sins, that they need not themſelves be much concerned in them. Such Thoughts they are apt to conceive; if He do but *hold his peace* for a ſeaſon, and not reprove them in their Sins, *Pſal.* l. 21. And if their Hearts are fully ſet in them to do Evil, *becauſe in ſome* ſignal Inſtances *Judgment is not ſpeedily Executed*, *Eccleſ.* viii. 11. how much more will ſuch pernicious conſequents enſue, if they are perſwaded that it may be God will never puniſh them for their Sins, ſeeing it is abſolutely at His Pleaſure whether He will do ſo or no; neither His Righteouſneſs nor His Holineſs, nor His Glory require any ſuch thing at His Hands. This is not the Language of the Law, no nor yet of the Conſciences of Men, unleſs they are Debauched. Is it not with moſt Chriſtians certain that *Eventually* God lets no Sinners go unpuniſhed? Do they not believe that all who are Intereſted by Faith in the *Sufferings* of Chriſt, or at leaſt that are not Saved on the account of His undergoing the puniſhment due to Sin, muſt Periſh Eternally? And if this be the abſolute Rule of Gods proceeding towards

wards Sinners, if He never went out of the way of it in any one Inſtance, whence ſhould it proceed but from what His Nature doth require?

Laſtly, God is as we have ſhewed, the *Righteous Judge* of all the World. What Law is unto another Judge who is to proceed by it, that is the *infinite Rectitude of His own Nature unto Him.* And it is neceſſary to a Judge to puniſh where the Law requires him ſo to do; and if he do not he is not juſt. And becauſe God is *Righteous* by an Eſſential Righteouſneſs, it is neceſſary for Him to puniſh Sin as it is contrary thereunto, and not to acquit the Guilty. And what is Sin, cannot but be Sin; neither can God order it otherwiſe. For what is contrary to His Nature cannot by any Act of His Will be rendred otherwiſe. And if Sin be Sin neceſſarily, becauſe of its contrariety to the Nature of God, on the Suppoſition of the order of all things by Himſelf Created, the puniſhment of it is on the ſame Ground neceſſary alſo.

§. 6. On the Grounds inſiſted on, Argued and Proved it is, That on the Suppoſitions before alſo laid down and explained, namely, That God would Glorifie Himſelf and His Grace in the Recovery and Salvation of Sinners, which proceeded alone from the *Free Counſel* of His Will, it was with reſpect unto the Holyneſs and Righteouſneſs of God, abſolutely neceſſary, that the Son of God, in His Interpoſition for them, ſhould be a *Prieſt*, and offer *Himſelf for a Sacrifice*, ſeeing therein and thereby He could and did undergo the *puniſhment* which in the Judgment of God was Due unto the Sins of them that were to be Saved by Him.

§. 7. Hereon we lay the Neceſſity of the Death and Suffering of Jeſus Chriſt; as alſo our Apoſtle doth declare, *Heb.* ii. 10, 11. And they who are otherwiſe minded, are not able to aſſign ſo much as a ſufficient cauſe or juſt and peculiar Reaſon for it, which yet to think it had not, is highly injurious to the Wiſdom and Grace of God. The Reaſon aſſigned by the *Socinians* is, that by His Death He might confirm the Doctrine that He taught, and our Faith in Himſelf, as alſo to ſet us an Example of patient Suffering. But theſe Things were not highly neceſſary if conſidered alone, nor peculiar, and ſuch there muſt be or no man can ſatisfie himſelf why the *Son of God ſhould Suffer* and Dye. For God ſent many before to Reveal His Will, *Moſes* for Inſtance, whoſe Declarations thereof all Men were bound to believe; and yet cauſed them not to die Violent, Bloody and Curſed Deaths in the Confirmation of them. So the Death of *Moſes* was concealed from all the World, only it was known that he Died; his Doctrine was not confirmed by his Death. Beſides our Lord had that power of *working Miracles*, as to give an uncontrollable Evidence unto His being ſent of God, and Gods Approbation of what He Taught. Nor can it be pretended that it was Neceſſary that He ſhould Die that He might *Riſe again*, and ſo confirm His Doctrine by His Reſurrection. For He might *have Died for* this End any other way, and not by a *ſhameful and curſed Death*, not by a Death in the view whereof He cryed out that He *was forſaken of God.* Beſides, on the Suppoſition that Chriſt Died only to *confirm His Doctrine*, His Reſurrection was not of any more Virtue to ingenerate ſtrengthen or increaſe Faith in us then any other *Miracle* that He wrought. For Himſelf tells us that the *Riſing of any one from the Dead* abſolutely, is not accompanied with ſuch a peculiar Efficacy to that purpoſe, *Luke* 16. But on Suppoſition that He Died for our Sins, or *underwent the puniſhment* due to them, His *Reſurrection* from the Dead, is the principal Foundation of our Faith and Hope. Neither was His Being an *Example* unto us, indiſpenſibly Neceſſary. For God hath given us other Examples to the ſame purpoſe, which He obligeth us to conform our ſelves unto, *Jam.* iv. Whereas therefore all acknowledge that Chriſt was the Son of God, and there muſt be ſome peculiar Reaſon why the Son of God ſhould Die a Shameful and Painful Death, this cannot be aſſigned by them, by whom the indiſpenſible neceſſity of puniſhing is denied.

Others ſay it was needful the Lord Chriſt ſhould Suffer for the *Declaration of the Righteouſneſs of God*, with His Hatred of and Severity againſt Sin. So indeed the Scripture ſays; but it ſays ſo on the Suppoſitions before laid down and proved. How they can ſay ſo with any *Congruity* unto or Conſiſtency of Reaſon, by whom they are denied, I cannot underſtand. For if there be no ſuch Juſtice in God as neceſſarily

requires that Sin be puniſhed, how can it be Exalted or Manifeſted in the puniſhment of it. If the puniſhment of Sin be a meer *free Act* of the Will of God, which He may exert or the contrary, the Pleaſure of His Will is Manifeſted indeed therein, but how His *Juſtice* is made known I ſee not. Suppoſe, as the Men of this Perſwaſion do, that it was *eaſie with God* to Pardon the Sins of Men freely, without any Satisfaction or Compenſation; That there was nothing in His Nature which required of Him to do otherwiſe; That had He done ſo, He had done it without the leaſt diſadvantage unto His own Glory; that is, He had Acted therein as became His Holineſs and Righteouſneſs, as He is the ſupreme Governour over all; On theſe Suppoſitions I ſay, who can give a Reaſonable account why He ſhould caſt *all our Sins on* His Son, and *puniſh them all* in His Perſon, according as if Juſtice had required Him ſo to do? To ſay that all this was done for the Satisfaction of *that Juſtice* which *required no ſuch* thing to be done, is not Satisfactory.

§. 8. From what hath been diſcourſed both the *Original* and *Neceſſity* of the Prieſthood of Chriſt are evidently demonſtrated. There was no reſpect in the Deſignation of it it unto the State of *Innocency*. Upon the Suppoſition and Conſideration of the *Fall*, the *Entrance* of Sin and the Ruine of Mankind thereby, there were *Perſonal Tranſactions* in the Holy Trinity with reſpect unto their Recovery; as there had been before in their Creation. Herein the Son undertook to be our *Deliverer*, in and by the Aſſumption of our Nature, wherein alone it could be wrought, into Perſonal Union with Himſelf; becauſe for this End the *Juſtice* and *Holineſs* of God required that the penalty due and threatned unto Sin ſhould be undergone and ſuffered. This the Son *willingly* undertook to do in that Nature which He aſſumed to Himſelf. And becauſe the *things themſelves* to be ſuffered were not *only*, or ſo much indeed conſidered, as His *Will and Obedience* in Suffering, being an Inſtance of Obedience in compliance with the Will and Law of God, outballancing the Diſobedience of the firſt, and all our Sins in Oppoſition thereunto, therefore was He in all His Sufferings *to offer Himſelf up freely* to the Will of God, which Offering up of Himſelf was His Sacrifice, to which End He was Called, Anointed, Ordained of God an High-Prieſt. For this *Office* conſiſteth in a Power, Right, and Faculty given Him of God to *Offer up Himſelf* in Sacrifice, in, by and under His Suffering of the Penalty due to Sin, as thereby to make *Expiation* of Sin, and *Reconciliation* for Sinners, as we ſhall prove in our next Diſcourſe.

Exer-

Exercitatio VII.

(1) *The Nature of the Prieſthood of Chriſt Why propoſed to Conſideration.* (2) *The Opinion of the Socinians concerning the Prieſthood of Chriſt; Conſequents thereof.* (2) *Chriſt an High-Prieſt properly ſo called. Arguments in the Confirmation thereof propoſed and vindicated.* Heb. v. 1. & vii. 11, 12, 13, 14, 15, 16. *explained to that purpoſe.* (3) *God the immediate Object of the Sacerdotal Actings of Chriſt, proved from the Typical Prieſthood, and the uſe of Sacrifices.* (4) *Farther confirmed from the Nature of all the Offices of Chriſt.* (5) *From the Nature of Sacerdotal Duties and Acts.* (6) *Some particular Teſtimonies pleaded to the ſame purpoſe; the Concluſion.* (7) *The Call of Chriſt unto His Prieſtly Office.* (8) *His Inauguration and actual Suſception of it.* (9) *Things conſiderable in the Prieſts offering Sacrifices of Old.* (10) *Their Accompliſhment in the Lord Chriſt diſcharging His Prieſtly Office.* (11) *The Truth thereof farther Explained and Confirmed.* (12) *Teſtimonies of the Scripture to that purpoſe urged, explained, vindicated,* Epheſ. v. 2. (13) Heb. v. 6, 7. (14) Heb. i. 3. *vindicated.* (15) Heb. ix. 14. *vindicated.* (16) *Chriſt once Offered, and that when He bare our Sins.* (17) *The Neceſſity of Suffering unto Sacrifice,* Heb. ix. 25, 26. & vii. 27. & x. xi. xii.

The Seventh Exercitation, Of the Nature of the Prieſthood of CHRIST.

THat our Lord Jeſus Chriſt is the *True and Only High Prieſt* of the Church, hath been before declared, and it is in Words acknowledged by all in ſome ſenſe or other. The *general Nature* alſo of that Office hath been fully Manifeſted from what we have diſcourſed concerning its *Original*, with the Ends thereof, and His Deſignation thereunto; without the utter overthrow of thoſe Foundations in the firſt place, all the Attempts of Men againſt the true and proper Nature of this Office as veſted in Him are weak and impotent. The *Sacrifice* that He offered as a Prieſt, the Nature, uſe and End thereof muſt be conſidered apart afterwards in its proper place. The *Qualifications* of His Perſon, with the Love, Care and Grace which He exerciſeth in the Diſcharge of this Office muſt all be diſtinctly ſpoken unto as they are repreſented unto us by the Apoſtle in the *Epiſtle* its ſelf. Wherefore there would be no neceſſity of handling the *Nature of this Office* here apart, were it not for the Oppoſition that is made unto it, and that Depravation of the Doctrine of the Goſpel concerning it, which ſome have attempted. For whereas the principal de- §. 1.

ſign of the *Socinians* in theſe things is to overthrow the Sacrifice that he offered as a *Prieſt*, they lay the Foundation of their Attempt in an Oppoſition to the *Office* it ſelf. It is therefore principally with reſpect unto them that I have here propoſed the *Nature of that Office* unto Conſideration, and ſhall be more converſant in its Vindication then in its Declaration which moſt Chriſtians are Acquainted withal. And I ſhall proceed in this Method herein: Firſt I ſhall declare what are in general their Conceptions about this Office, in Oppoſition whereunto the Truth declared in the Scripture ſhall be taught and vindicated. Secondly, I ſhall more particularly declare their Opinions as to the ſeveral Concernments of it, and conſider as well their Explanation of their own Senſe with their Confirmation of it, as their Oppoſition and Exceptions unto the Faith of the Church of God.

§. 2. In the firſt place they grant that the Lord Chriſt is *our High Prieſt*; that is, that He is ſo called in the Scripture; but that He is ſo *really* they deny. For this Name they ſay is aſcribed unto Him not *properly* or directly to denote what He is or doth, but by reaſon of *ſome kind of Alluſion* that there is between what He doth for us, and what was done by the Prieſts of Old amongſt the *Jews*, or under the Old Teſtament. He is therefore in their Judgment improperly and *Metaphorically* called a *Prieſt*, as Believers are ſaid to be Kings and Prieſts, though after ſomewhat a more Excellent manner. For He is ſo termed becauſe of the *good Offices* that He doth for the Church, and not that He is or ever was a *Prieſt* indeed. Hereon they ſay,

Secondly, That He then *entred on this Office*, or then began to do that Work with reference whereunto, becauſe of its Alluſion to the Work of the Prieſt under the Law, He is called a Prieſt, when upon His Aſcenſion into Heaven and Appearance in the Holy Place, he received Power from God, to Help, and Relieve and Aſſiſt the Church in all its Occaſions. What He did and ſuffered before in the World, in his *Death and Blood-ſhedding*, was by virtue of Gods Decree a neceſſary Preparation unto His Diſcharge of this Office, but belonged not thereunto, nor did He there offer any Sacrifice to God; wherefore they alſo affirm.

Thirdly, That this Prieſthood of Chriſt is indeed of the ſame Nature with His *Kingly Office*, both of them conſiſting in a Power, Ability, Authority, and Readineſs to do Good unto the Church. Only herein there ſeems ſome difference between them, that as a King He is *able* to help and ſave us, but as a Prieſt, He is *willing* and ready ſo to do.

Fourthly, That the Object of the Acts of the Prieſthood of Chriſt is firſtly and principally *Man*, yea it is only ſo, none of them having *God* for their Object, no more then the Acts of his Kingly Power have. For it is his Care of the Church, His Love towards it, with the Supply of His Grace and Mercy, which from God He beſtows upon it, on the Account whereof He is ſaid to be a Prieſt, and His ſo doing is called the Exerciſe of His Prieſthood. This in general is the Subſtance of what they Affirm and Teach concerning this Office of Chriſt, as we ſhall more particularly manifeſt and evince in the enſuing Exercitation. Now if theſe things are ſo, I confeſs all our *Expoſition of this Epiſtle*, at leaſt the principal parts of it muſt fall to the Ground, as being built on the ſandy Foundation of many falſe Suppoſitions. And not only ſo, but the Faith of the whole Church of God in this thing is overthrown, and ſo are alſo all the *Common Notions* of Mankind, about the Office of the Prieſthood and its Exerciſe, that ever prevailed in the World. And to lay the whole Fabrick of Truth in all Inſtances level with the Earth, the inſtructive Relation or *Analogie*, that is between the Types of the Old Teſtament and the Subſtance of things declared in the New, is taken away and deſtroyed. Wherefore it is neceſſary that we ſhould diligently aſſert and confirm the Truth in this matter in Oppoſition to all their bold Aſſertions, and vindicate it from their Exceptions, whereby we ſhall fully declare the *Nature* of this bleſſed Office of Chriſt.

§. 3. Our firſt Difference is about the *Name and Title* as to the ſignification of it when applied unto Jeſus Chriſt. And we affirm that He is *properly* the *High Prieſt* of the Church, and not *Metaphorically* only. When I ſay He is properly the High Prieſt of the Church, my meaning is that He is ſo the High Prieſt, as He is the King and Prophet of the Church. And look by what Means or Arguments it may be

be proved, that Chriſt is the *true real King* and Prophet of the Church, and not *Metaphorically called* ſo only, by the ſame may it be proved that He is in like manner the High Prieſt of the Church alſo. For both the *Name* is in alike manner Aſſigned unto him, and the *Office*, and the *Acts* of it, yea, they are ſo more Fully and Expreſly then the other. And He may as well be ſaid to be *Metaphorical* in His Perſon, as in His Offices. But I ſhall diſtinctly mannage thoſe Arguments which I challenge all the *Socinians* in the World to return a *direct Anſwer* unto, and not by long Digreſſions and Tergriverſations, a Preſident for which is given them by *Crellius* in this Caſe whoſe Sophiſtical Evaſions ſhall be called to a particular Account afterwards.

1. He unto whom all things whatever, *properly belonging unto a Prieſt* are aſcribed, and to whom belongs the Deſcription of a Prieſt in all things *Eſſential* unto Him ſuch Aſcription and Accommodation being made by the Holy Ghoſt Himſelf, or Perſons divinely inſpired by Him; He is an High Prieſt properly ſo called. And that things are ſo with reference unto the Prieſthood of Chriſt, will appear in the enſuing Inſtances.

1. As to the *Name* it ſelf this is ſo aſcribed unto Him; no man durſt have ſo called Him, had He not been firſt called ſo by the Holy Ghoſt. And this He is both in the Old Teſtament and in the New. He is expreſly ſaid to be the כֹּהֵן, ἱερεὺς, ἀρχιερεὺς, a *Prieſt*, an *High Prieſt*, without the leaſt Intimation on any occaſion of Impropriety or a *Metaphor* in the Expreſſion. And as He is thus called frequently, ſo conſtantly with reſpect unto thoſe Acts and Duties which are proper unto the Office of the Prieſthood. Now whatever colour may be given unto the *Metaphorical* uſe of a Word or a Name where it is but once or rarely uſed, and that with reſpect unto ſuch things as Anſwer not unto the proper Signification, there can be none where it is uſed frequently and in the ſame caſe invariably, and conſtantly with reſpect unto things that ſuit its proper Signification.

2. The Deſcription of an High Prieſt properly ſo called is given by our Apoſtle, *Chap.* v. *ver.* 1. Πας ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεὸν ἵνα προσφέρῃ δῶρά τε καὶ θυσίας περὶ ἁμαρτιῶν. An High Prieſt is one, *Who is taken from among other Men, by the Call and Appointment of God*, and is Appointed in the ſtead or on the behalf of other Men in things appertaining to God, that is to offer unto Him Gifts and Sacrifices for Sins. See this Deſcription explained in our Expoſition of the place. Now this is the Deſcription of a Prieſt properly ſo Called. For it is the Prieſthood of *Aaron*, which the Apoſtle intends to expreſs in the firſt place, as is evident in *Ver.* iiii. But *Aaron* was a Prieſt properly ſo called, that is within his own Sphere of *Typicalneſs*; at leaſt he was not ſo only *Metaphorically*. To ſay he was, is to deſtroy the Thing it ſelf of the Prieſthood, and thereby to deſtroy the *Metaphor* alſo; for a *Metaphor* cannot be of nothing. But now whatever is contained in this Deſcription, and whatever in anſwer unto it was found in *Aaron* as belonging to this Office, and not adhereing unto him Individually from the Infirmity of his Perſon, is all aſcribed by the Apoſtle unto Jeſus Chriſt, as is undeniably evinced in our *Expoſition* of the Place, whereunto I refer the Reader. In brief he was taken by the Call and Appointment of God from amongſt Men, *Deut.* xiii. 18. *Heb.* vii. 13, 14. He was *appointed* for Man, or to Act in their behalf, 1 *Joh.* ii. 1, 2. and that τὰ πρὸς τὸν Θεὸν in things *pertaining* to God, *Heb.* vii. 26. *Chap.* ix. 14, 15. particularly to offer Gifts and Sacrifices for Sin, *Heb.* viii. 3. If this were all that was required to Conſtitute *Aaron* a Prieſt properly ſo called; then the Aſcription of theſe Things unto Jeſus Chriſt by the Holy Ghoſt, is ſufficient to declare Him a Prieſt properly ſo called. And there is ſtrength added unto this Argument, from what the Apoſtle diſcourſeth concerning the neceſſity of a *Call from God* unto this Office. For he tells us, *That no man taketh this Honour to himſelf, that is* to be a Prieſt, *unleſs he be Called of God, as was* Aaron, *Ver.* iv. And thence he ſhews and proves that Chriſt did not take this Honour unto himſelf, but in like manner was *Called of God*, Ver. v. Now if not the Honour of a real and proper Prieſthood with reſpect unto Chriſt be intended but ſomewhat elſe *Metaphorically* ſo called, then is the Apoſtles way of Arguing utterly impertinent, as from an Inſtance of one kind arguing the Neceſſity of a thing of another. And it may be replied unto him, that although a man muſt be *Called of God* unto a Prieſthood that was Real and Proper, ſuch as was that of *Aaron*; yet it doth not thence follow, that ſuch a call is neceſſary unto that which is ſo *Metaphorically*

rically only. For ſo all Believers are made Prieſts unto God, but yet none of them have any eſpecial Call from God thereunto.

3. The Diſcourſe of our Apoſtle, *Chap.* vii. 11, 12, 13, 14, 15, 16. gives farther Evidence unto the ſame Truth.

If therefore Perfection were by the Levitical Prieſthood (for under it the People received the Law) what further need was there that another Prieſt ſhould riſe after the Order of Melchiſedeck, and not be called after the Order of Aaron. For the Prieſthood being changed there is made of neceſſity alſo a change of the Law. For he of whom theſe things are ſpoken pertaineth to another Tribe, of which no man gave attendance at the Altar, For it is evident that our Lord ſprang out of Juda, of which Tribe Moſes ſpake nothing concerning the Prieſthood. And it is yet far more evident, for that after the ſimilitude of Melchiſedeck there ariſeth another Prieſt, &c. For we may obſerve,

Firſt, That as *Aaron* was a Prieſt, ſo there was a Neceſſity from the Propheſie, of *Pſal.* cx. 4. that there ſhould be *another Prieſt*. Now if this other Prieſt were not a Prieſt properly ſo called, as *Aaron* was, there is no Conſequence in the Apoſtles Diſcourſe, it proceeding on Terms equivocal.

2. The *Prieſthood* according to this Propheſie and our Apoſtles Interpretation of it, was only to be *changed*. But if after the removal of the Law, there was no other proper Prieſthood to ſucceed, it was not *Changed* but *Aboliſhed*. And it is more true that there was *none*, then that there was *any*; for properly there was none, though *Metaphorically* there was.

3. On this ſuppoſition all the Circumſtances inſiſted on by our Apoſtle as exceedingly obſervable to his purpoſe, namely that our Lord *was of the Tribe of Judah* and *not of Levi*, that he was *Conſtituted a Prieſt in an eſpecial Way*, and not like unto that of Old, are of no Uſe. For there is nothing peculiar in theſe things if he intend not a Prieſt properly ſo called.

4. It utterly enervates that *invincible Argument* whereby the Apoſtle proves the neceſſary Ceſſation of the Law and Legal or *Moſaical* Inſtitutions. For he builds on this Suppoſition, that the *Prieſthood* being *changed*, the Law of Divine Worſhip or Service muſt be ſo alſo. And this unavoidably follows becauſe of the unſeperable Relation that was between the *Aaronical* Prieſthood, and all the Worſhip of the Tabernacle. But if this *other Prieſt* whom he intends, was not Properly but only *Metaphorically* ſo, there might be a thouſand of them, and yet no neceſſity of the Change of the Law of Worſhip enſue. For two Prieſts, one whereof is Proper and the other Metaphorically ſo only, are conſiſtent at the ſame time; but two that are properly ſo, are not; whence our Apoſtle ſays that the Lord Chriſt could not be a proper Prieſt of the ſame Nature with thoſe of the Order of *Aaron*, whilſt they continued, *Heb.* viii. 4.

5. He is expreſly ſaid to be a Prieſt *after the Order of Melchiſedeck*. But this *Melchiſedeck* was a Prieſt properly ſo called. He therefore muſt be ſo who is a Prieſt according to the ſame Order. For Prieſts of ſeveral ſorts and knds, as *Real* and *Nominal* only, or Proper and Metaphorical, cannot be ſaid to be after the *ſame Order*. For no Orders can be more different then thoſe whereof one is *Proper* the other *Metaphorical*. This Difference is not in ſome property and Adjunct but in the whole kind; as real and painted Fire differ, or a Man and his Image: Beſides He is ſaid to be a Prieſt *after the Order of Melchiſedeck*, ſo as that withal He is denied to be a *Prieſt after the Order of Aaron*. But if He were not properly ſo called but only *Metaphorically*, by reaſon of ſome Alluſion unto a proper Prieſthood in what He did, the direct contrary might much rather be aſſerted. For there was more Alluſion between *Aaron* in his Prieſthood and Him, and our Apoſtle gives more Inſtances of it, then betwen Him and *Melchiſedeck*. And if it be falſe that Chriſt was an *High Prieſt* according *to the Order of Aaron*, notwithſtanding, the great Alluſion between what He did and what was done by *Aaron* in that Office, and the great Repreſentation made of Him and His Actings thereby, then is it not true that Chriſt was called a Prieſt after the Order of *Melchiſedeck*, by Reaſon of ſome Alluſion unto the Office of the Prieſthood.

6. This Conception would utterly enervate the Senſe of the general Argument that the Apoſtle mannageth towards theſe *Hebrews*, as well as that eſpecial one about the Ceſſation of the Law. For He is preſſing them to Stability and Conſtancy in the Profeſſion of the Goſpel, that they fall not back unto their old *Judaiſm* which

which they had deſerted. To enforce His Exhortation to this purpoſe the principal Argument he inſiſts on, is taken from the Excellency and Glory of the Prieſthood under the New Teſtament, incomparably exalted above that of the Old, which yet was the moſt glorious and uſeful part of their Worſhip. But that which is *Metaphorical* in any kind is evidently leſs then that which is *properly* ſo. It is replied by *Crellius*, that what is only *Metaphorically* ſo, may yet be more Excellent then that which is *properly*, whereof he gives ſome Inſtances. And it is true it may be ſo. But it cannot be ſo in that Inſtance wherein the *Metaphor* conſiſts. Suppoſe the Lord Chriſt to be only *Metaphorically* a Prieſt; yet He may on many other Accounts be far more Excellent and Glorious then *Aaron*. But yet the *Prieſthood* of *Aaron* being properly ſo, and His only *Metaphorically* ſo, the Prieſthood of *Aaron* was more excellent then His, which is directly contrary to the ſcope of the Apoſtle. Suppoſe the Lord Chriſt were *Metaphorically* only a Prophet or a King, He might yet on many other Conſiderations be more Excellent then either *Moſes* or *David*, yet they muſt on this Suppoſition be granted to have had the Offices of Prophet and King more eminently then He. So alſo muſt be with His Prieſthood on this Suppoſition with reſpect unto that of *Aaron*.

7. Add unto all theſe particular Inſtances unto the contrary, that this *Socinian* Fiction of the Lord Chriſt being not a Prieſt, but only *called ſo* by Reaſon of ſome *Similitude* between what He doth for the Church and what was done by the Prieſts of the Law, which indeed as by them explained is none at all, is directly Oppoſite to the whole Deſign and Diſcourſe of the Apoſtle in this Epiſtle. For treating of the Prieſthood of Chriſt he conſtantly calls *Him a Prieſt* in the ſenſe which they had of that Expreſſion to whom He wrote, or He ſpake not to their Underſtandings, aſſigns all ſorts of *Sacerdotal Actions* unto Him, in all Inſtances of Duties belonging unto a Prieſt as ſuch; and that in Competition with and way of preference above the Prieſts of the Order of *Aaron*; nor doth in any place either directly or indirectly give the leaſt infirmation, that all theſe Expreſſions of His were only *Tropical* or *Metaphorical*, not indeed ſignifying thoſe things which thoſe to whom He wrote underſtood by them. This had not been to Inſtruct the *Hebrews* but to deceive them; nor will be granted by thoſe who have a greater Reverence for the Sacred Writings, then to wreſt them at their pleaſure into a compliance with their own preconceived Opinions.

And this is the firſt thing which we are to conſider in the Inveſtegation and Vindication of the *True Nature* of the Prieſthood of Chriſt. It was ſuch as that on the account thereof He was a Prieſt properly ſo called; which as it gives a Rule unto the Interpretation of the Nature of the Sacrifice which as a Prieſt He offered, ſo is the Truth of it confirmed by all other things which are aſcribed unto Him under that Qualification as we ſhall ſee afterwards. And what remains for the further Confirmation hereof, will be added in our enſuing Conſideration of the Attempt of our Adverſaries to eſtabliſh the contrary Aſſertion.

§. 3.

Chriſt being come an High Prieſt of good Things to come, by a greater and more perfect Tabernacle, His Actings in that Office do in the firſt place *reſpect God* Himſelf; τὰ πρὸς τὸν Θεον; He did the things that were to be *performed with God* in the behalf of the People. And this further manifeſts the Nature of His Office. He came as a Prieſt εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ; *Heb.* ii. 17. that is ἱλάσκεσθαι τὸν Θεὸν περὶ τῶν ἁμαρτιῶν, as hath been obſerved by many, to make Reconciliation with God for the Sins of the People. For Sin cannot be the *immediate Object* of Reconciliation; but He alone is ſo who was diſpleaſed with them, and by whom on that Reconciliation they are pardoned, and the Sinner acquitted. But yet neither can we carry this without control. This alſo is denied by our Adverſaries in this Cauſe; although therein they offer *violence*, not only unto all that we are taught in the Scripture about theſe things, but alſo unto all common Sentiments of Mankind, putting ſuch ſenſes on theſe Expreſſions as are abſolutely contrary unto them and Inconſiſtent with them. What are theſe ſenſes we ſhall afterwards examine, for the preſent it ſufficeth to our purpoſe to take notice of their denial that the *Sacerdotal Actings* of Chriſt, that is His Oblation and Interceſſion, do *reſpect God in the firſt place*, the contrary whereunto we ſhall now Teach and Confirm.

The Scripture inſtructs us, as we have proved, that the Lord Chriſt was and is our *High Prieſt*, and moreover that as ſuch He offered Himſelf unto God once for

All.

All, to make Reconciliation for the Sins of the People, as a Propitiatory, Expiatory Sacrifice, *Iſa.* liii. 10. *Heb.* i. 3. *Chap.* ii. 17. *Chap.* v. 7. *Chap.* vii. 27. *Chap.* x. 10. *Epheſ.* v. 2. 1 *Joh.* ii. 2. What the Holy Ghoſt intends hereby, and what is the meaning of theſe Expreſſions, he had before inſtructed the Church in, by thoſe Inſtitutions under the Old Teſtament whereby he foreſignified and repreſented what was intended in them and by them. To ſuppoſe theſe Expreſſions to have one ſignification under the *Old* Teſtament and another quite of a different Nature under the *New*; whereas the thing ſignified by the one were appointed only to Teach and Inſtruct us in the Nature of the other, is to take away all certainty from what we are taught in the Scripture. We may therefore poſitively conclude, That if the Actings of the Prieſts under the Old Teſtament *did reſpect God* in the firſt place, then thoſe of Chriſt did ſo alſo, or there is no ſimilitude or *Analogie* between theſe things, which to Affirm is to overthrow both the Old Teſtament and the New. This therefore we muſt in the firſt place confirm.

The Principal Duty and Work of the Prieſts under the Law was to Offer *Sacrifices.* As the whole Law ſpeaks thus, ſo our Apoſtle expreſly confirms it, making that work the great End of the Prieſthood. Sacrifices had reſpect unto Sin. Prieſts were appointed to offer θυσίας περὶ ἁμαρτιῶν; Sacrifices for Sin. And when God called them to the work He ſaid it was לכהנו לי, that they ſhould *exerciſe the Prieſthood towards Him*, Exod. xxviii. 1. Had there been no Sin there had been no Sacrifices properly ſo called, as we have proved before. There might have been a Dedication of any thing in our power unto God as an Acknowledgment of His Soveraignty and Bounty. But Sacrifices by Blood, had all reſpect unto Sin, as the Nature of them doth declare. Wherefore God appointing Prieſts to offer Sacrifice for Sin, and therein to Miniſter unto Him, He muſt be *the firſt Object* of their Actings as ſuch.

Sacrifices by Blood to be offered by theſe Prieſts, and by them only, God appointed of various kinds, with reſpect unto various occaſions, of *Bulls*, *Goats*, *Sheep*, *Fowls*, whoſe Nature and Differences I have explained in our former *Exercitations*, *Exercit.* 24. The principal End of all theſe Sacrifices was to make *Attonement* for Sin. This is ſo expreſs in their Inſtitution as it is all one to deny that there were any Sacrifices appointed of God, as to deny that they were appointed to make *Attonement.* See *Levit.* i. 4. & v. 5, 6. & vi. 7. & xvi. 6. 34. &c. Now the Nature, Uſe and End of Attonement, was to *avert the Anger* of God due to Sin, and ſo to pacifie Him that the Sinner might be Pardoned. This is the importance of the word, and this was the End of thoſe Sacrifices whereby Attonement was made. The Word is ſometimes uſed where no Scarifice was applied, but is never uſed in any other ſence then that declared. So *Moſes* ſpake unto the People upon their making of the Calf; *Ye have ſinned a great Sin, and now I will go up unto the Lord peradventure I ſhall make an Attonement for your Sin*, Exod. xxxii. 30. He hoped that he ſhould by his Interpoſition turn away the Wrath of God, and obtain Pardon for them, which he calls *making an Attonement*, becauſe of its reſpect unto the great future Sacrifice, by virtue whereof alone we may prevail with God on ſuch occaſions, *Levit.* v. 5, 6. as in many other places this is appropriated unto Sacrifices; *When a Man is guilty in any of theſe things, he ſhall confeſs that he hath ſinned in that thing, and he ſhall bring his Treſpaſs-offering unto the Lord for the Sins which he hath ſinned, and the Prieſt ſhall make Attonement for him concerning his Sin.* So alſo v. 17, 18. *Chap.* 6, 7, &c. The Sin committed was againſt the Lord; The Guilt contracted was confeſſed to the Lord; The Sacrifice or Offering was brought unto the Lord; The Attonement was made by the Prieſt before the Lord; all which give it the Nature before deſcribed, and admit of no other. In ſome Inſtances the Sins committed were to be *confeſſed over the Head* of the Sacrifice wherewith the Attonement was to be made, which rendred the whole Action more pregnant with repreſentation. A Perſon guilty of Sin, Convicted in his own Conſcience, Condemned by the Sentence of the Law, by Gods Allowance and Appointment brought a *clean Beaſt* aſſigned in general for that uſe, and bringing it to the Altar *confeſſed over it his Sin and Guilt*, laying them legally upon it, ſo delivering it up unto the hand of the Prieſt, by whom it was *Slain*, and the Blood poured out, as ſuffering under the Guilt laid upon it, wherein with ſome other enſuing Acts, it was Offered to God to make Attonement for the Sin Committed and Confeſſed. Thus was Blood

given

given unto the People to make Attonement for their Souls, becauſe the Life of the Beaſt was in the Blood, which was deſtroyed in the ſhedding thereof, *Levit.* xvii. 11.

Certainly no Man can ever arrive unto ſo much Confidence as to queſtion whether the Actings of the Prieſts in theſe Sacrifices whereby Attonement was made, did not in the *firſt place reſpect God Himſelf*; nor indeed do I know that it is by any poſitively and directly denyed. For the ſence we plead for, depends not on the uſe of any one ſingle word, or the ſignification of it in theſe or other places, but upon the whole *Nature* and expreſs Ends of theſe Inſtitutions. And herein all Mankind are agreed, namely, that the *Divine Power* was the immediate object of Sacerdotal Actings; that they were done with God in the behalf of Men, and not actings towards Men on the behalf of God.

By all theſe Terms and Expreſſions doth our Apoſtle deſcribe the *Sacerdotal Actings of Chriſt*. For having declared Him to be an *High-Prieſt*, he affirms that He offered a Sacrifice to God; a Sacrifice to make Reconciliation for Sin; as alſo that therein God *made all our Sins to meet upon Him*, which He *bare in His own Body on the Tree*. The queſtion now is, what is intended thereby. Our Adverſaries ſay, it is the Merciful and Powerful Actings of Chriſt towards us, giving out Help, Aſſiſtance, Grace, and Mercy from God unto us, ſo delivering us from all Evil, the whole puniſhment due to Sin and Eternal Death. But why are theſe things called His Offering of Himſelf unto God a Sacrifice to make Reconciliation for Sin; they ſay it is becauſe of an *Alluſion* and *Similitude* that is between what He ſo doth for us, and what was done by the *Prieſts* of Old in their Sacrifices. But it is plain from what hath been declared concerning the Sacerdotal Actings of the Prieſts of Old in their Sacrifices, that there is no Alluſion nor Similitude between theſe things, nor can they aſſign wherein it ſhould conſiſt. Their Actings were immediately *towards God* on our behalf, His are *towards* us on Gods behalf; theirs were to make *Attonement* for Sin, His to *teſtifie* Love and Mercy to Sinners; theirs by *ſhedding of Blood*, wherein was Life, His in Power and Glory. Wherefore I ſay if we have any Inſtruction given us in theſe things, if the Office of the Prieſthood, or any Duties of it, any Sacrifices Offered by the Prieſts were inſtituted to *Typifie*, Prefigure and Repreſent Jeſus Chriſt as the great High Prieſt of the Church, it cannot be but that His *Sacerdotal Actings* do juſtly and immediately reſpect God Himſelf, which ſhall now be farther confirmed.

§. 4. There are, (as is out of controverſie) *Three Offices* which the Lord Chriſt as the Mediator & Surety of the new Covenant beareth and exerciſeth towards the Church; namely, thoſe of King, Prophet and Prieſt. And theſe as they are diſtinctly Aſſigned unto Him, ſo they are diſtinct among themſelves, and are Names of divers things, as really, ſo in the common notions and ſence of Mankind. And in theſe Offices where there is an Affinity between them, or any ſeeming Coincidence in their Powers, Duties and Acts, the *Kingly* and *Prophetical* do make a nearer paſs unto each other then either of them do unto the *Sacerdotal*, as ſhall afterwards be more fully Evinced. For the Nature of theſe two Offices requireth that the *Object* of their Exerciſe be Men; as in general it doth ſo, ſo in particular in thoſe of Chriſt. He Acts in them in the Name of God, and for God towards Men. For although a *King* be the Name of one who is inveſted with *Power* abſolute and ſupreme, yet is it ſo only with reſpect unto them towards and over whom He is a King. As denoting an infinite abſolute independent Power of Neceſſity it belongs to God alone *Eſſentially* conſidered, This Office in Chriſt is conſidered as delegated by the Father, and exerciſed in His Name; *The Head of every Man is Chriſt, but the Head of Chriſt is God*. He anoints Him King on His holy Hill of Sion, *Pſal.* ii. And He Rules in the *Name and Majeſty of His God*, Mich. v. 2. Wherefore the whole Exerciſe of the Power and Duty of this Office is *from* God, and *for* God towards Men. In His Name He Rules His Subjects and Subdueth His Enemies. None can fancy God to be the Object of any of the Acts of this Office.

It is ſo in like manner with His *Prophetical Office*. God raiſed Him up from among His Brethren to be the *Prophet* of His Church, to Reveal His Will, and by Him He ſpake to us. See *Expoſit.* on *Heb.* i. 1. His whole work as a *Prophet* is to Reveal the Will of God, and therein to teach and inſtruct us. *Men* therefore are the *immediate* Object of the Powers, Duties, and Acts of this Office.

And that which we farther obſerve from hence is this, That there is no *one thing* that the Lord Chriſt Acts immediately towards the Church, but that it belongs unto, and proceeds from one or the other of theſe Powers or Offices. If any one be otherwiſe minded, let him prove the contrary by Inſtances if he be able. The Scripture affordeth none to that purpoſe. It followeth therefore hence, that *God is the Object* of the Actings of Chriſt in His *Prieſtly Office*. For if He be not ſo then (1) There is no Room nor Place in His whole Mediation for any ſuch Office, ſeeing all He performs towards us belongs unto the other. And therefore thoſe by whom this is denied, do upon the matter at length contend that indeed He hath *no ſuch Office*. And if this be ſo (2) it doth not belong unto Chriſt as Mediator to *deal with God* in any of the concerns of His People. For He muſt do ſo as a *Prieſt* or not at all. And then we have no *Advocate with the Father*, which is utterly abhorrent from the common Faith of Chriſtianity. And this abſurd Suppoſition ſhall be afterwards removed by expreſs Teſtimonies to the contrary. Take away this Fundamental principle that Chriſt as Mediator *deals with God for us*, and you overthrow the Faith of all Chriſtians. (3) This would render the whole Inſtruction intended the Church in the *Aaronical* Prieſthood and Sacrifices uſeleſs and impertinent, nothing of the like Nature being ſignified thereby. For that as we have proved, openly *reſpected God* in the firſt place. And on this Suppoſition the Accomodation of it unto the Prieſthood of Chriſt by our Apoſtle would be altogether vain. (4) It is contrary to the *common notion* of the Nature of the Prieſthood amongſt Mankind; For none yet ever owned ſuch an Office in things Religious, but apprehended the uſe of it to be in *doing the things with God* that were to be done on the behalf of Men. And hereby would, as was obſerved, the Faith and Conſolation of all Believers, which are reſolved into what the Lord Chriſt hath done, and doth for them with God, be utterly overthrown.

§. 5. Secondly, The ſame Truth is undeniably evinced from the Nature of *Sacerdotal* Acts and Duties. Theſe are, as it is ſtated by common conſent, thoſe two of *Oblation* and *Interceſſion*. And both theſe are expreſly aſcribed unto the Lord Jeſus Chriſt as He is an High Prieſt, and nothing elſe immediately as He is ſo. The Actual Help and Aid which He gives us is the Fruit and Effect of theſe *Sacerdotal* Actings. The ſole Enquiry therefore in this matter is, what or who is the *immediate Object* of Oblation and Interceſſion. Is this God or Man? Did Chriſt offer Himſelf as a Sacrifice unto God or unto us? Doth He intercede with God for us, or with us only? A Man would ſuppoſe that the Abſurdity of theſe imaginations, ſo expreſly contrary to the Scripture and the common ſenſe of Mankind, ſhould even ſhame our Adverſaries from the defence of them. But they are not ſo *Obtuſe*, or ſo barren in their Invention, as to want Evaſions at any time. *Quid ſi manifeſto tenentur? anguilla ſicut elabentur.* They therefore tell us, it is true, if you take *Oblation* and *Interceſſion* in their proper ſenſe, then God and none other muſt be their immediate Object. But as they are aſcribed unto Chriſt they are uſed only *Metaphorically*, and do indeed denote ſuch Actions of His towards the Church, as have ſome *Alluſion* unto Oblation and Interceſſion properly ſo called. But I ſay, (1) There was never ſuch a *Metaphor* heard of before, that one thing ſhould be called by the name of another, between which there is no peculiar *ſimilitude*, as there is none between *Offering unto God*, and *Giving Grace unto Men*. (2) Who hath given them this Authority to turn what they pleaſe into *Metaphors*, by which means they may when they have a mind to it, make an *Allegory*, and conſequently a *Fable* of the whole Scripture? It is expreſly affirmed that the Lord Chriſt is an High Prieſt; Nothing is in the notion of that Office taken properly, that is unworthy of Him, no more then in thoſe of King and Prophet. No Intimation is given us directly or indirectly that this Office is aſcribed unto Him *Metaphorically*. As ſuch He is ſaid to make Oblation and Interceſſion to God; the things wherein the Exerciſe of the Prieſtly Office doth conſiſt. What confidence is it now to deny that He doth theſe things *properly* and immediately with God as an High Prieſt, by an arbitrary Introduction of a *Metaphor* which the Scripture giveth not the leaſt countenance unto.

§. 6. We might moreover plead the Uſe and End of the Sacrifice which He Offered as a High Prieſt, which was to make *Expiation of Sin* & Attonement for it. But becauſe we differ

differ with our Adversaries about the sense of these Expressions also, I shall not make use of them as the *medium* of an Argument untill the precise signification of them be evinced and determined, which shall be done (God willing) in our consideration of the Nature of the Sacrifice its self. Wherefore I shall close this Head of our Disputation with some expres *Testimonies* confirming the Truth in hand. To this purpose speaks our Apostle, *Chap.* viii. 3. *For every High Priest is ordained to Offer Gifts and Sacrifices; wherefore it is of Necessity that this Man have somewhat also to Offer.* The things which the High Priest had of Old to offer as Gifts and Sacrifices, they Offered unto God. This I presume is unquestionable: For God Commanded them that all their Gifts and Sacrifices should be Offered *unto Him* upon His Altar consecrated for that purpose. To have done otherwise had been the highest Idolatry. But Christ if He be an High Priest must, saith the Apostle, of Necessity have somewhat to Offer, as they did, and after the same manner; that is, *unto God.* If this He did not there is nothing of Reason or Sense in the Apostles Inference. For what Necessity can there be, that because the High Priests of Old did *offer Sacrifices to God*, that then if Jesus Christ be an High Priest He must do something of another kind? They have nothing to say upon these Instances but to confess the Words, and deny the thing; and then tell us that they agree to the *Words* but differ about their *Interpretation*, the Interpretation they suggest being a direct denial of the the thing its self, whereof more afterwards. To the same purpose speaks our Apostle, *Chap.* v. 11. which place hath been before vindicated, and is so fully in the ensuing *Exposition*, whereunto the Reader is referred. And this Consideration discovereth much of the general *Nature*, Use and End of the Priesthood of Christ which we enquire after. For it is hence evident that it is the Power, Office and Duty whereby He makes an Interposition between God and us, that is with God on our behalf. And there are two general Ends of this Interposition, as the Scripture Testifies, and which the common Faith of Christians relies upon. And these are, (1) *Averruncatio Mali*, the Removal of all sorts of Evil from us, every thing that did or might befall us in a way of Evil, Hurt, Damage or Punishment, on the account of our Sins and Apostacy from God. (2) *Acquisitio Boni*, the Procuring and Obtaining for us every thing that is Good, with respect unto our Reconciliation to God, Peace with Him, and the Enjoyment of Him. And these are intended in the general Acts of His Office. For (1) His *Oblation* principally and firstly respects the making *Attonement* for Sin, and the turning away of the Wrath that was due unto us as Sinners; wherein He was Jesus the Deliverer, Who Saves us from the Wrath to come. And this is all that is included in the Nature of Oblation as absolutely considered. But as the Oblation of Christ was Founded on the Covenant before described it had a farther prospect. For with respect unto the Obedience which therein He yielded unto God according to the Terms of that Covenant, it was not only *Satisfactory* but *Meritorious*; that is by the Sacrifice of Himself He did not only turn away the Wrath which was due unto us, but also obtained for us *Eternal Redemption*, with all the Grace and Glory thereunto belonging. There remains nothing to be done on our behalf after the *once Offering of Himself*, whereby He perfected for ever them that are Sanctified, but only the actual Application of these good things unto us, or our actual enstating in the possession of them. Hereunto is His *Intercession* the second Duty of His Priestly Office designed; the especial Nature whereof must be elsewhere declared and vindicated.

For the farther clearing of the whole subject of our Enquiry, we must yet consider both the *Call* of Christ unto this Office, His *actual Inauguration* and His Discharge of it, both *When* and *Where*. For all these belong unto its Nature. §. 7.

The *Call* of the Lord Christ unto this Office is expressly asserted by our Apostle, *Chap.* v. 4, 5. *And no Man taketh this Honour unto Himself but He that is Called of God, as was Aaron. So also Christ Glorified not Himself to be made an High Priest, but He that said unto Him Thou art My Son, to day have I begotten Thee*, v. 6. *As He saith also in another place, Thou art a Priest for ever after the Order of Melchisedeck.* If the Reader desire to see the particulars wherein the *Call* of Christ consisted, its comparison with the Call of *Aaron*, and preference before it, or Exaltation above it, He may consult our Exposition on that place, from whence I shall repeat nothing here. In general I say, That the *Call* of Christ unto the Office of the Priesthood, consisted in that Eternal Covenant which was between the Father and Him con-

cerning His undertaking the Work of our Recovery and Salvation, which I have at large before deſcribed. He was not made a Prieſt by virtue of any *vocal Command*, as *Aaron* was called by a Command given unto *Moſes* unto that purpoſe, *Exod.* xxviii. 1. nor by virtue of any *eſtabliſhed Law*, which gave the Poſterity of *Aaron* their ſucceſſion into that Office. But He was called by an immediate Tranſaction between Him and the Father before the World was. This *Call* of His therefore may be conſidered either with reſpect unto Deſignation or Manifeſtation. As it intends the *Deſignation* of Chriſt unto His Office, ſo it is expreſſed in thoſe words of God the Father to Him, *Thou art My Son, this day have I begotten Thee*; which what they import in the Covenant Tranſactions between the Father and the Son, hath been before declared. The *Manifeſtation* of this Call conſiſted originally in the firſt promiſe given concerning His Incarnation and undertaking of the work of our Redemption, *Gen.* iii. 15. with reſpect hereunto he ſays *Pſal.* xl. אז אמרתי הנה באתי במגלת-ספר כתוב עלי לעשות-רצונך אלהי, v. 7, 8. *Then ſaid I, Lo I come. In the volume of Thy Book*, that is, בראש מגלת; *in the beginning of the ſacred volume*, as our Apoſtle renders it, ἐν κεφαλίδι, in the Head of it, *Chap.* x. 7. that is, in that firſt Promiſe recorded in the *Beginning* of the Scripture, wherein His own conſent was tacitely included, and the Virtue of His Office and Sacrifice Eſtablished; whence He became the Lamb ſlain from the Foundation of the World. And more need not be added in this place concerning this *Call* of Chriſt unto the Office of the Prieſthood.

§. 8. His *Actual Inauguration* into it, or ſuſception of it, is next to be conſidered. And He was veſted with all His Offices from His Conception and Nativity. There was no time wherein He was, as to His Humane Nature, and was not the *King, Prieſt and Prophet* of His Church. For He received all His Offices by the Unction of the Spirit, when God annointed Him *with the Oyl of Gladneſs above His Fellows*. And this was done Fundamentally in His *Incarnation* when He was Conceived and Sanctified by the Holy Spirit communicated unto him not by Meaſure. And ſo He was *Born Chriſt the Lord*, Luke ii. 11. He was Born One Annointed by the Holy Ghoſt, Lord, and conſequently Prieſt and Prophet, all which Offices were Communicated by *Unction*. Together with thoſe Graces, Gifts and Abilities which were neceſſary to their Diſcharge, Right, Title, and Authority for their Exerciſe in their proper ſeaſons were conveyed unto Him thereby, and in thoſe two doth all *Office and Power* conſiſt.

The *Actual Exerciſe* of all the Offices of Chriſt was regulated by the Will of the Father, His own Wiſdom in compliance therewithall, with the Order and Nature of the things themſelves about which He was to be converſant therein. He was annointed to be the great Prophet of the Church from the Womb; yet He *entred not* upon the publick diſcharge of that Office untill after His *Baptiſm*, when His Commiſſion and Call thereunto were proclaimed from *Heaven*, Mat. iii. 17. So alſo was He *Chriſt the Lord*, that is, the *King of the Church*; yet began He not viſibly to exerciſe that Office in His own Perſon untill the *Miſſion of His Apoſtles* with Authority from Him to Preach the Goſpel, *Mat.* x. So had God diſpoſed of things, and ſo did the Nature of the Work which He had to do require. And as to His *Prieſtly* Office He neither did nor could enter upon the Exerciſe and Diſcharge of it untill the End of His *Prophetical* Miniſtry. For He could not do it but by His *Death*, which was to put an End unto that Miniſtry here on the Earth, excepting only the Inſtructions which He gave to His Apoſtles after His Reſurrection, *Acts* i. 3.

But to propoſe the whole matter ſomewhat more diſtinctly, there are three things that concurred unto the *Inauguration* of the Lord Chriſt into this Office, or there were Degrees of it. (1) His *Real Unction* by the Holy Ghoſt with an Allfulneſs of Gifts and Graces at His Incarnation. This whole Work of the Spirit, with its Effects, I have elſewhere at large diſcuſſed, and ſhall not farther inſiſt upon it, (2) His *Declarative Unction* at His Baptiſm, when the Spirit deſcended upon Him and filled Him with Power for the Exerciſe of all the Gifts and Graces He had received for the Diſcharge of His whole Office. (3) Unto both theſe there ſucceeded an *Eſpecial Dedication* to the Actual performance of the Duties of this Office, And this was His own Act, which He had Power for from God. This Himſelf expreſſeth, *Joh.* xvii. 19. ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτὸν. *I Sanctifie*, that

that is, I Conſecrate or Dedicate *My ſelf*. For of real Sanctification by Purification and further Infuſion of Grace He was not capable. And the Communication of real Grace to the Humane Nature was the Work of the Holy Ghoſt, He did not *ſo Sanctifie* Himſelf. But He did Dedicate, Separate and Conſecrate Himſelf unto God in the diſcharge of this Office. It doth alſo reſpect the Sacrifice which He was to Offer. I conſecrate and give up my ſelf to be a Sacrifice. But He who was to be the Sacrifice, was alſo to be the Sacrificer. This Conſecration therefore reſpected His Perſon, and what He was to *do* as the Sacrificer, no leſs then what He was to *Suffer* as a Sacrifice. For this alſo was neceſſary, and every High Prieſt was ſo Conſecrated.

In that Prayer therefore of our Saviour, *Joh.* xvii. do I place the Beginning and Entrance of the Exerciſe of His Prieſtly Office. Whatever He did after this unto the moment of His Death belonged principally thereunto. Sundry things I confeſs fell in *occaſionally* afterwards, wherein He Acted His *Prophetical* Office in bearing Witneſs unto the Truth. But the Scope of all His enſuing Actions and Paſſions, reſpect His Prieſtly Office only. For although His Sacrifice preciſely conſidered, conſiſted in His *Actual Offering* of Himſelf on the Croſs, yet His Sacerdotal Actings with reference unto it, are not to be confined thereunto. And what theſe Actings were, without an Enquiry into the Nature of His Sacrifice, which I have deſigned for the ſubject of another Diſcourſe, I ſhall briefly recount.

Sundry things were conſiderable in the Sacrifices of Old, which although they did not all belong unto the *Eſſence* of them, yet they did unto their compleatneſs and *perfection*, being all Types and Reſemblances of what was afterwards to be done by Ghriſt Himſelf. Some of theſe we ſhall call over to give an Illuſtration thereunto.

1. There was required thereunto the *Adduction* of the Sacrifice, or of the Beaſt to be Sacrificed unto the Prieſt, or the Prieſts proviſions of it which was incumbent on Him with reſpect to the תמיד or daily Sacrifice in the Temple. This belonged unto the Sacrifice, and is expreſſed by a ſacred word, *Levit.* i. 2. אדם כי--יקריב קרבן. The bringing or *Adduction* of it made it a Corban, *a Gift brought*, Sacred, dedicate to God. For there was in it (1) *Animus Offerentis*, the Mind and Intention of the Offerer to Devote it unto God, which was the Foundation, and gave Life to the Sacrifice. Hence it was a principle even among the Heathen, that no Sacrifice was accepted that proceeded not a *lubenti animo*, from a willing mind. And this the Apoſtle ſeems to allude unto, 2 Cor. viii. 12. εἰ γὰρ ἡ προθυμία, προκεῖται; *if there be a free* Determination or purpoſe of mind, namely, in Offering any thing to God, εὐπρόσδεκτος, καθὸ ἐαν ἔχει τις, οὐ καθὸ οὐκ ἔχει, *it is accepted according unto what a Man hath, and not according unto what he hath not.* It is the mind and not the matter that gives Meaſure and Acceptance unto an Offering. (2) There was in it *Loſs* and Damage in the Charge of it. The Offerer parted with it *e peculio ſuo*. He gave it up to make Expiation for his Sin. (3) The *Care* of providing it according to the Law belonged alſo hereunto. The *Offerer* was to take care that it were of clean Beaſts, a Male or Female as the Law required, without blemiſh. It is true, the Prieſt was alſo to make Judgment hereof after its bringing unto Him. But he that brought it was to uſe his utmoſt Skill and Diligence in the choice of a meet offering out of His Flock, or he fell under the curſe of the Deceiver, *Mal.* i. 13, 14. (4) The Act of *Adduction* its ſelf belonged unto the Holy Service, with a Teſtification of a Deſire in a way of Faith and Obedience to have it Offered unto God. Theſe things indeed were no Eſſential parts of the Sacrifice, but they were neceſſarily antecedent unto it, and *preparatory* for it. And all theſe things in ſome caſes were left unto the People, although they ſignified what was to be done by Chriſt in His Sacrifice, to manifeſt the imperfection of the *Levitical* Prieſthood, which could not compriſe nor anſwer all that was to be prefigured by Sacrifices. §. 9.

Secondly, There was *Mactation*, or the killing of the Beaſt by the Prieſts at the Altar. And herein conſiſted the *Eſſence*, all that followed being inſtituted Teſtification of its Direction and Dedication unto God. Hence to *Slay* and to *Sacrifice* in this matter are the ſame.

Et nigram maĉtabis ovem, lucumque reviſes, Vir.

See our *ſecond Exercitation* for the Confirmation hereof. And the ſubſtance of the Sacrifice is to be thought principally to conſiſt herein, though the offering of it was alſo neceſſary to its Compleatneſs and *Perfection*. For,

1. Herein the Intention of the Sacrificer and Sacrificed in that ſolemn *Formula* which was underſtood in all Expiatory Sacrifices, *Quod in ejus Caput ſit*, was affected or accompliſhed. And as the Common ſenſe of all Nations agreed in a Commutation in ſuch Sacrifices as I have proved elſewhere; ſo we are plainly taught it in the Scripture. For beſides that this is the open ſenſe and meaning of all Inſtitutions about them, ſo the *eſpecial Rite* of confeſſing Sin over the Head of the ſcape Goat, thereby laying it on him, yea and the Command that he who brought his Sin or Treſpaſs Offering ſhould therewithal confeſs his own Guilt, do make it evident. Now this as is manifeſt was accompliſhed only in the Death and *Maĉtation* of the Sacrifice.

2. It was the *Blood* whereby Attonement was made and that as it was the Life of the Creature. And the Reaſon why it was given to make Attonement was becauſe the Life was in it. Wherefore that Act whereby the Blood of the Creature was ſo taken away, as that thereby the *Life* of it was deſtroyed was the principal thing in the Sacrifice its ſelf; It is true *Attonement* on the Altar was to be made with the Blood after the Effuſion of it. But it was with it whilſt it was yet *warm*, before the *animal ſpirits* were utterly departed from it, and that becauſe its Virtue for Expiation depended on its being poured out in Death. And no Blood could have been offered but that which was taken away in the *Maĉtation* or total Deſtruction of the Life of the Sacrifice. And the *pouring* of the Blood at the Altar, with the *ſprinkling* of it variouſly, belonged unto the *Appropriation* of the Sacrifice to God, unto whoſe ſanctified Altar it was brought.

3. There was the *Burning of the Sacrifice*, or in ſome caſes the principal parts of it on the Altar; This finiſhed or compleated the Sacrifice. For whereas in the great *Anniverſary of Expiation* ſome part of the Blood of the Sacrifice was carried into the Holy Place, it was no part of the Sacrifice its ſelf, but a Conſequent of it, in an holy improvement of what was finiſhed before, as to the Duty it ſelf. And this was appointed for no other End, but becauſe it was the only way whereby the perpetual Efficacy of the Blood of Chriſt in Heaven which was ſhed on the Earth might be repreſented.

In theſe things did the Diſcharge of the Prieſtly Office in thoſe of the Order of *Aaron* principally conſiſt. And all theſe things were exactly anſwered and fulfilled in a ſpiritual and glorious manner, by our Lord Jeſus Chriſt the great High Prieſt of the Church, who was Himſelf to be All, and to do All, after He had ſolemnly *Dedicated* and Conſecrated Himſelf unto this Work; as we ſhall ſee by a Review and Application of the Particulars recounted.

§. 10. Firſt, There was the *Addution*, or His bringing Himſelf to be an Offering or Sacrifice to God. And this conſiſted in all thoſe ſacred Actions of His which were previouſly preparatory unto His Death. As (1) His going up to *Jeruſalem* unto that Paſſeover. He went on purpoſe to *offer Himſelf* unto God. And in His *Way* He acquainted His Diſciples with what would befal Him therein, *Luke* xviii. 31-32, 33. *Mat.* xx. 17, 18, 19. Which when one of them would have diſſwaded Him from, He gave him that vehement and ſevere reproof; *Get thee behind me Satan, thou art an Offence unto Me, for thou ſavoureſt not the Things that be of God*, Mat. xvi. 23. *Peter* conſidering only the outward part of His Sufferings with the Shame and Scandal wherewith it was attended, would have prevailed with Him to have avoided it, which He knew was in His power to do. But withal, which he knew not, he diſſwaded Him from going to offer Himſelf unto God, for which Cauſe principally He came into the World, and ſo fell under this ſacred Rebuke. For this great and weighty work of Obedience was ſo fully implanted in the Heart of Chriſt, that he could not bear with any thing that had the Appearance of a Diverſion from it. With ſuch Intention, Freedom, Willingneſs and Readineſs of mind did He go to offer Himſelf according to the Will of God, which gave Life, Virtue and Merit unto His Oblation. (2) *His going into the Garden*, the night before His Suffering; what was it but as

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it were the bringing of Himſelf to the *Door of Tabernacle* to offer Himſelf unto God, or to make His Soul an Offering for Sin according to the Will of God. (3) He offered up unto God *Prayers and Supplications*, which becauſe they had reſpect unto His Sacrifice, is reckoned by our Apoſtle as *Sacerdotal Acts*, Heb. v. 7. Principally His Prayers in the Garden are intended; for His Supplications there, with the manner of them, the Apoſtle expreſſes and declares; ſee our Expoſition of the place. For all Sacrifices were accompanied with Supplications for Grace and Pardon. And herein did our Saviour actually give up Himſelf unto God to be a Sacrifice, which was to be done by Expreſſions of his Obedience, and Supplications for that Iſſue thereof which was promiſed unto Him. (4) His *Propaſſion* or Foreſuffering in the Garden, in the Anguiſh of His Soul, the Agony of His Mind and bloody Sweat belongs hereunto. Hereon indeed ſucceeded an External ſhame; which was neceſſary for the Leading and Bringing of Him as *a Lamb to the ſlaughter*, Iſa. liii. 7. but His own Mind and Will it was that brought Him to be a Sacrifice to God. The *Offering Himſelf* was His own Act from firſt to laſt, and is conſtantly aſcribed unto Him.

Secondly, There was *Mactation* or Slaying of the Sacrifice, which was in His Death, as it was Bloody. Herein conſiſted the Eſſence and Subſtance of the Sacrifice. Herein He offered Himſelf unto God. For although the other Acts of *ſprinkling the Blood*, and burning the Carcaſe of the Sacrifice, or its Oblation, were in the *Typical* Sacrifices diſtinct from the ſlaying of it, yet this was by Reaſon of the Imperfection of all Perſons and Things that were made uſe of in that Sacred Service. Hence many diſtinct Acts ſucceeding one unto another among them were neceſſary. In the Lord Chriſt by Reaſon of the *perfection* of His Perſon, and that He Himſelf was both *Prieſt* and *Sacrifice*, things were done at once, which were ſeparately by them repreſented. Wherefore in the very Death of Chriſt, in and by His Bloodſhedding He offered Himſelf unto God.

It is fondly excepted that if His Death were His Sacrifice, the *Jews* and the *Souldiers* who Crucified Him, were the Prieſts. The Violence which was offered unto Him by all ſorts of Perſons was neceſſary on other Accounts. So alſo were the *Aſſaults* which He then conflicted with from the Prince and power of Darkneſs. For they belonged to the *Curſe of the Law* which was now upon Him. But His being a Sacrifice depended only on His own Will, offering Himſelf in Obedience to the Will of God, according to the Compact before deſcribed. The Souldiers were no more but as the *Cords* that bound the Sacrifice to the Horns of the Altar. Nor did they ſo take away His Life, but that He laid it down on His own meer Will in Compliance with the Command of the Father, *John* x. 18.

In the *Pouring out of His Blood*, the Heavenly Altar of His Body was ſprinkled, and all Heavenly things purified, even with this better Sacrifice; *Heb.* ix. 23. Thus is He ſaid to *Pour out* His Soul unto Death, *Iſa.* liii. 12. That Expreſſion contains the whole Nature of a Sacrifice. For His Soul is ſaid to be Poured out unto Death, with reſpect unto the Pouring out of the Blood. For in it was the Life poured out, the Blood being given to make Attonement becauſe the Life was in it.

Thirdly, There was the Oblation it ſelf. This in thoſe Sacrifices the Sacred performance whereof was accompliſhed πολυμερῶς by *many Parts* and Degrees, by Reaſon of the Imperfection of the Sacrificer and Sacrificed followed after the Mactation, with the Shedding and Sprinkling of Blood. In this abſolutely perfect Sacrifice of Chriſt it was not ſo. His Oblation was at the ſame Time, and in the ſame Action with His *Bloodſhedding*. For it was His holy Obediential giving up Himſelf unto the Will of God, in undergoing what was due unto our Sins, making Attonement for them thereby. *He offered Himſelf unto God through the Eternal Spirit*, Heb. ix. 14. The Holy and Eternal Spirit of God dwelling in Him in all fulneſs, ſupporting His Faith, confirming His Obedience, kindled in Him that Fire of Zeal unto the Glory of God, and the Reparation of His Honour from the Reflection caſt upon it, by the Sin, Apoſtacy, Diſobedience and Rebellion of Mankind, with that flame of Love unto their Salvation, which as it were *conſumed* this Sacrifice in its Oblation to God. Thus in and by His giving Himſelf for us, that is in and by His Death, which is conſtantly intended by that Expreſſion, He made Himſelf an *Offering and Sacrifice* to God for a ſweet ſmelling Savour, *Epheſ.* v. 2.

Fourthly,

Fourthly, Hereon ensued the Representation of the whole in answer to the High Priests entring into the Holy Place with a Token, Part, Representation and Remembrance of the Blood that was offered on the Altar. This was done by Christ; when He entred into the *Holy Place not made with Hands*, as it were sprinkled with His own Blood, or accompanied with the Efficacy and Merit of His Sacerdotal Offerings, to appear in the Presence of God for us. This was consequential to that Offering of Himself whereby He made Attonement for us; For He entred into the Holy Place αἰωνίαν λύτρωσιν εὑράμενος, *Heb.* ix. 12. *Having obtained Eternal Redemption.* His obtaining eternal Redemption was by the Sacrifice of Himself in His Death. For Redemption was by Price and Exchange. And the Lord Christ paid no other Price for Sin and Sinners, but His own Blood, 1 *Pet.* i. 18, 19. And this was antecedent unto His entring into the Holy Place; for He did so *having obtained* eternal Redemption. And it is in vain to except that sometimes things present are expressed by *Verbs and Participles* of a *preterit signification*, or in those *Tenses* which denote things past, seeing they are not to be Construed so, unless the matter spoken of do inforce such a Construction, whereof here there is no pretence. Nor can any one Instance be given of the Use of εὑρίσκω in that way in the whole New Testament, see *Heb.* ix. 24.

§. 11. This brief Account of the *Analogie* that was between the *Sacerdotal* Actings in Sacrificing under the Law, and those of the Lord Christ offering Himself as our High Priest unto God, doth fully Evince the *Time*, *Place*, and Manner of His Discharge of this Office, whereby the Nature of it is also manifested. The Sacrifice indeed of Christ was not carried on by those distinct *separate* Steps and Degrees which the Sacrifices of Old were, by Reason of the Imperfection of the Offerer, and what was offered, and the necessity of many Circumstances in those things which were *Carnal* in themselves and appointed to be carnally visible; yet in the whole, in the Transactions that were invisibly carried on between Christ the High Priest and God unto whom He offered Himself, every thing that belonged unto the Nature of a true and real Sacrifice, or which as such was represented by them of Old, was in its proper Place, Order and Manner, actually accomplished. And I must needs say that I look upon it as one of the boldest Attempts on Religion that ever was made by Men pretending unto any *Sobriety*, namely to deny that the Lord Christ was a *Priest whilst He was on the Earth*, or that He offered Himself a Sacrifice unto God in his Death. And those who have the confidence to stand and persist in that Opinion against all that Light which the Nature of the thing it self and the Testimonies of Scripture do give unto the Truth in this matter, need not fear that on any occasion they shall be wanting unto themselves therein. But of these things I must Treat more fully in our ensuing *Exercitation*.

§. 12. I have only in this place taught the Doctrine concerning the *Nature of the Priesthood of Christ* and His Discharge of that Office, as my Design did necessarily require I should do. The Testimonies whereby the Truth of it is confirmed I have long since urged and vindicated from the Exceptions of our Adversaries in another Treatise. Here therefore I shall only briefly represent some of them, *Ephes.* v. 2. ὁ Χριστὸς ἠγάπησεν ἡμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ εἰς ὀσμὴν εὐωδίας. It is unavoidable that those Expressions, He *loved us and gave Himself for us*, should signifie any thing but what He did in His Death. For they are never used in any other sense. So are they repeated, *Ver.* 25. of this Chapter, ἠγάπησε τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς; that is *to die* for it. For this was that whereby Christ expressed His Love unto His Church, *John* x. 15. *Phil.* ii. 7, 8, 9, 10. So also speaks our Apostle expresly, *Gal.* ii. 22. *Christ loved me and gave Himself for me.* The same with that of *John*? *Who loved us and washed us in His own Blood*, Revel. i. 5. Which He did when He was *delivered for our offences*, Rev. iv. 25. παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, is the Expression of what was done when παρεδόκεν ἑαυτὸν ὑπὲρ ἡμῶν The subject therefore spoken of is agreed or cannot be questioned. Hereof the Apostle says that it was προσφορὰ καὶ θυσία an Offering and a Sacrifice; or that in giving Himself for us, He offered Himself to God an Offering and a Sacrifice. By these two Words our Apostle expresseth all sorts of Sacrifices under the Law, *Chap.* x. 5. from *Psal.* xl. 7. where they are expressed by זבח ומנחה, For although *Mincah* be usually applied unto a peculiar *Thank-offering of Meat* and Drink; yet where these two are joyned together

toge ther *Zeback* and *Mincha*, they denote all ſorts of Expiatory Sacrifices, 1 *Sam.* iii. 14. The Iniquity of *Elies Houſe ſhall not be Purged* בזבח ובמנחה, by any *ſort of Expiatory Sacrifices*. And θυσία or זבח is ſuch a Sacrifice as conſiſted in *Mactation or Killing*, as we have proved before. This Chriſt Offered in His Death, or when out of His Love unto us in Obedience unto the Will of God He gave up Himſelf unto Death for us. This Love and Obedience the *Socinians* ſay, is the Sacrifice intended in this place, which is therefore *Metaphorical*; but that Chriſt Offered Himſelf a Sacrifice in His Death they deny that the Apoſtle here aſſerts. But (1) in all other places where there is any mention of the *Offering of Chriſt*, it is expreſly ſaid that He *Offered Himſelf*, or His Soul, or His Body, *Iſa.* liii. 10. *Heb.* ix. 14. & x. 10. yea, as here He is ſaid to Offer Sacrifice in His Death, ſo His Suffering therein is affirmed to be neceſſary to His *Sacrifice of Himſelf*, *Heb.* ix. 24, 25. He gave Himſelf for us a Sacrifice, is no more but that *He Suffered when He Offered Himſelf*, as the Apoſtle expreſly affirms. (2) Although προσφορὰ may be uſed for a *Metaphorical Sacrifice*, and ſo poſſibly may θυσία alſo, yet whenever they are conjoyned in the Scripture they denote all ſorts of *proper Sacrifices*, as is evident from the place before cited; and therefore they can intend here nothing but that Sacrifice which all thoſe proper Sacrifices prefigured. Beſides θυσία unleſs the *Metaphor* be evident and cogent doth ſignifie nothing but a Sacrifice by *Immolation, or Killing*. θύειν as we have ſhewed is but σφάττειν, to Kill, only it is to ſlay in ſacred Services, with reſpect alſo whereunto the other word is uſed in Good Authors. So *Plutarch affirms of the Gauls*, that they believed θεὸς εἶναι χαίροντας ἀνθρώπων σφαττομένων αἵμασι, καὶ ταύτην τελειοτάτην θυσίαν, *that the Gods delighted in the Blood of Slain Men*, and that this was the moſt perfect Sacrifice. Ἀνθρωποσφαγία, if it reſpect things ſacred is the ſame with Ἀνθρωποθυσία. So whereas the Lord Chriſt was ἀμνὸν ἐσφαγισμένον *a Lamb Slain*, Rev. vi. 12. & xiii. 8. being called a Lamb, and the Lamb of God as all acknowledge with reſpect unto the *Paſchal Lamb*, it is ſaid Πάσχα ἡμῶν ἐτύθη χριστὸς, 1 Cor. v. 7. *Chriſt our Paſſover*, our Paſchal Lamb is Sacrificed for us. θυσία therefore being uſed to expreſs the *Nature* of the Death of Chriſt with reſpect unto God, nothing can be intended thereby but a proper and bloody Sacrifice. (3) Our Adverſaries acknowledge that the Lord Chriſt did Offer Himſelf as *a compleat Expiatory Sacrifice* to God. I ask then when He is poſitively and directly affirmed to offer Himſelf *an Offering and Sacrifice* unto God? Why is not that the Expiatory Sacrifice which He Offered? They have not any thing to reply, but only that He Offered not that Sacrifice in His Death, but upon His Entrance into Heaven, which is only in favour of their own *Hypotheſis* to contradict the Apoſtle to His Face. (4) προσφορὰν καὶ θυσίαν are regulated by the ſame Verb with ἑαυτὸν; παρέδωκεν ἑαυτὸν προσφορὰν καὶ θυσίαν; ſo that there can be no other ſenſe of the words, but, Chriſt Offered Himſelf a Sacrifice, or Gave Himſelf a Sacrifice. And whereas it is Objected that παραδίδωμι is not uſed for *Sacrificing*, or Offering Sacrifice; beſides that it is falſe, as may be ſeen *Micah* vi. 7. where נתן in the Original is rendred by παραδίδωμι, ſo here was a peculiar Reaſon for the uſe of this word, becauſe the Apoſtle included in the ſame Expreſſion, both His Giving Himſelf for us, and the manner of it; namely, by giving Himſelf a Sacrifice unto God for us. (5) Whereas it is ſaid that this Sacrifice was *a ſweet ſmelling Savour unto God*, it doth not advantage our Adverſaries, as I ſhall elſewhere manifeſt from the Riſe, Nature, and firſt uſe of that Expreſſion; At preſent in may ſuffice that it is uſed expreſly concerning Expiatory Sacrifices, *Levit.* iv. 31. and whole Burnt-offerings which were of the ſame Nature, *Levit.* i. 9. And whereas this is the *firſt kind of Sacrifice* appointed under the Law, and is ſaid expreſly to make *Attonement*, v. 4. and therein to be an Offering of a ſweet *Savour* unto the Lord; it plainly declares that all other Sacrifices which made Attonement were in like manner a ſweet Savour unto the Lord, on the Accounr whereof that of Chriſt, wherein God reſted and was well pleaſed, is ſo called. But of theſe things we muſt treat elſewhere more at large.

Heb. v. 6, 7. *As He alſo ſaith in another place Thou art a Prieſt for ever after the Order of Melchiſedeck. Who in the days of His fleſh, when He had offered up Prayers and Supplications with ſtrong Crying and Tears unto Him that was able to Save Him from Death.* The Reader may conſult with the Expoſition of this place, wherein the Difficulties of it are removed, and the intention of the Holy Ghoſt in it is truly explained. At preſent I ſhall only obſerve ſome few paſſages in confirmation of the §. 13.

Truth under conſideration. As, (1) The Works, Acts, or Duties here aſſigned unto Chriſt, are aſſigned unto Him expreſly, as He was an High Prieſt, as is undeniably manifeſt in the Context. Wherefore they are *Sacerdotal Acts*, or Acts of Chriſt as a Prieſt. (2) He performed them *in the Days of His Fleſh*, and that when He was in great Diſtreſs, ſtanding in need of Aid and Aſſiſtance from God; that is, at the *Time of His Death*. (3) It is therefore here plainly affirmed that our Lord Jeſus Chriſt as an High Prieſt did in His Dying for us, *offer unto God*. If we enquire in other places what He Offered, it is expreſly ſaid that it was *Himſelf*, His Soul, His Body, as we have proved. And that Chriſt as an High Prieſt in the Days of His Fleſh Offered Himſelf unto God, is all that we need for the confirmation of what we aſſert concerning the *Time*, Place, and Nature of the Exerciſe of His Prieſthood. It will be excepted that Chriſt is not ſaid in this place to *offer Himſelf*, but only to *offer up Prayers and Supplications*, which are a *Metaphorical* and not a real Sacrifice. But the Apoſtle did not ſolemnly introduce Him as Called to the Office of an High Prieſt, and Acting the powers of that Office, meerly with reſpect unto Prayers and Supplications conſidered by themſelves, and to Inſtance in thoſe only at His Death, when He might have mentioned thoſe when in the courſe of His Life He continued mighty by Himſelf. What He offered, He intended afterwards to declare, and doth ſo expreſly; here He deſigned only to aſſert that being Called to be an High Prieſt, He *Offered unto God*, and that as to the manner of that Offering it was with Prayers and Supplications, Cries and Tears, wherein He deſcribes His Offering of Himſelf by thoſe Adjuncts of it, which were alſo *Sacerdotal*.

§. 14. Heb. i. 3. Δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς. *When He had by Himſelf purged our Sins, He ſate down on the Right Hand of the Majeſty on High.* It is agreed between us and our Adverſaries that this *purging of our Sins* was the Effect of that Expiatory Sacrifice which the Lord Chriſt Offered unto God as our High Prieſt. The whole Queſtion that can remain is *When* He Offered it. And the Apoſtle here expreſly declares that this was done before He ſate down at the Right Hand of God. And this is ſo plain in the words as no Exception can be invented againſt it. That alone which they have invented for an Evaſion is, That Chriſt indeed Offered Himſelf at His *firſt entrance into Heaven*, and His Appearance in the preſence of God for us, before He ſate down at the Right Hand of God. This *Crellius* inſiſts upon, Cap. 10. part. 31. p. 537, 538. But this will yield them no Relief, neither according to the Truth, nor according to their own principles. For, (1) Although we may have *diſtinct Apprehenſions* of Chriſts entring into Heaven, and His ſitting at the Right Hand of God, yet it is but *one State* of Chriſt that is intended in both; His Entrance into Heaven being only the means of His ſitting down at the Right Hand of God. And therefore they are never mentioned together, but ſometimes the one, ſometimes the other is made uſe of to expreſs the ſame State. So His *ſitting down* at the Right Hand of God is expreſſed as immediately enſuing His Suffering, it being that ſtate whereunto His Reſurrection, Aſcenſion and Entrance into Heaven were ſubſervient. *He endured the Croſs, and Deſpiſing the Shame, is ſet down at the Right Hand of the Throne of God*, Heb. xii. 2. The whole is, that He *paſſed through the Heavens*, Chap. iv 24. and was thereon made *Higher then the Heavens*, Chap. vii. 26. That is, He Suffered, and ſo entred into His Glory, *Luke* xxiv. 26. Nor doth the Scripture any where give the leaſt intimation of any *Mediatorial Act* of Chriſt interpoſing between His Entrance into Heaven, and ſitting down at the Right Hand of God. (2) This Anſwer hath no conſiſtency with their own Principles in this matter. For they contend that the *Expiation of our Sins* conſiſts in the *taking of them away*, by freeing us from the puniſhment which is due unto them. And this muſt be done by virtue of the Power which Chriſt received of God after His Obedience. But this His receiving of Power belongs unto His ſitting at the Right Hand of God; ſo as He can in no ſenſe be ſaid to have Purged or Expiated our Sins before it. And if they will allow that Chriſt Expiated our Sins any where in Heaven or Earth antecedently unto our Actual freedom in preſent Pardon, or future compleat Deliverance, then doth not the *Expiation of Sins* conſiſt in our actual Deliverance from them, as they contend that it doth.

§. 15. To the ſame purpoſe ſpeaks the Apoſtle, Chap. ix. 12. Διὰ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια αἰωνίαν λύτρωσιν εὑράμενος. *By His own Blood He entred*

in

in once into the Holy Place, having obtained Eternal Redemption. This Entrance of Christ into the Holy place was His Entrance into Heaven. Antecedently hereunto He is said to have *obtained Eternal Redemption.* This Redemption we have by His Blood, even the forgiveneſs of Sins, *Epheſ.* i. 7. And this forgiveneſs, or the putting away of Sin was by the Sacrifice of Himſelf, v. 26. Wherefore the Sacrifice of Chriſt, whereby He obtained Redemption, or put away Sin, was by His Blood-ſhedding. And this was as it is here expreſſed antecedent unto His Entrance unto the Holy place. *Crellius* in anſwer to this Teſtimony, *p.* 536. ingageth into a long diſcourſe to prove that *things preſent*, or not perfectly paſt, are ſometimes expreſſed by the *Aoriſtus*, or ſign of the Time paſt, as if our Argument from hence were built meerly on that form of the Word, on Suppoſition of a general *Maxime* that all words in that *Tenſe* do neceſſarily ſignifie the Time paſt. But we proceed on no ſuch ſuppoſition. We ſay indeed and contend that there muſt be ſome cogent Reaſon to interpret that of the Time preſent or to come, which is expreſſed as paſt and done. For this we ſay there is none in this place, nor is any pretended but the falſe *Hypotheſis* of our Adverſaries, that Chriſt Offered not Himſelf untill His Entrance into Heaven, which they judge ſufficient to oppoſe unto the cleareſt Teſtimonies to the contrary; For whereas the Words of the Apoſtle ſignifie directly that the Lord Chriſt *firſt obtained Eternal Redemption*, and then Entred into Heaven or the Holy Place not made with Hands; they will have His intention to be the direct contrary, that He firſt Entred into Heaven and then obtained Eternal Redemption. For that Offering of Himſelf which they ſuppoſe, was conſequential unto His Entrance into the Holy Place. But we argue from the ſcope of the words. It is ſaid that Chriſt Entred into the Holy *Place once by His own Blood*, having obtained Eternal Redemption; I deſire to know how or by what means did He ſo *obtain* or find, or acquire it; is it not plain that it was by *His own Blood*? and that which He ſhed before He Entred into the Sanctuary.

Moreover Chriſt is ſaid *to Offer Himſelf once*, Chap. vii. 27. Chap. ix. 28. §. 16.
Chap. x. 10. Chap. xii. 14. His Offering was One, and once Offered. An Action *once* performed, and then ceaſing to be performed, however it continues in its Virtue and Efficacy, is ſo expreſſed. The High Prieſt entred into the Holy Place *once* in the year; that is, his ſo doing was an Act that was at *once performed*, and after was not for that year. Hence the Apoſtle proves the Excellency of this Sacrifice of Chriſt above thoſe of the *Aaronical* Prieſts, becauſe they by Reaſon of their Weakneſs and Imperfection were *often* offered, this of Chriſt being every way compleat, and of infinite Efficacy was Offered but *once* and *at once*, *Heb.* x. 1, 2, 3, 4, &c. What Sacrifice therefore can this be that was then but *once Offered*? Doth this ſeem to expreſs the continual Appearance of Chriſt in Heaven, which if a Sacrifice, is *always Offering*, and not *once offered*, and ſo would be inferiour unto them which were Offered only *once a year*. For that which effecteth its deſign by being performed *once a year*, is more efficacious then that which muſt be *always effecting*. Beſides our Apoſtle ſays expreſly that the Lord Chriſt was *once Offered to bear the Sins of many*, Chap. ix. 28. But this He did then and only then, when *He bare our Sins in His own Body on the Tree*, 1 Pet. ii. 24. which irrefragably proves that then He was Offered to God.

Add yet hereunto that the Offering of Chriſt which the Apoſtle inſiſts upon as §. 17.
His great *Sacerdotal* Act and Duty, was neceſſarily accompanied with *Suffering*, and therefore was on the Earth and not in Heaven, *Cap.* ix. 25, 26. *Not that He ſhould offer Himſelf often, for then muſt He have often Suffered from the Foundation of the World.* The Argument of the Apoſtle is built upon a general principle, That all Sacrifice was in and by Suffering. The Sacrificed Beaſt was ſlain, and had his Blood poured out. Without this there could be no Sacrifice. Therefore if Chriſt Himſelf had been to have been *often offered*, He muſt have *often Suffered.* It is excepted that although His Offering did not conſiſt in His Suffering, nor did they both concur at the ſame time, yet His Suffering was *previouſly neceſſary* as an antecedent condition unto His Offering of Himſelf in Heaven. And on that account the Apoſtle might well couclude that if it were often to be Offered, He muſt have often Suffered. But, (1) There can be no Reaſon given on the Opinion of our Adverſaries why the Sufferings of Chriſt was antecedently *neceſſary* unto that Offering of

Himſelf which they imagine. At beſt they refer it unto an abſolute free Act of the Will of God which might have been otherwiſe, and Chriſt *might have often Offered* and yet not often Suffered. (2) Chriſt is ſaid not only to Offer himſelf, but to be *Offered*; Chriſt was *once Offered to bear the Sins of many*, v. 28. Now though the Offering of himſelf may be accommodated unto that preſentation which he made of himſelf in Heaven; yet his being *Offered to bear Sins*, plainly includes a *Suffering* in what he did. (3) There were many Typical Sacrifices which nothing belonging unto, went beyond their Suffering. Such were all the *Expiatory Sacrifices*, or Sacrifices to make Attonement, whoſe Blood was not carried into the Sanctuary. For their ſlaying, the pouring out of their blood, the conſumption on the Altar were all Deſtructive unto their Beings. And theſe Sacrifices were Types of the Sacrifice of Chriſt, as our Apoſtle Teſtifies, *Heb.* vii. 27. *Who needeth not daily (καθ' ἡμέραν) to offer up Sacrifices firſt for his own Sins, and then for the Peoples, for this he did once when he offered up himſelf.* Had he intended only the Sacrifice of the High Prieſt he could not have ſaid that he was to offer it καθ' ἡμέραν *daily*; when he was to do ſo only κατ' ἐνιαυτὸν *yearly*, Chap. x. 1. It is therefore תמיד or *daily Sacrifice* that he intends, and this was not carried on beyond Suffering.

And this is yet more plainly expreſſed, *Chap.* x. 11, 12. *And every Prieſt ſtandeth daily Miniſtring and Sacrificing oftentimes the ſame Sacrifices, which can never take away Sins; But this Man after he had Offered one Sacrifice for Sins for ever, ſate down at the Right Hand of God.* Comparing the Sacrifices of Chriſt with theſe Sacrifices he declares that they were Types and Repreſentations thereof, or there would be no Foundation for ſuch a compariſon, nor for the Exaltation of his above them, as to its Efficacy and its Conſequents. But there was nothing of theſe Sacrifices carried into the *Holy Place*, nor any Repreſentation made of them therein, but in their Suffering and Deſtruction they were conſummate. For they were the Sacrifices which every *Prieſt* who Miniſtred at the Altar did Offer either Daily or on all occaſions. Wherefore if the Sacrifice of Chriſt anſwered unto them, as the Apoſtle teacheth us that it did, he Offered it in his Suffering, his Death and Bloodſhedding only. After this he Entred as our High Prieſt into the Holy place not made with Hands to appear in the preſence of God for us. And as this was ſignified by the High Prieſts Entring into the Holy Place with the blood of the Bullock and Goat that were offered for a Sin-offering, ſo it was neceſſary in its ſelf, unto the Application of the Value and Efficacy of his Sacrifice unto the Church according to the Covenant between Father and Son before deſcribed.

What hath been pleaded is ſufficient unto our preſent purpoſe, as to the Declaration of the Nature of the Prieſthood of Chriſt, his Entrance upon it, and Diſcharge of it. But there being another Opinion concerning it, univerſally oppoſite in all particulars unto the Truth declared and vindicated, we muſt for the ſecurity of the Faith of the Church call it, with the Ways, Means and Artifices wherewith it is endeavoured to be ſupported, unto an Account, which ſhall be done in the enſuing

Exercitations.

Exer-

Exercitatio VIII.

(1) *The Opinion of the* Socinians *about the Prieſthood of Chriſt diſtinctly ſtated in eight particulars.* (2) *Expreſſed by themſelves.* (3) *The Faith of the Church of God in Oppoſition thereunto.* (4) *Vindication of the whole Doctrine of the Prieſthood of Chriſt from the Perverſion of it, and Oppoſition made unto it by* Crellius. *Its Agreement and Diſagreement with His Kingly Office and Power.* (5) *How the Prieſtly Office of Chriſt is mentioned in other Writers of the New Teſtament, and why principally handled in this Epiſtle to the Hebrews.* (6) *Interceſſion no Act of Criſts Kingly Power.* Rom. viii. 34. *vindicated. The mutual reſpect between the Offices of Chriſt with regard unto the ſame general End.* (7) 1 Joh. ii. 2. *Vindicated. Teſtimonies of the Old and New Teſtament omitted. Confidence of the* Socinians *in pretending to own the Prieſthood and Sacrifice of Chriſt.* (8) *The Prieſthood of Chriſt is not comprehended by the Holy Writers in His Kingly Office. Attempts to prove it vain. The Nature of the Expiation of Sins vindicated.* Heb. iv. 16. (9) *The words of the Pſalmiſt,* Thou art my Son, this day have I begotten thee, *how and in what ſenſe applyed by the Apoſtles with reſpect unto the Office of Chriſt.* (10) *Vanity of* Crellius *in aſſigning Differences between the Kingly and Prieſtly Offices of Chriſt,* (11) *The Differences aſſigned by him examined.* (12) *Real Difference and Diſtinction between theſe Offices proved.* (13) *The Dignity and Honour of Chriſt expoſed by denying His Real Prieſthood.* (14) *The Boldneſs of Smalcius in cenſuring the Divine Writers. His Reaſon why they aſcribed the Prieſtly Office to Chriſt.*

THE EIGHTH EXERCITATION.

§. 1. THE Opinion of the *Socinians* concerning the Prieſthood of Chriſt was expreſſed in general in our preceding Diſcourſe. But for the clearer Apprehenſion and Confutation of it, it is neceſſary that it be more particularly declared in the moſt imporent parts of it; as alſo that its contrariety unto the *Faith of the Church* may be the more plainly demonſtrated. And the ſum of what they pretend to apprehend and believe herein may be reduced unto the enſuing Heads.

1. *That the Lord Chriſt was not, nor is an High Prieſt properly ſo called; but only Metaphorically by reaſon of ſome Alluſion between what He doth for the Church, and what was done by the High Prieſt under the Law for that People.* And here if they pleaſe they may reſt, as having in deſign utterly overthrown or rejected this Office of Chriſt. But further to manifeſt their intentions they add,

2. *That*

2. *That He was not at all in any sense an High Priest whilest He was in the Earth, or before His Ascension into Heaven.* And this because he did not any of those things on the Earth, on the account whereof he is called an High Priest, in an Allusion to the High Priest under the Law. Hence it follows that in his Death he offered no Sacrifice unto God, nor made any Expiation of our Sins thereby, which also that he did not they expresly contend.

3. *That therefore he became an High Priest when He Entred into Heaven, and Presented Himself alive unto God.* Not that then he received any new Office which he had not before, but only that then he had Power to do those things, from the doing whereof he is *Metaphorically* denominated a Priest. Wherefore they say,

4. *That it is in Heaven where he makes Attonement, and doth Expiate our Sins, which is called his Offering himself unto God an Expiatory Oblation or Sacrifice, which as it consisted not in his Suffering Death and Bloodshedding, so had it no Virtue or Efficacy from thence, but only as it was a Condition prerequired thereunto.*

5. *This Expiation of our Sins consists principally in two things, (1) Our Deliverance from the Punishment due unto them, initially in this World by Pardon, and compleatly at the last day when we shall be Saved from the Wrath to come. (2) In our Deliverance from the power of Sin by Faith in the Doctrine he taught, and conformity unto his Example that we should not serve it in this World.* And,

6. *Hence it follows that Believers are the first proper Objects of the discharge of the Duties of this Office, or of all the Sacerdotal Actings of Christ.* For they consist in the Help, Aid, Relief and Deliverance from our Spiritual Enemies which we have by him; His Gracious and Merciful Will of relieving us, being that on the account whereof he is called an High Priest, and wherein that Office doth consist. Wherefore,

7. *This Priestly Office of Christ is upon the matter the same with his Kingly Office*; or it is the exerting and exercise of his Kingly Power with Love, Care and Compassion, so called in the *Epistle to the Hebrews* out of an Allusion unto what was done by the High Priests of Old,

8. *Whereas his Intercession doth belong unto this Office of his, and is expresly assigned unto him as an High Priest, it is nothing but a Note, Evidence or Expression to teach us, that the Power which the Lord Christ exerciseth and putteth forth mercifully for our Relief, he receiveth originally from God, as if he had prayed to him for it.*

§. 2. I have so included and expressed the Apprehensions of these Men concerning the Priesthood of Christ in these positions, as that I am perswaded that there is no one who is ingenious amongst them, will except against any particular in the Account. But that none may Reflect in their Thoughts about it, I shall repeat it in the words of one of their principal Writers. To this purpose speaks *Volkelius, de vera Relig. lib.* 3. Cap. 37. p. 144. *Jam ut de pontificio Christi munere explicemus; primo loco animadvertendum nobis est, illud ab ejusdem officio regio, si in rem ipsam mentem intendas non multum differre. Cum divinus spiritus figurato hoc analogicoq; dicendi genere, quo pacto Christus regni sui functionem administret, ante oculos nostros constituere potissimum voluerit, nobisq; ostendere illum non solum salutem nostram procurare posse, sed etiam nos juvare velle, & porro id omnino facere inq; eo totum esse ut peccata nostra penitus expiet*; h. e. *tum ab ipsis peccatis, tum vero præcipue ab eorum reatu ac pœna nos liberet.* Again, pag. 146. *Ut hoc Sacerdotis officio rite præponeretur Christus, non satis erat eum in homines esse misericordem, nisi insuper tanta illius esset potestas, quanta ad homines miseriis oppressos divinissima ope sublevandos, pestemq; æternam ab illorum capitibus propulsandam opus est; cumq; omnis ad hanc rem in cælo terraq; potestas requiratur, consequens est Christum antequam in cælum ascenderet tantumq; rerum omnium dominatum consequeretur summum sacerdotem nostrum nondum perfectum fuisse.* So he, and much more to the same purpose.

In like manner *Catches. Racovian. de munere Christi Sacerdotali.* Quest. 1. *Munus Sacerdotale in eo situm est, quod quemadmodum pro regio munere potest nobis in omnibus nostris necessitatibus subvenire; ita pro munere Sacerdotali vult ac porro subvenit. Atq; hæc illius subveniendi seu opis afferendæ ratio, sacrificium ejus appellatur.*

Quare hæc ejus afferendæ ratio Sacrificium vocatur; vocatur ita figurato loquendi modo, &c.

Quid porro est peccatorum expiatio? Est a pœnis quæ peccata tum temporariæ, tum æternæ comitantur, & ab ipsis etiam peccatis ne eis serviamus, liberatio.

Cur

Cur id ſacrificium Chriſti in cælis peragitur? Ideo quod tale Tabernaculum requireret, &c.

Quid? Annon erat ſacerdos antequam in cælos aſcenderet & præſertim cruci affixus penderet? Non erat.

To the ſame purpoſe the Reader may ſee, *Socin. de Chriſto Servat* Pag. 2. Cap. 15. *Oſtorod. inſtitut. Relig. Chriſtian.* Cap. 37. *Smalcius de Divinitate Jeſu Chriſti*, Cap. 23. *Woolzogen. Compend. Relig. Chriſtian* §. 51. p. 11. *Brentius in* Heb. 4. 16. & Cap. 8. 4.

But the Faith of the Church of God ſtands up in direct Oppoſition unto all theſe Imaginations. For it aſſerteth, (1) That our Lord Jeſus Chriſt was and is *truly and properly the High Prieſt* of the Church, and that of Him all others veſted with that Office under the Law were only Types and Repreſentatives. And the Deſcription which the Apoſtle gives of an High Prieſt properly ſo called is accommodated and appropriated by Himſelf unto Him, *Heb.* v. 1, 2, 3. as alſo all the Acts, Duties, or Offices of the Prieſthood are accordingly aſcribed unto Him, *Chap.* vii. 26, 27. *Chap.* x. 6, 7. *Chap.* ix. 24. 1 *John* ii. 21. (2) That He was perfectly and compleatly an High Prieſt *whilſt He was on the Earth*, although he did not perfectly and compleatly diſcharge all the Duties of that Office in this World; ſeeing he *lives for ever to make Interceſſion* for us. (3) That he offered himſelf an *Expiatory Sacrifice* unto God in his Death and Bloodſhedding, and was not made a Prieſt upon his entrance into Heaven, there to offer himſelf unto God, where only the Nature of his Bloody Sacrifice was repreſented. (4) That the *Expiation of our Sins* conſiſteth principally in the Changeing of the puniſhment due unto them upon the Lord Chriſt, who took them on himſelf and was made a Sin-offering for them, that we may be freed from them and all the Evil which follows them by the Sentence of the Law. And therefore (5) *God is the firſt proper Object* of all the *Sacerdotal* Actings of Chriſt; for to Him he offered himſelf, and with Him he made Attonement for Sin. And thereon (6) This Office of Chriſt is diſtinct from his *Kingly Office* and not in any of its proper Acts or Adjuncts coincident therewithal: All which Aſſertions have been before declared and proved, and ſhall now be further Vindicated. §. 3.

He who is ſuppoſed and that not unjuſtly to have amongſt our Adverſaries handled thoſe things with moſt Diligence and ſubtilty is *Crellius*. I ſhall therefore examine what he on ſet purpoſe diſputes on this Subject, and that not by referring the ſubſtance of his Diſcourſes unto the diſtinct Heads before mentioned, but taking the whole of it as diſpoſed in his own Method and Words, and that with a deſign to give a *Specimen* of thoſe Artifices, Diverſions, ambiguous Expreſſions, and Equivocations which he perpetually maketh uſe of in this Cauſe and Controverſie. And where he ſeems to be defective, I ſhall call in *Smalcius*, and it may be ſome others of them unto his Aſſiſtance. And I ſhall only Tranſcribe his Words in *Latine* without adding any Tranſlation of them, as ſuppoſing that thoſe who are competently able to judge of theſe things are not wholly Ignorant of that Language, and others may find enough for their ſatisfaction in our Diſcourſes ſo far as they are concerned. §. 4.

This Controverſie he expreſly ingageth in *Reſpon. ad Grotium*, Cap. 10. *Partic.* 56. Page 543. (1) *Pontificiam Chriſti dignitatem a Prophetica & Regia diſtinctam agnoſcimus, quanquam non pari modo diſtinctam.* (2) *Arctius enim cum Regia dignitate cohæret quam cum prophetica.* (3) *Unde duo iſta munera Regium nempe & Pontificium, in ſacris literis aperte a ſe invicem disjuncto, & ut in ſcholis loquuntur contradiſtincta nuſquam cernas ſed potius alterum in altero.* (4) *Quodammodo comprehenſum videas. Nam* (5) *D. Auctor Heb.* 3. *Initio Chriſti Dignitatem quam ratione muneris ſibi a Deo mandati habeat, nobis ante oculos ponere volens, & ad ejus conſiderationem nos cohortans, duo tantum illius Officia commemorat Propheticum & Sacerdotale, quorum illud in terris olim abſoluit, hoc in cælis perpetuo adminiſtrat, dum inquit; unde, fratres ſancti vocationis cæleſtis participes, conſiderate Apoſtolum (ſeu legatum) & Pontificem confeſſionis noſtræ Chriſtum Jeſum. Apoſtolum ſive legatum confeſſionis*, h. e. *Religionis ac fidei noſtræ quam profiteri debemus vocat Chriſtum, quia ad eam nobis annunciandam molim a Deo miſſus fuit quod eſt Prophetæ. Pontificem autem ejuſdem confeſſionis ſeu Religionis appellat.* (6) *Quia ad eam perpetuo tuendam & curam ejus gerendam*, h. e. *ad omnia ea quæ ad illam ſpectant adminiſtranda*

niſtranda & ad exitum in nobis perducenda a Deo conſtitutus eſt; quaſi ſummum Religionis noſtræ ac ſacrorum præſidem aut adminiſtratorem dicas, quod infra, Cap. xii. Ver. 1. *Illis verbis expreſſit dum eum ducem & Conſummatorem fidei appellat; quia non tantum voce & examplo nobis ad eam præivit, verum etiam eandem ad Dei Dextram nunc collocatus perficit, atque ad optatum finem perducit.*

That the Lord Chriſt is *called a Prieſt on ſome Account or other*, and is ſo, theſe Men cannot deny, and therefore on all occaſions do in Words expreſly confeſs it. But their Endeavour is to perſwade us that little or nothing is ſignified by that Appellation as aſcribed unto him. At leaſt they will by no means allow that any ſuch thing is intended in that Expreſſion, as it ſignifies in all other Authors ſacred and profane, when not applied unto the Lord Chriſt. They will not have a *diſtinct Office* to be intended in it. Wherefore *Crellius* although he acknowledg in the Entrance of this Diſcourſe, (1) That the *Prieſtly Dignity* of Chriſt is diſtinct from his Kingly and Prophetical *Dignities*, yet his whole enſuing Endeavour is to prove that the *Prieſthood* is not a diſtinct Office in him. And he *Sophiſtically* makes uſe of the word *Dignity*, the *Prieſtly Dignity*, to make an Appearance of a *Diſtinct Office* from the Kingly, which here he expreſſeth by *Dignity* alſo. But he no where allows that he hath a *diſtinct Sacerdotal Office*. And when he mentions *Officium pontificale* as diſtinct from the *Officium Propheticum*, he expreſly intendeth his Kingly Office. And they do conſtantly in their other Writings call the one *Officium Regium*, the other *Munus Sacerdotale*; ſuppoſing the firſt word to denote an habitual Power, and the latter only actual Exerciſe, wherein yet they are miſtaken. The Prieſtly *Dignity* therefore here intended, and by which Word he would impoſe on the leſs wary Reader, is nothing but the *Honour* that is due unto Chriſt for and in the diſcharge of his Kingly Office and Power in a Merciful gracious manner, as the Prieſts did of Old. Wherefore he adds (2) Notwithſtanding this *Diſtinction* yet the *Sacerdotal* Dignity *comes nearer or cloſer to the Kingly Dignity then the Prophetical*. But this Aſſertion is not built on any general Principle taken from the Nature of theſe Offices themſelves, as though there was a greater Agreement between the *Kingly* and *Prieſtly* Office, then between the Prieſtly and Prophetical. For the *Prophetical* and *Sacerdotal* Office ſeem on many Accounts to be of a nearer Alliance then the Sacerdotal and Kingly, as we ſhall ſee afterwards. But this is only a ſtep towards the main Deſign of a total Subverting the *Sacerdotal Office* of Chriſt. For on this Aſſertion it is added immediately, (3) *That in the Scripture theſe two Offices the Kingly and Prieſtly are never disjoyned openly, or as contradiſtinct one to another.* But yet his Words are ambiguous. If he intend that they are not plainly and ſo openly diſtinguiſhed in the Scripture one from the other, there is nothing more openly falſe. They are ſo in Name and Things, in the Powers, Acts, Duties, and Effects. If by *a ſe invicem disjuncta & contradiſtincta*, he intends ſuch a divulſion and ſeparation as that they ſhould agree in nothing, not in their Subject, not in their Original, nor in their general Ends and Effects, ſo no Offices of him are *divided* who in them all is the *Mediator* between God and Men. But they are no where ſo conjoyned as that one of them ſhould be contained and comprehended in the other. (4) *Quodammodo*, after a ſort, as he ſpeaks. For this Word alſo is of a large and ambiguous ſignification, uſed on purpoſe to obſcure the Matter treated of or the ſenſe of the Author about it. Is one ſo comprehended in the other as to be the *ſame* with it, to be a *part* of it, or to be only the Exerciſe of the power of the other in an eſpecial manner? If this be the mind of this Author, it can be expreſſed by *Quodammodo*, for no other End but becauſe he dares not openly avow his ſenſe and mind. But we deny that one is thus *contained in the other*, or any way ſo as to hinder it from being a *diſtinct Office* of its ſelf accompanied with its diſtinct Power, Right, Acts and Dutys.

The Argument from *Heb.* iii. *ver.* 1, 2, 3. whereby he attempts to prove that *one of theſe Offices is contained in the other Quodammodo* what ever that be (5) is infirm and weak. Yea he himſelf knew well enough the weakneſs of it. It conſiſts in this only that the Apoſtle in that place makes mention of the *Prophetical and Prieſtly Office of Chriſt*, and not of the *Kingly*; for which *Crellius* himſelf gives this Reaſon in his Commentary on the place, namely becauſe as he ſuppoſeth, he had treated fully of the *Prieſtly Office* in the firſt Chapter. In the third, the place here produced by him, as himſelf obſerves he is entring on his comparing Chriſt with *Moſes* who was the *Prophet*, *Apoſtle*, Ambaſſador or Legate of God to the People, and

Aaron

Aaron who was their Prieſt; and with reſpect hereunto he calls the *Hebrews* unto a due conſideration of him, eſpecially conſidering that they had a deep and fixed Apprehenſion concerning the *Kingly Power* of the Meſſias, but of his being the great Prophet and High Prieſt of the Church, they had heard little in their *Judaiſm*. It doth not therefore follow hence that the Kingly and Prieſtly Offices of Chriſt are comprehended one in another *Quodammodo*; but only that the Apoſtle having diſtinctly handled the Kingly Office of Chriſt before, as he had done both in the firſt and ſecond Chapters, now proceeding to the Conſideration of his Prieſtly and Prophetical Offices, makes no mention thereof, nor indeed would it have to his purpoſe ſo to have done; yea it was expreſly contrary to his Deſign. For what is nextly propoſed concerning the Nature of theſe Offices it is agreed, that the Lord Chriſt is called our *Apoſtle* as he was the Prophet of the Church ſent of God to reveal and declare his Mind and Love unto us. But it is not ſo that he is called an *(6) High Prieſt*, that is principally, firſtly and properly, becauſe of the *Care* he takes of our Religion, and his Adminiſtration of the Affairs of it. Yea there is nothing more oppoſite then their Notion of the Prieſthood of Chriſt, not only to the general Nature of that Office, with the common ſenſe of Mankind concerning it, but alſo to the whole diſcourſe of the Apoſtle on this Subject. For he not only aſſerts but proves by ſundry Arguments that the Lord Chriſt was *made a Prieſt to offer Sacrifice* unto God, to make Reconciliation for Sin, and Interceſſion for Sinners. It is his being Conſtituted an High Prieſt for ever, and having offered the *one Sacrifice of Himſelf* whereby all that come unto God are ſanctified, he doth as ſuch an High Prieſt preſide over rhe *Spiritual Worſhip* of the Houſe of God, ſo that in and by him alone we have acceſs unto the Throne of Grace, and do enter into the Holy Place through the Blood of his Sacrifice, wherein he Conſecrated for us a new and living Way of acceſs to God. Wherefore our Author utterly fails in his firſt attempt for a proof of what he had aſſerted.

His next endeavour towards the ſame purpoſe, is from the *ſilence* of the other Writers of the New Teſtament concerning this Office of Chriſt. This he ſuppoſeth would not have been conſidering the Excellency and Uſefulneſs of it, had it not been included in his Kingly Office, for ſo he expreſſeth himſelf, *pag.* 544. §. 5.

Cæteri Scriptores N. Teſtamenti (1) Regium potius & Propheticum munus commemorant, nec ullus ex iis Chriſtum. (2) Diſerte Sacerdotem aut pontificem vocat; facturi id proculdubio creberreme, ſi id in cæteris ipſius muneribus atque inprimis in Regio, conſideratis certis eorum munerum Circumſtantiis in quibus ſacerdoti legali ſimilis eſt Chriſtus, intelligi ac facile comprehendi non poſſet, cum ex eo munere (3) Salus noſtra æterna pendeat, Heb. v. ix. x. viii. 24, 25. *Quandoquidem inde peccatorum noſtrorum proficiſcitur remiſſio & Juſtificatio in qua Beatitas noſtra conſiſtit.*

Anſw. The intelligent Reader may eaſily obſerve what is the Judgment of this Man concerning the Prieſthood of Chriſt; which is this; That in the Exerciſe of his *other Offices* he is *ſo called* becauſe of ſome *ſimilitude unto the Legal Prieſts of Old*; which is plainly to deny and overthrow the Office it ſelf, and to leave no ſuch things in him, ſubſtituting a bare *Metaphorical* alluſive denomination in the Room of it. And it is but a noiſe of Words which is added concerning the dependance of our Salvation on the *Sacerdotal Duty of Chriſt*, becauſe indeed it is denied that he is a Prieſt at all; and all that is intended thereby, is but the Exerciſe of his other Offices in ſome kind of likeneſs unto the High Prieſt under the Law. To affirm on this Suppoſition, that Forgiveneſs of Sin, Juſtification, Salvation, Bleſſedneſs depend on this Office, that is on a Name given from this Alluſion, is only to ſerve a preſent occaſion without reſpect to Truth or Sobriety. But in particular, I ſay (1) There is more *expreſs Mention* of the diſtinct Office of the *Prieſthood* of Chriſt, both as to its Nature and its Acts, then of his Prophetical. Why (2) they do not directly and expreſly call him a *Prieſt*, they are not bound to give an account unto theſe Men; it is enough for the Faith of the Church, that they do really and expreſly aſcribe unto him, the Acts and Duties of that Office, ſuch as could be performed by none but a Prieſt properly ſo called, and particularly ſuch as in no ſenſe belong either to the *Prophetical* or *Kingly Office*; namely to *offer Himſelf* a Sacrifice, to be a *Propitiation*, to *waſh us in His Blood*, to make *Interceſſion* for us; yea to be *made Sin for us*, and the like. But this Epiſtle alſo belongeth unto the New Teſtament, nor is it as yet denied by the *Socinians* ſo to do. And

herein this Office of Chriſt is ſo plainly, fully, diſtinctly treated of and propoſed, in its Cauſes, Nature, Uſe, and Effects, with its neceſſity and the Benefits we receive thereby, as that no other Office of his is in any part of the Scripture, nor in the whole of it ſo *graphically* deſcribed.

The Reaſon alſo why the *full Revelation* of the Nature of this Office of Chriſt was in the Wiſdom of the Holy Ghoſt reſerved for this Epiſtle to the *Hebrews*, is ſo evident that our Author need not think ſo ſtrange of it. It was among them that God of old had inſtituted the ſolemn *Repreſentation* of it in their *Typical* Prieſthood. The Nature of all theſe Inſtitutions they were now to be peculiarly inſtructed in; both that they might ſee the Faithfulneſs of God in accompliſhing what He deſigned by them, and the End that He put thereby unto their Adminiſtration. Now though theſe things were of uſe unto the whole Church of God, that all might learn His Truth Wiſdom and Faithfulneſs in the *Harmony* of the Old Teſtament and the New, yet were the *Hebrews* peculiarly concerned herein; and therefore the Holy Ghoſt reſerved the full Communication of thoſe things unto his treating with them in an eſpecial manner. But (3) All thoſe Acts of the *Sacerdotal Office* of Chriſt whereon the pardon of Sin, Juſtification and Salvation do depend, are expreſly mentioned by other Writers of the New Teſtament; as 1 *Joh.* ii. 2. *Epheſ.* v. 2. 2 *Cor.* v. 2; *Rom.* viii. 3, 4, 34. 1 *Joh.* i. 7. *Rev.* i. 5. 1 *Pet.* i. 19. with ſundry other places. Let it now be judged whether any thing of the leaſt moment hath as yet been offered in proof of the Aſſertion laid down, namely, That the Prieſtly Office of Chriſt is contained in the Kingly, *Quodammodo.*

§. 6. But he yet further enlargeth on this Conſideration. *Quando autem cæteri ſcriptores ſacri id commemorant quod ad ſacerdotium Chriſti magis proprie pertinet.* (1) *Munus hoc ipſum muneri regio, aut functionem functioni revera non opponunt, Interpellationem Chriſti pro nobis,* (2) *Semel nominavit* Paulus, Rom. viii. 34. *ſed in ea* (3) *Tacite actum etiam regiæ ipſius poteſtatis ad nos a pœna liberandos pertinentem tanquam interpellationis effectum quendam propixum complexus eſt,* ἐνέργεια *enim ſeu operatio a regia Chriſti poteſtate manas, atq; ad nos a pœna liberendos pertinens curæ illius pro nobis ſuſceptæ quidam veluti effectus eſt & conſequens.* (4) *Regiam quidem poteſtatem Apoſtolus ibi commemoravit in verbis, qui etiam eſt in dextra Dei, & interpellationem ab ea diſtinxit; ſed poteſtatis illius actum expreſſe non commemoravit contentus interpellationem nominaſſe.*

Anſw. (1) This condition is impoſed on us without warrant, that we ſhould produce Teſtimonies out of the *other Writers* of the New Teſtament, where the Prieſtly Office of Chriſt is *oppoſed* unto His Kingly, nor do we pretend that any ſuch thing is done in this Epiſtle. Nor are the Offices of Chriſt any where *oppoſed* one unto another, nor ought they ſo to be. Nor can any Man ſhew wherein there is an Oppoſition made between His Kingly and Prophetical Office, which theſe Men acknowledge to be diſtinct. And it ſufficeth unto our purpoſe that the *Kingly* and *Prieſtly* Offices are in their Names, Powers, Acts, and Duties *diſtinctly* propoſed and declared. And this Author ought to have conſidered all the Teſtimonies before mentioned, and not to have taken out only one or two of them which he thought he could beſt wreſt unto his porpoſe, which is all that he hath attempted, and yet hath failed of his End. It is here (2) that *Paul* in his other Epiſtles doth but once expreſly mention the *Interceſſion* of Chriſt in Heaven, but he mentioneth His *Oblation* on Earth more frequently, as may be ſeen in the places quoted. And the mentioning of it in one place in words plain, and capable of no other ſenſe, is as effectual as if it had been expreſſed in an hundred other places. (3) It is both falſe and frivolous that in ſpeaking of Chriſts *Interceſſion* he doth tacitely include any Act of His Kingly Power, whereby He frees us from Puniſhment. It is falſe becauſe as *Interceſſion* is certainly no Act of Kingly Power, nor formally hath any reſpect thereunto, it denoting the impetration of ſomething from another, whereas all the Acts of Kingly Authority are the exerting of that Power which one hath in himſelf; ſo there is nothing in the Text or Context to give Countenance unto any ſuch imagination. For what relates unto the Kingly Power of Chriſt, namely, His *ſitting at the Right Hand* of God, is expreſſed as a diſtinct Act or Adjunct of His Mediatorial Office, even as His Dying and Riſing again are. And that His Interceſſion is compleatly diſtinguiſhed and ſeparate from it, is plain in the Expreſſion whereby it is introduced; ὅς ἐστιν ἐν δεξιᾷ τοῦ θεοῦ, ὃς καὶ

ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν, who alſo is on the Right Hand of God, who alſo maketh Interceſſion for us. If therefore His being *at the Right Hand* of God is diſtinguiſhed from His Dying and Riſing again, ſo as not to be included in them nor they in it, then are His *Interceſſion* and Sitting at the Right Hand of God ſo diſtinguiſhed alſo. And the Truth is, the Apoſtle for our Conſolation here propoſeth diſtinctly all the Offices of Chriſt in their moſt effectual Acts, or the moſt eminent notations of them, and that in the proper order of their Diſcharge and Exerciſe. And whereas the Acts of His *Sacerdotal* Office are ſo diſtinct as that between them the Interpoſition of the Actings of His other Offices was neceſſary, he begins and ends with them as the order of their Exerciſe did require. For (1) He *dyed* for us as a Prieſt; Then (2) He Roſe giving Teſtimony to the Truth as the Prophet of the Church. (3) He poſſeſſed Actually His *Kingly Power*, Sitting at the Right Hand of God; And (4) there carrieth on the perpetual Exerciſe of His Prieſthood by *Interceſſion*. Wherefore there is nothing in theſe words that ſhould *tacitely intimate* an Incluſion of any Act of the Kingly Office, but it is expreſſed in a clear diſtinction from it, as an Act quite of another Nature. And it will, if I miſtake not, be a very difficult task for theſe perſons to manifeſt in any tolerable rational manner, how the Interceſſion of Chriſt doth include in it an Act of His Kingly Power. 2*dly*. It is *frivolous* if by this *tacitely comprehended* he intend that the Interceſſion of Chriſt, which is an Act of His Prieſtly Office, hath its effects towards us by virtue of the Interpoſition of ſome Act or Acts of His Kingly Office. For ſuch a mutual reſpect there is between the Acts of all the Offices of Chriſt and their Effects. The *Oblation* of Chriſt which is an Act of the Prieſtly Office is made effectual towards us by the Interpoſition of the Exerciſe of His *Prophetical Office*, 2 *Cor*. v. 18, 19, 20, 21. *Epheſ*. ii. 14, 15, 16, 17. And His Teaching us as the Prophet of the Church is made effectual by thoſe ſupplies of His Spirit and Grace which are Effects of His Kingly Power. Suppoſe therefore that the *Energie* and Operation of Chriſts Kingly Power is put forth to make His *Interceſſion* effectual towards us in the way mentioned by *Crellius*, which yet in his ſenſe is falſe; this proves not in the leaſt that His Kingly Power or any Act of it is included in His *Interceſſion*, which is ſo diſtinctly expreſſed. Wherefore (4) that the Apoſtle ſhould here mention the Kingly Power of Chriſt, and name His *Interceſſion* as the Act thereof, ſeeing he nameth no other, is a fond imagination; For both doth *Interceſſion* in its proper nature belongs to another Office, and alſo it is peculiarly aſcribed unto the Lord Chriſt by our Apoſtle as *an High Prieſt* and not as a King, *Heb*. vii. 25, 26, 27. The *Interceſſion* of Chriſt as a Prieſt is ordained of God as a means of making His Sacrifice and Oblation effectual by the Application of its Virtue and Efficacy unto us, and the actual communication of the truth of it is committed unto Him as our Lord, Head, and King. For whereas all His Offices being veſted in the ſame Perſon, belonging all unto the ſame general work of Mediation, and have all the ſame general End, it is impoſſible but that the Acts of them muſt have mutual Reſpect and Relation to one another; but yet the *Offices themſelves* are formally diſtinct.

§. 7. He yet proceeds on the ſame Argument unto another inſtance. *Johannes dum Chriſtum Advocatum quem apud patrem habeamus, nominat, & eum ſimul expiationem pro peccatis noſtris cenſeat, (1) conſeri poteſt manus ſacerdotale vobis deſcripſiſſe ubi (2) tamen regium munus non opponit. At cum ad (3) conſolationem illam quam eo loco peccantibus proponit Johannes plurimum pertineat ſcire Chriſtum pleniſſimam habere pœnas peccatorum a nobis auferendi poteſtatem (4) tacite id in ſuis verbis incluſiſſe cenſendus eſt.* 1 Joh. ii. 2.

Anſw. Seeing he deſigned not to conſider all the Teſtimonies that are uſually pleaded for the Prieſtly Office of Chriſt in the New Teſtament, I cannot but admire how he came to fix on this Inſtance, which he can give no better countenance to his Evaſion from. For (1) The Apoſtle *may not* only be thought to deſcribe the *Prieſtly Office of Chriſt*, but he doth it ſo expreſly, as that the contrary cannot be inſinuated with any reſpect to Modeſty. For the whole of the Prieſtly Office conſiſts in *Oblation* and *Interceſſion*, both which are here diſtinctly aſcribed unto Him; and to deſcribe an Office by proper Power and its Duties, is more ſignificant then to do it only by its name. (2) It is acknowledged that here is no mention made of *Chriſts Kingly* Power, And it muſt alſo be acknowledged that the things here aſcribed unto Chriſt do no way belong unto His Kingly Office. Hence it follows

undeniably that the *Writers of the New Testament* do distinguish these Offices and not include one of them in the other. Yea but saith *Crellius*, (3) the *Apostle is to be thought tacitely to include the Kingly Power of Christ*; that is, although he mention it not, yet he ought to have done so, and therefore is to be thought to have intended what he did not express. That case is very desperate indeed which is only capeable of such a Defence as this. But there is good reason to think why the Apostle *ought so to do*; that is, to do what indeed he did not, *Crellius* being judge. For saith he, *the* (4) *full power that Christ hath to deliver us from the punishment due to Sin, belongs unto that Consolation which the Apostle intended to give unto Sinners.* Ans. (1) I deny that the consideration of the power intended, did at all belong unto the Consolation that the Apostle designs for Sinners; and that because neither directly nor indirectly it is mentioned by him. And he knew what *belonged unto the consolation* which he intended better then *Crellius* did. This therefore is but a Direction given the Apostle (though coming to late) what he ought to have written, and not an Interpretation of what he wrote. (2) Proposing the *Expiatory Oblation* and *Intercession* of Christ as the ground of our Consolation, because they are the Reasons, Causes and Means of the Forgiveness of our Sins, the Apostle had no occasion to mention the certain consequents thereof, such as is our *Deliverance from the punishment due to Sin.* (3) The power of Christ to take away Sins, or to deliver us from the punishment due to Sin, fancied by *Crellius* is indeed no principle of *Evangelical Consolation*, nor doth belong to the Kingly Office of Christ, nor is consistent with the Apostles present discourse, which lays our Consolation on the real Propitiation and Intercession of Christ, both which are excluded by this imaginary Power of taking away the penalty due to Sin, absolutely, without respect to price, Attonement or Satisfaction.

And these are all the places which he thought meet to consider in pursuance of his Assertion, that all the *Writers of the New Testament, excepting the Author of this Epistle, did in a sort include the Kingly and Priestly Offices of Christ the one in the other*, wherein how he hath acquitted himself is left unto the Judgment of the indifferent Reader. It was not I confess improvidently done of him to confine himself unto the New Testament, considering that in the Old he is expresly called a Priest, *Psal.* cx. 4. And that in conjunction with, and yet distinction from his Regal Power, *Zech.* vi. 12, 13, as also is said to have His *Soul made a Sin-offering*, and that when, in and under His Suffering He bare our Iniquities, *Isa.* liii. 10, 11. whereby when He was cut off, He *made Reconciliation for Iniquities* and brought in Everlasting Righteousness, *Dan.* ix. 24, 25. Sundry Testimonies also of the New Testament before quoted are utterly omitted by him, as those which will not by any means be compelled unto the least appearance of a compliance with his Design. But these *Artifices* are wanted to the Cause. Only I must add that I cannot but admire with what confidence our Adversaries talk of the *Priesthood of Christ*, of His *Offering Himself an Expiatory Sacrifice*, of His *Intercession*, when all these things in the proper and only signification of the Words, are expresly denyed by them.

§. 8. Our Author proceeds in the next place to give a Reason of that which neither is, nor ever was, namely, *why the Holy Writers do in some manner comprehend these Offices one in the other*; for they propose them unto us distinctly as their Nature doth require.

Neq; vero immerito sacri Scriptores alterum officium in altero (1) *quodammodo comprehendunt. Nam quicquid a Christo ut Sacerdote* (2,3) *expectamus, id ab eo ut Rege reipsa proficisci dici potest. Sacerdotis est* (4) *peccata expiare & expurgare. Hoc fit dum* (5) *hostes Christi & nostri peccatum nempe ipsum, mors & qui mortis habet imperium Satanas destruuntur. At Christus hostes suos ac nostros debellat ac destruit ut Rex,* 1 Cor. xv. 24, 25, 26. Phil. iii. *ult.* (6) *Sacerdotis est auxilium iis qui ad thronum gratiæ accedunt opportunum præstare, & afflictis prompte succurrere,* Heb. ii. 17, 18. & iv. 15, 16. (7) *Annon etiam Christi Regis est populo suo ad thronum ipsius confugienti succurrere, & afflictis opem ferre?*

Answ. 1. We observed before the looseness and ambiguity of that Expression *quodammodo*, or, *after a sort.* For if it signifie any thing in this case, it is the Application of the distinct *Energies* and *Operations* of these distinct Offices unto the same End, wherein we own their Agreement and Concurrence. That which he should prove is, That they are one of them *so contained in the other as that they are*

not

not two distinct Offices. (2) If whatever we expect from Christ as a *Priest* doth really proceed from him as a *King*, as here it is affirmed, then is his Priesthood ἀλλο πλὴν ὄνομα *a meer empty name*, whereby no thing of any Use or Value is signified. (3) His Arguments whereby he endeavours to prove that the Holy Writers did that not without cause, do that which indeed they did not at all, are *Sophistical*, and in conclusion, not proving what himself intends. For (1) What *we do expect from a Priest* is Sophistical. For it respects our present Expectation of what is Future; our Hope, Faith and Desire of what he will do for us. But this is but one part of the Office and Duty of a Priest, yea that part which is expresly founded in what is done already. For Christ our High Priest hath already *Expiated and Purged our Sins*, and we have no expectation that he should do it again. He *did by himself*, that is the Sacrifice of himself *purge our Sins*, and that before he sate down at the Right Hand of God, *Heb.* i. 3. And this he did once only, by his own Sacrifice once Offered, as we have proved. Wherefore (2,4) It is true that it *belongeth unto a Priest to Expiate our Sins and take them away.* This we believe that Christ hath done for us as our High Priest, but do not expect that He should do it any more, any otherwise but by the Application unto us of the Virtue and Efficacy of what he hath already done. (3,5) The Description here given us of *the Expiation of Sin*; namely, that it *consists in the actual subduing of Christs Enemies and ours, Sin, Death, and the Devil*, is absurd, dissonant from the common sense of Mankind in these things, destructive to the whole Nature of the Types of the Old Testament, and contrary to the plain Doctrine of the Scripture. This is a blessed Consequent and Fruit indeed of the *Expiation of our Sins*, when he bare our Sins in his own body on the Tree, when his Soul was made an Offering for Sin, when he Offered himself a Sacrifice, a Propitiation, Price and Ransome to make Attonement and Reconciliation for Sin; but Expiation it self consisteth not therein. These therefore we acknowledge that Christ effecteth by various Actings of his Kingly Power; but all on a supposition of the *Attonement* made by him as a Priest with respect unto the Guilt and Demerit of Sin. Hereby he obtained for us Eternal Redemption, and we have Redemption in his Blood, even the Forgiveness of Sins. The things intended are therefore so distinct, that they prove the Offices or Powers from whence they proceed to be so also. For neither did Christ as a King Expiate and Purge our Sins, which could be done only by a Bloody Sacrifice. Nor doth he as a Priest subdue his Enemies and ours, which is the work, and whereunto the Power of a King is required.

Nor hath he any better success in the next Instance; as to encouragements of coming unto the Throne of Grace. For (1,6) The *Throne of Grace* mentioned *Heb.* iv. 16. is not the Throne of Christ as a King, *his own Throne* as it is here rendred by *Crellius*, but the Throne of God where Christ as an High Priest maketh Intercession for us. So that when he says that it is the Office of a Priest to *succour them who come to the Throne of Grace*, and the part of Christ to relieve them who come for Help unto his Throne; it is evident that he *Sophistically* confounds the things that are to be distinguished. We go to the Throne of God through the Interposition of Christ as our High Priest, our Propitiation and Advocate; and we go to the *Throne of Christ* as King of the Church, on the Account of the Glorious Power committed unto him for our Help and Relief. Wherefore (2) The Encouragements we have to approach unto the Throne of Grace whereunto is our ultimate Address; for Help and Relief from the Priestly Office and Actings of Christ are different and distinct from them which we have from his Kingly Office, as the Actings of Christ with respect unto the one and the other of those Offices are different and distinct. We go with Boldness unto the Throne of Grace on the Account of Christs being our High Priest; as he who by the *Oblation* of himself hath procured Admittance for us, and consecrated a new and living way for our Access thereunto; as he who by his *Intercession* procures us favourable Audience and speeds our Requests with God. See our Exposition on the place. Our Expectation of Relief and Aid from the Lord Christ as the King of Grace and Glory on His Throne, ariseth from that *All-Power in Heaven and Earth* which is given unto him for that End. In brief, as a Priest he interposeth with God for us; as a King He Acts from God towards us.

His

§. 9. His last Attempt to the same purpose is in the ensuing Discourse. *Idem ex eo quoque apparet quod auctor divinus Epist. ad Heb.* (1) *locum illum Psalmi Filius meus es tu, ego hodie genui te* (4) *ad* (5) *Sacerdotium Christi aperte refert, Cap. v.* 5, 6. *& pontificiam ei dignitatem hac ratione a Deo concessam docet. At ea* (6) *de Regno aperte loquuntur. Nam* (2) *David qui Christi Typus fuit explicat in iis verbis Decretum Dei, quo Rex, post diuturnum Exilium reipsa fuit constitutus, & in solio regio collocatus, quemadmodum Psalmus inspectus quemvis docebit unde ea Paulus Christo e mortuis resuscitato demum ait impleta, Act. xiii.* 32, 33. *Nam tum demum Deus secundum promissa sua Regem dedit populo suo & Jesum constituit Dominum & Christum; seu quod idem est, filium Dei in potentia,* Acts ii. 36. Rom. i. 4. *Et idem hic Scriptor ad Hebræos,* Cap. i. 5. *Ex istis verbis demonstrat præstantiam Christi supra Angelos quam, ad dextram Majestatis in excelsis collocatus, est adeptus. Quod si Sacerdotium Christi a regia dignitate prorsus est distinctum, & Christus reipsa sacerdos fuit cum in cruce patereturo, imo tunc proprie sacerdotii munere functus est in cælo improprie, quomodo hæc verba quæ de regia supermaque dignitate Christi loquuntur ad Sacerdotium Christi accommodantur, quod tum revera fuerit peractum, cum Christus se maxime humiliavit, & minor apparuit Angelis,* Phil. ii. 8, Heb. ii. 8.

Answ. If it were determinately certain what he intends to prove, we might the better judge of the validity of his Proofs and Arguments. But his limitation of *Quodammodo*, *Videtur*, and *aliqua ex parte*, leave it altogether uncertain what it is that he designeth to evince. It is enough to our Cause and Purpose if we manifest that nothing by him produced or insisted on doth prove the *Kingly and Priestly Office of Christ to be the same*, or that one of them is so comprehended in the other, as that they are not distinct in their Powers, *Energies*, and Duties. And this is not done. For (1) The words of the Testimony out of the *second Psalm* which is so variously applied by the Apostles, *Thou art my Son this day have I begotten thee*, do not formerly express any one Office of Christ, nor are used to that purpose. Only they declare the Relation and Love of the Father unto his Person which was the Foundation and Reason of committing all that Authority unto him which he exercised in all his Offices, whereunto therefore they are applied. And therefore on several Occasions doth God express the same thing in Words very little varied; *This is my beloved Son, in whom I am well pleased*, Mat. iii. 17. Chap. xvii. 5. 2 Pet. i. 17. For the Declaration of Christ to be the Eternal Son of God is all that is intended in these Words. (2) That these Words were firstly used of *David* and his *Exaltation to the Throne of Israel* after his Banishment is easily said, but not so easily proved. Let our Reader consult our Exposition on *Chap.* i. *ver.* 5. (3) The Call of Christ unto His Offices of King, Priest and Prophet, as it respects the Authority and Love of the Father was but one and the same. He had not a *distinct Call unto each Office*, but was at once Called unto them all, as he was the Son of God sent and Anointed to be the Mediator between God and Man. The Offices themselves the Gifts and Graces to be exercised in them, their Powers, Acts, and Duties were distinct, but his Call unto them All was the same. (4) The Writer of this Epistle *doth not accommodate these Words to the Priestly Office of Christ*, any otherwise but to evince that He was called of God unto that Office on the Ground of His Relation to God and his Love of Him. For He produceth those words to declare who it was that Called Him, and why he did so, the Call its self being expressed as respecting the Priesthood in the other Testimony; *Thou art a Priest for ever after the Order of Melchisedeck.* Wherefore there is not in these Words any Expression of the Priesthood of Christ; *See the Exposition of the place.* (5) These Words are most eminently applied unto the Resurrection of Christ, *Acts* xiii. 32, 33. Now this principally belonged unto his *Prophetical Office*, as that whereby the Truth of the Doctrine he had taught was invincibly confirmed. And you may by this means as well overthrow the Distinction between his Kingly and Prophetical Offices, as between his Kingly and Sacerdotal. But the Reason why it is accommodated unto the Lord Christ with respect unto either of his Offices, is because his Relation unto God therein expressed was the Ground of them all. (6) What if *Crellius* cannot prove that these Words of the *Psalmist* have any respect unto the Kingly Office of Christ. I deny at present that he can do so, and refer the Reader for his satisfaction herein unto the Exposition of them as quoted by the Apostle, *Chap.* i. 5.

(7) These

(7) Theſe Words whereby he inlargeth herein, *That then when Chriſt was raiſed from the Dead, God gave unto his People a King according unto his Promiſes, and appointed Jeſus to be both Lord and Chriſt, or which is the ſame, the Son of God in Power, for which* Acts xxiii. 6. Rom. i. 4. *are urged*; are partly Ambiguous and *Sophiſtical*, and partly falſe. For (1) The Things mentioned in thoſe places are not the ſame. In the one it is ſaid that *God made Him both Lord and Chriſt*, in the other that He *was declared to be the Son of God with Power.* And he doth wofully prevaricate when he ſo repeats the Words, as if it were ſaid that He was *made or appointed to be the Son of God with Power* by the Reſurrection, when He was only publickly *determined* or declared ſo to be. (2) He inſinuates that *Jeſus was* not made Lord and Chriſt or the Son of God until after his Reſurrection. But this is openly falſe. For (1) He was *Born both Lord and Chriſt*, Luke ii. 11. (2) When He came into the World the *Angels worſhipped* Him as Lord and Chriſt, *Heb.* i. 6. (3) *Peter confeſſed* Him before to be *Chriſt the Son of the Living God*, Mat. xvi. 16. (4) He often affirmed that all Things before were given unto His hand, *Mat.* xi. 27. (5) If it were ſo, the *Jews* only Crucified *Jeſus*, and not *Chriſt the Lord*, or only Him that was to be afterwards, which is falſe and blaſphemous. It is true upon His Aſcenſion, not immediately on His Reſurrection, He was *gloriouſly Exalted* into the illuſtrious Exerciſe of His Kingly Power; but He was our Lord and King before his Death. And therein alſo,

(8) From what hath been ſpoken it is eaſie to know what it is to be returned unto the Concluſion that he makes of this Argument. For the Words produced in Teſtimony are not ſpoken immediately concerning any Office of Chriſt whatever, as expreſſive of it; much leſs concerning his *Regal Dignity* in a peculiar manner. And God was no leſs the Father of Chriſt, He was no *leſs Begotten of Him*, when he was humbled to Death in the Sacrifice of Himſelf that he offered as a Prieſt, then when He was Exalted in Glory at the Right Hand of the Majeſty on High.

From this Attempt to prove that the *Sacerdotal Office* of Chriſt is comprehended in the *Regal* by the Divine Writers, *Crellius* proceeds to ſhew what *differences there are indeed between them*, and hereof he giveth ſundry Inſtances. But he might have ſpared that Labour. This one would have ſufficed; Namely that the Lord Chriſt is a *King really and properly*, He is a *Prieſt only Metaphorically*; that is, he is not ſo indeed but is called ſo improperly becauſe of ſome Alluſion between what he did and what was done by the Prieſts of Old; as Believers are called Kings and Prieſts. A Man would think this were Difference enough, as amounting to no leſs but that Chriſt is a King indeed, but not a Prieſt. There was therefore no need he ſhould take the pains to ſend out indeed to *Coyne* differences between two ſuch Offices, whereof one is, and the other is not. And all the Differences he fixeth on, the *firſt* only excepted whereunto ſome pretence may be given, are meerly feigned, or drained out of ſome other falſe *Hypotheſes* of the ſame Author. However it may not be amiſs ſeeing we have deſigned the Vindication of this Office of Chriſt from the whole Oppoſition that is made unto it by this ſort of men, to examine a little theſe Differences he aſſigns between the real and ſuppoſed Office of Chriſt, which he makes uſe of to no other End but to annihilate the latter of them. §. 10.

Diſtinctio autem inter Regium & Sacerdotale munus primum in eo cernitur quod Regium munus latius ſe porrigit quam ſacerdotium; unde illius etiam crebrior fit mentio. Regis enim eſt etiam punire; Sacerdotis vero tantum peccata populi expiare. §. 11.

Anſw. This may be granted as one Difference in the Exerciſe of the Power of theſe Offices. For the Kingly Power of Chriſt is intended unto his *Enemies*, the ſtubborneſt of them and thoſe who are finally ſo. But Chriſt is *a Prieſt* offered and intended only for the Elect. But he might alſo have inſtanced in ſundry other Acts Prieſtly Power of Chriſt, as namely his *Law-giving*, his *Univerſal Protection* of his People, his *Rule and Government* of the Church by his Spirit and Word, which belongs not at all unto his Prieſtly Office. But this was not to his purpoſe, nor doth he deſign to evince any real difference between theſe two Offices. For it is plain that He oppoſeth puniſhing, and expiating Sin the one to the other, aſſigning the former unto the *Kingly*, the latter unto the *Sacerdotal* Office. But if to expiate Sin, be only to remove and take away the puniſhment of Sin, or that which is contrary to puniſhing, then *Crellius* maintains that Chriſt doth this by virtue of his Kingly

Power

Power and Office. The ſum therefore of this Differnece amounts to no more but this; that the Lord Chriſt as a King, and by virtue of his Regal Power doth both puniſh Sin and take away the puniſhment of it; only he doth the latter as *a Prieſt*, that is, there is an Alluſion in what he doth unto what was done for the People by the Prieſts of Old.

He adds another Difference. (1) *Deinde cum Chriſtum Regem appellamus, eo ipſo niſi quid addamus aliud, nec* (2) *exprimimus eum hanc poteſtatem aliunde accepiſſe, & quicquid beneficii ab ipſo ut Rege noſtro proficiſcitur* (3) *id totum Deo qui hanc ei poteſtatem largitus fuerit, aſcribendum eſſe.* (4) *Regium enim munus & nomen per ſe nil tale indicat cur Deus etiam Rex ſit & dicatur*, Mat. v. 35. *At cum Chriſtum Sacerdotem vocamus, ei,* (5) *Oblationem & interpellationem tribuimus, eo ipſo indicamus peccatorum noſtrorum remiſſionem non ab ipſo ut prima cauſa ſed a Deo proficiſci, & eum poteſtatem peccata noſtra remittendi a ſeipſo non habere* (6) *nec eſſe ſupremum omnium Rectorem.* (6) *Quomodo enim offerret & interpellaret apud alium & Sacerdotis munere fungeretur ad remiſſionem nobis parandam? Quare dum ſacerdotis nomine inſignitur a Deo altiſſimo* (7) *Cui alias poteſtate æqualis eſt, aperte diſtinguitur, & Dei præ ipſo prærogativa atque eminentia indicatur, quæ facile ob tantam Chriſti præſtantiam & gloriam qua ipſum Deus auxit, obſcurari poſſet, & ſic Deo gloria illa quam in Chriſto exaltando quæſivit eripi.*

Anſw. (1) Here is neither Difference nor pretence of any Difference between theſe Offices of Chriſt aſſigned in theſe Words, nor doth this Diſcourſe ſeem to be introduced for any other End, but only to make way for that *ſophiſtical* Objection againſt the Deity of Chriſt wherewith it is cloſed. For whatever notion the firſt ſound of theſe words *King* and *Prieſt* may repreſent unto the minds of any prejudiced Perſons, in reality Chriſt doth no leſs *depend on God* with reſpect unto his Kingly Office then with reſpect unto his Prieſtly, which *Crellius* alſo doth acknowledg. (2) When we call Chriſt *Lord and King* we conſider both who and what He is, and thereby do conceive and expreſs his being appointed unto that Office by God the Father. And of all Men the *Socinians* have leaſt cauſe to fear that on the Naming of Chriſt as King they ſhould conceive him to be independant of God? for believing Him to be a *Man and no more*, there cannot poſſibly an Imagination thereof befal their minds. (3) It is not what we expreſs where we *call Chriſt a King*, but what the Scripture declareth concerning that Office of his, which we are to conſider. And therein it is conſtantly affirmed and expreſſed, that God *made him both Lord and Chriſt*, that all his Power was given him of God; that He ſets him his King on the holy Hill of *Sion*, and gives him to be Head over all unto the Church. Wherefore to *Call and Name Chriſt our King*, and not at the ſame time to apprehend him as appointed of God ſo to be, is to renounce that only Notion of his being ſo, which is revealed unto us, and is a folly which never any Chriſtian fell into. Wherefore when we *call Chriſt King*, we do acknowledg that he is made ſo of God, who conſequently is the Author and principal Cauſe of all the Good and Bleſſed Effects which we are made partakers of through the Adminiſtration of the Kingly Office and Power of Chriſt, nor did ever any ſober Perſon fall into an Imagination to the contrary, ſeeing none can do ſo without an expreſs Renunciation of the Scripture. (4) When God abſolutely conſidered is ſaid to be King, the ſubject of the propoſition limits and determins the ſenſe. For the Nature of him which is repreſented unto us under that Name, *God*, will not allow that he ſhould be ſo any otherwiſe but on the Account of his infinite eſſentially *Divine Power*, which the Notion of Chriſt as Mediator doth not repreſent unto us. (5) The Reaſons taken from what is aſcribed unto the Lord Chriſt as a Prieſt to prove that in our notion and conception of that Office we look on him as *delegated by God*, and acting Power for us on that Account, are, although true in themſelves yet *frivolous* as unto his purpoſe, becauſe all the Acts, Duties, and Powers of his Kingly Office do affirm and prove the ſame. Chriſt hath all his Power both as King and Prieſt equally from God the Father, was equally called of God to Act in both thoſe Offices, in his Name Majeſty and Authority *towards us* in one of them, and *with or before Him* on our behalf in the other. (6) Whereas he adds and enlargeth thereon, that by the Oblation and Interceſſion of Chriſt which are aſcribed unto him as a Prieſt, it is evident that he hath not power of or from himſelf to pardon our Sins, as alſo that he is not the *ſupreme Rector*, but is diſtinguiſhed from the moſt High God to whom otherwiſe he is equal in Authority. I ask,

(7) Whe-

(1) whether Chriſt as a King hath power of Himſelf and from Himſelf to take away Sin as *the Supreme Rector* of all, and that power not delegated unto Him of God? I know he will not ſay ſo nor any of his party, and therefore the difference between theſe two Offices on that account, is meerly pretended. (2) To make the Lord Chriſt whom they will have to be a Man only, to be *equal in Power* on any account with God is a bold Aſſertion. How ſhall any Creature be equal in any reſpect unto God? To whom ſhall we Equal Him? How can he who *receiveth power from another* for a certain End, be equal in power unto that other from whom he doth receive it? How ſhall he who Acts in the name of another be equal unto him? But theſe great Expreſſions are uſed concerning things which are Falſe, only to cover the *Sacriledge* of taking that from Him, wherein He was truely equal to God, and *counted it no Robbery ſo to be.* (3) It is confeſſed that the Lord Chriſt as the High Prieſt of the Church was *inferior to God*, that his Father was greater then he, that he Offered himſelf unto God, and intercedeth with him; but that He is not *equal with God*, of the ſame Nature with him under another Conſideration, this proveth not. And on the other ſide there is not the leaſt danger that the *prærogative of God abſolutely conſidered* with reſpect unto Chriſt as Mediator, ſhould be obſcured by the Glory of the Kingly Office of Chriſt, among them who acknowledge that all the Glory and Power of it is freely given unto Him of God.

He yet proceeds; *Accedit quod cum Chriſtus Sacerdos dicitur & quidem talis qui ſeipſum obtulerit, & mors ipſius, ſine qua offerre ſe non potuit apertius includitur, quam Regni mentio nullo pacto complectitur*; (2) *& cum ipſius admodum tenera & ſolicita cura quam pro nobis gerit, & qua expiationem peccatorum noſtrorum perficit, magis quam Regis inani mentione indicatur. Unde non parum conſolationis ex divina Chriſti poteſtate nobis accedit* (3) *quæ alias magnitudine & ſublimitate ſua vilitatem noſtram abſterrere potuiſſet, quo minus tanta cum animi fiducia ad ipſum confugere, & opem ab ipſo expectare auderemus.*

Anſw. (1) How according unto the Judgment of theſe Men *the Death of Chriſt is more openly and plainly included in His being called a Prieſt*, then in His being a King, I know not. For He was not, if we may believe them, *a Prieſt in His Death*, nor did His Death belong unto His diſcharge of that Office; only they ſay it was *neceſſarily antecedent* thereunto. But ſo alſo was it unto the Diſcharge of His Kingly Office. For He *ought firſt to Suffer and then to enter into His Glory*, Luke xxiv. 26. And His Exaltation into His *Glorious Rule* was not only conſequent unto His Humiliation and Suffering, or unto His Death, but did alſo depend thereon, *Rom.* xiv. 9. *Phil.* ii. 7, 8, 9, 10, 11. Wherefore with reſpect unto the *Antecedent Neceſſity* of the Death of Chriſt there is no difference between theſe Offices it being equal with regard unto them both. Had He placed the Difference between theſe two Offices with reſpect unto the Death of Chriſt herein, that Chriſt as a *Prieſt Dyed and Offered Himſelf* therein unto God, which no way belonged unto His Kingly Office, he had ſpoke the Truth, but that which was deſtructive unto all his pretenſions. For what is here aſſerted it conſtitutes no Difference at all between them. (2) It is acknowledged that the conſideration of the Prieſthood of Chriſt beſpeaks much *Care* and *Tenderneſs* towards the Church, which is a matter of great Conſolation unto us. But (1) It is ſo when this Care and Tenderneſs are looked on as the Effects and Fruits of that Love which He manifeſted and exerciſed, when in His Death He Offered Himſelf a Sacrifice for the Expiation of our Sins, and continueth to intercede for us, thereby rendring His Oblation effectual. Herein doth the Scripture conſtantly place the *Love of Chriſt*, and thence inſtructs us in His tender Care and Compaſſion thence ariſing, *Epheſ.* v. 25, 26, 27. *Gal.* ii. 20. *Rev.* i. 5. Remove this conſideration of the Prieſthood of Chriſt, which is done by theſe Men, and you take away the Foundation and Spring of that Care and Tenderneſs in Him towards us as a Prieſt, whereby we ſhould be Relieved and Refreſhed. Wherefore (2) This Conſideration is no where propoſed unto us as that which ariſeth abſolutely from the Office it ſelf, but from what out of His unſpeakable Love He underwent and Suffered in the diſcharge of that Office. For being therein exerciſed with *all ſorts of Temptations*, and undergoing all ſorts of Sufferings, He *is merciful and tender* in the diſcharge of the remaining Duties of this Office. See *Heb.* ii. 17. & iv 15. 16. & v. 2, 8. with our Expoſition on thoſe places. I do not therefore ſee, that they who deny that Chriſt *Suffered any thing in being our High Prieſt*, can from the conſideration of the Prieſthood draw any other Arguments of His Care and

Tenderneſs, then what may be taken from His other Offices. (2) Chriſt as a King abſolutely conſidered, without reſpect unto His Sufferings, is no leſs tender to, no leſs careful of His Church, then He is as He is a Prieſt, His Love and other Qualifications for all His Offices being the ſame; only *His preparation for the Exerciſe of His Care* and Tenderneſs by what He Suffered as a Prieſt, makes the difference in this matter, the Conſideration whereof being removed, there remains none at all. To conceive of Chriſt as the King of his Church, and not to conceive withal that every thing in him as ſuch, is ſuited unto the Conſolation and Encouragement of them that do believe, is highly to diſhonour him. He is as a King, the Shepheard of his Flock; his *Paſtoral Care* belonging unto his Kingly Office; as Kings of Old were called the *Shepheards of their People*. But in his Rule and Feeding of the Church as a *Shepheard*, he is propoſed as Acting all manner of Care and Tenderneſs, as the Nature of the Office doth require, *Iſa.* xl. 10, 11. (3) It is a fond Imagination that Believers ſhould be *Frighted or Deterred* from going unto Chriſt as a King becauſe of their own Vileneſs and his Glorious Dignity, ſeeing that Glorious Dignity was conferred on him, on purpoſe to relieve us from our Vileneſs. There is no Office of Chriſt but containeth its *Encouragements* in it for Believers to make uſe of it and improve it unto their Conſolation; and that becauſe the Ground of all their Hopes and Comforts is in his *Perſon*, and that Love and Care which he Acts in them all. But that we ſhould conſider any one of them as a means of encouraging us with reſpect unto another, the Scripture teacheth us not, any otherwiſe then as the Effects of his Prieſtly Office in his Oblation and Interceſſion, are the Fundamental Reaſons of the Communication of the bleſſed Effects of his Kingly Power unto us. For all the Benefits we are made partakers of by him flow from hence, That *He Loved us, and Gave himſelf for us, waſhing us in his Own Blood.* Even the Glorious Greatneſs of God himſelf, which abſolutely conſidered is enough to deter us as we are Sinners from approaching to him, as he is in Chriſt Reconciling the World unto himſelf is a *firm Foundation* of Truſt, Confidence and Conſolation; and therefore the Glory of Chriſt in his Kingly Power, muſt needs be ſo alſo.

He cloſeth his Diſcourſe in theſe words: *Quare hæc quoq; fuit cauſa hujus* (1) *Appellationis Chriſto tribuendæ; ut* (2) *omittam multas ſimilitudines quæ Chriſto cum Sacerdote Regali & Melchiſedeco, qui itidem fuit ſacerdos Dei altiſſimi intercedunt; quæ huic Appellationi cauſam dederunt; quibus etiam addenda eſt ſimilitudo multiplex cum victimis legalibus.*

Anſw. Here (1) the whole deſign is plainly expreſſed. There is *the name of a Prieſt for ſome certain Reaſons attributed unto Chriſt*, whereas truly and really he never had any ſuch Office from whence he might be ſo denominated. And this is that which in this whole diſcourſe I principally deſigned to evince. (2) To ſay that Chriſt was *called a Prieſt from that Likeneſs which was in ſundry things* (not in the Office of the Prieſthood and Execution thereof) *unto the Legal High* Prieſt, *Melchiſedeck*, and the Sacrifices of the Law, is only to beg or ſuppoſe the thing in Queſtion. They were all inſtituted and made Prieſts, and all their Sacrifices were Offered principally to this End, that they might prefigure and repreſent him as the only true High Prieſt of the Church, with that Sacrifice of himſelf which he Offered for it. And without this Conſideration there would never have been any Prieſt in the World of Gods Appointment. And this is the whole of what this Man pleads either directly or by *Sophiſtical Diverſions* to confound theſe two Offices of Chriſt, and thereby utterly to evacuate his *Sacerdotal*. Wherefore before I proceed to remove his remaining Exceptions unto the Truth and Reality of this Office, I ſhall confirm the Real Difference that is between it and the Kingly Office in a confounding it wherewithall, the ſtrength of their whole endeavour againſt it doth conſiſt.

§. 12. The Offices of King and Prieſt may be conſidered either abſolutely, or as they reſpect our Lord Jeſus Chriſt. In the firſt way it will not be denyed but that they are *Diſtinct*. The one of them is Founded in Nature, the other in Grace. The one belongs unto Men as Creatures capable of *Political Society*, the other with reſpect unto the Supernatural End only. It is true that the ſame perſon was ſometimes veſted with both theſe Offices as was *Melchiſedeck*. And the ſame uſage prevailed among the *Heathens* as we ſhall ſee afterwards more at large.

Rex

Rex Anius, Rex idem hominum phœbiq; Sacerdos.

But this hinders not but that the Offices were thus distinct in their Powers and Duties, as the Regal and Prophetical were when *David* was both King and Prophet. But our Enquiry is at present concerning these Offices in *Christ only*, whether they were both proper and distinct, or one of them comprized in the other, being but a *Metaphorical* Expression of the manner of the Exercise of its Powers and Duties. And concerning this we may consider,

1. He is absolutely and that frequently called a *Priest* or an High Priest in the Old Testament and the New. This was demonstrated in the Entrance of these Exercitations. Now the Notion or Nature of a *Priest*, and the Office of the Priesthood, or what is signified by them are plainly declared in the Scripture, and that in compliance with the unanimous Apprehension of Mankind concerning them. For that the Office of the Priesthood, is that *Faculty and Power* whereby some persons do *officiate* with God in the Name and on the behalf of others by Offering Sacrifice; all Men in general are agreed. And thereon it is consented also, that it is in its entire Nature distinct from the Kingly Power and Office, whose first conception speaks a thing of another kind. Now whereas the Scripture doth absolutely and frequently declare unto us that Christ is a *Priest*, it doth no where intimate that His Priesthood was of another kind then what it had in general declared it to be in all others; and what all Men generally apprehended of it. If any other thing were intended thereby, Men must unavoidably be drawn into Errors and Mistakes. Nor doth it serve to undeceive us, that some come now and tell us, that the Scripture by that name intends no such distinct Office, but only the especial Qualifications of Christ for the discharge of His Kingly Power, and the manner of His Acting or Exercising thereof. For the Scripture it self says no such things, but as we shall see immediately, gives plain Testimony unto the contrary.

2. His first solemn Type was *both a King and a Priest*, and He was so as to both of these Offices *properly*. He was not a King properly, and an High Priest only *Metaphorically*, or so called because of His Careful and Merciful *Administration* of the Kingly Power Committed unto Him. But He had the Office of the Priesthood properly and distinctly vested in Him, as both *Moses* and our *Apostle* do declare, *Gen.* xiv. 18. *Heb.* 7. And He was more peculiarly a Type of Christ as He was a Priest, then as He was a King. For He is said to be a Priest and not a King after the order of *Melchisedeck*. Therefore that consideration of Him is re-assumed by the *Psalmist*, and by our *Apostle*, and not the other. And is it not uncouth that God designing to prefigure One that should be a *Priest Metaphorically* only, and *properly a King*, should do it in and by one Person, who was *a Priest no less properly* then He was a King, and in His so being was peculiarly and principally designed to prefigure Him? Who can learn any thing of the Mind of God determinately, if his Declarations thereof may be thus interpreted?

3. In the giving of the Law God did renew and multiply the Instructive Types and Representations of these Offices of Christ. And herein in the first place He takes care to teach the Church that He (whom all those things which He then did Institute did signifie) was to be a *Priest*. For of any prefiguration of His Kingly Power there is very little spoken in the Law. I shall at present take it for granted, as having sufficiently proved it elsewhere, and which is not only positively affirmed but proved with many Arguments by our Apostle, namely, that the principal End of *Mosaical Institution* was to prefigure, represent, and instruct the Church though darkly in the Nature of the Offices, Work, and Duties of the promised Messias. This being so, if the Lord Christ were to be a Priest only *Metaphorically* and improperly, a King properly, His Priesthood being included in His Kingly Office, and signifying no more but the manner of His Administration thereof, how comes it to pass His being a Priest should be taught and represented so *fully and distinctly* in so many Ordinances, by so many Types and Figures as it is, and His Kingly Power be scarce intimated at all. For there is no mention of any *Typical Kings* in the Law, but only in the Allowance which God gave the People to chose such a Ruler in future times, wherein He made provision for what He purposed to do afterwards, *Deut.* xvii. 14, 15. Moreover when God would establish a more illustrious Typical Representation of His Kingly Office in the Family of *David*, to manifest

that theſe two Offices ſhould be abſolutely diſtinct in Him, He ſo ordained in the Law that it ſhould be ever afterwards impoſſible that the ſame Perſon ſhould be both King and Prieſt until He came who was Typified by both. For the Kingly Office and Power was confined by Divine Inſtitution to the Houſe and Family of *David*, as that of the Prieſthood was unto the Family of *Aaron*. If theſe Offices had been to be one and the ſame in Chriſt, theſe Inſtitutions had not inſtructed the Church in what was to come.

4. A diſtinct Office is a *diſtinct Power and Faculty* for the performance of its Acts in a due manner with reſpect unto a certain End. And theſe things whereby it is Conſtituted are diſtinct in the Kingly and Prieſtly Offices of Chriſt. For

1. Moral Powers and Acts are diſtinguiſhed by their Objects. But the Object of all the Actings of the *Sacerdotal* Power of Chriſt, is God; of the Regal, Men. For every Prieſt as we have ſhewed, acts in the Name and on the behalf of Men with God. But a King in the Name and on the behalf of God with and towards Men, as to the Ends of that Rule which God hath ordained. The Prieſt repreſents Men to God pleading *their Cauſe*, the King repreſents God to Men acting *His Power*. Wherefore theſe being diſtinct Powers, or Faculties, Duties and Acts, they prove the Offices whereunto they do belong or from which they proceed, to be diſtinct alſo. And this conſideration demonſtrates a greater difference between theſe two Offices then between the *Kingly and Prophetical*, ſeeing by virtue of them both ſome Men equally act in the Name of God towards others. But that the Prieſthood of Chriſt is exerciſed towards God on the behalf of men, and that therein the formal Nature of any Prieſthood doth conſiſt whereby it is effectually diſtinguiſhed from all other Offices and Powers, that any Men are capable of, we have the common conſent of Mankind to prove, the Inſtitution of God under the Old Teſtament, with expreſs Teſtimonies in the New confirming the ſame.

2. As the Acts of theſe Offices are diſtinguiſhed by their *Objects*, ſo alſo are they and their ἀποτελέσματα, between themſelves or in their own nature. The Acts of the *Sacerdotal* Office operate *Morally* only by way of Procurement or Acquiſition. Thoſe of the *Regal* Office are *Phyſical* and really operative of their Effects. For all the Acts of the Prieſtly Office belong unto *Oblation*, or *Interceſſion*. And their Effects conſiſts either in (1) *Averruncatione Mali*, or *Procuratione boni*. Theſe they effect *Morally* only by procuring and obtaining of them. The Acts of the Kingly Office are Legiſlation, Communication of the Spirit, Helps, Aids, Aſſiſtances of Grace, Deſtruction of Enemies, and the like. But theſe are all *Phyſically* operative of their Effects. Wherefore the Offices whence they proceed muſt be diſtinct in their Natures as they are alſo. And what hath been ſpoken may ſuffice at preſent to evince the Difference between theſe two Offices of Chriſt, which thoſe Men are the firſt that ever called into Doubt or Controverſie.

§. 13. I ſhall cloſe this Diſcourſe with the conſideration of an attempt of *Crellius* to vindicate his Doctrine concerning the Prieſthood of Chriſt from an Objection of *Grotius* againſt it, Namely that it *diminiſhed the Glory of Chriſt in aſcribing unto him only a figurative Prieſthood*. For hereunto he anſwers (1) By way of conceſſion, that *indeed they allow Chriſt to be a Prieſt Metaphorically only*, as *Believers are ſaid to be Kings and Prieſts, and to offer Sacrifices*. Now this is plainly to deny any ſuch real Office, which ſometimes they would not ſeem to do, and to ſubſtitute an external Denomination in the Room thereof. What are the Conſequents hereof, and what a prenitious Aſpect this hath upon the Faith and Conſolation of all Believers, is left unto the Judgment of all who concern themſelves in theſe things. (2) He anſwers, That *although they deny the Lord Chriſt to be a Prieſt properly ſo called, yet the Dignity which they aſcribe unto Him under that Name and Title is not Metaphorical but real, and a greater Dignity then their Adverſaries will allow*. For the latter clauſe, or who it is that aſcribe moſt Glory and Honour to Jeſus Chriſt according as that Duty is preſcribed unto us in the Scripture, both with reſpect unto his Perſon, his Mediation, and all his Offices, with the Benefits redounding unto the Church thereby, they or we, is left unto every impartial or unprejudiced Judgment in the World. For the Former, the Queſtion is not, about what *Dignity* they aſſign to Chriſt, nor about what *Names or Titles* they think meet to give him,

him, but about the *real Honour of the Prieſthood.* That this is an Honour in it ſelf, that it was ſo to *Aaron*, that it is ſo to Chriſt, our Apoſtle expreſly declares, *Heb.* v. *ver.* 4, 5. If Chriſt had it not, then had *Aaron* a *real Honour* which he had not, and therein was preferred above him. But, ſaith he, *Although he is compared with Aaron, and his Prieſthood oppoſed unto his, and preferred above it, yet it is not in Things of the ſame kind, though expreſſed under the ſame Name, whereby Things more perfect and Heavenly are compared with Things Earthly and imperfect.* But (1) This leaves the Objection in its full force. For whatever *Dignity* Chriſt may have in other Things above *Aaron*, yet in the Honour of the Prieſthood *Aaron* was preferred before him. For it is *a real Prieſthood* which the Apoſtle aſſerts to be ſo *Honourable.* And although a Perſon who hath it not, may have a *Dignity of another kind* which may be more honourable then that of the Prieſthood, yet if he have not that alſo, he therein comes behind him that hath it. (2) It is true, where Things fall under the ſame *appellations* ſome *properly* and ſome *Metaphorically* only, thoſe of the latter ſort though they have not ſo Good a Title as the other to the common Name whereby they are called, yet may they in their own Nature be more excellent then they. But this is only when the Things properly ſo called, have notable defects and imperfections accompanying of them. But this conſideration hath here no place. For the *real Office of the Prieſthood* includes nothing in it that is weak or impotent, nor are the Acts of it in any thing inferior unto what may be fancied as *Metaphorical.* And whereas the Dignities of all the Mediatory Actings of Chriſt, is to be taken from the *Efficacy* of them and their Tendency unto the Glory of God and the Salvation of the Church, it is evident that thoſe which are aſſigned unto Him as the Acts of *a real Prieſthood*, are far more worthy and honourable then what they aſcribe unto Him, under the *Metaphorical* notion of that Office. (3) If the Prieſthood of Chriſt is not *oppoſed as ſuch* unto the Prieſthood of *Aaron*, on what Grounds or from what principles doth our Apoſtle argue unto the Aboliſhing of the Prieſthood of *Aaron* from the Introduction of that of Chriſt, plainly aſſerting an inconſiſtency between them in the Church at the ſame time. For there is no ſuch Oppoſition nor Inconſiſtency where the Offices intended are not both of them *properly* ſo, but one of them is only *Metaphorically* ſo called. So there is no Inconſiſtency in the continuance of *the Kingly Office of Chriſt* which is real; and all Believers being made *Kings* in a ſenſe only *Metaphorically.*

But *Valentinus Smalcius* will inform us with the Original and Occaſion of all our Miſtakes about the Prieſthood of Chriſt; *De Regn. Chriſt.* Cap. 23. *Quo porro figurate loquendi nimio ſtudio factum eſt ut etiam de Chriſto dicatur eum apud deum pro nobis interpellare*, &c. *It was out of an exceſſive deſire* (in the Holy Ghoſt or the Apoſtles) *to ſpeak figuratively, that Chriſt is ſaid to intercede for us; and conſequently to be a Prieſt.* But he afterwards makes an *Apologie* for the Holy Spirit of God why He ſpake in ſo low and abject manner concerning Chriſt. And this was the care he took that *none ſhould believe Him to be God.* We have had ſome among our ſelves who have traduced and reproached other men for the uſe of *Fulſom Metaphors* as they call them in the Expreſſion of ſacred Things, though evidently taken out of the Scripture. But this man alone hath diſcovered the true Fountain of that miſcarriage, which was the *exceſſive deſire of the holy Writers to ſpeak figuratively*, leaſt any one ſhould believe Jeſus Chriſt to be God from the Things that really belong unto Him. §. 14.

Exer-

Exercitatio IX.

Of the Acts of the Prieſthood of Chriſt, their Object, with the Time and Place of its Exerciſe.

(1) *The Acts and Adjuncts of the Prieſthood of Chriſt propoſed to Conſideration. The Acts of it two in general, Oblation and Interceſſion. Variety of Confeſſion in general, ambiguous Words, whilſt their ſenſe is undetermined.* (2) *The true Nature of the Oblation of Chriſt. Opinion of the Socinians concerning it.* (3) *The Nature of His Interceſſion, with their Conceptions about it.* (4) *Things propoſed unto a farther Diſcuſſion.* (5) *The Time and Place of Chriſts ſuſception and Diſcharge of the Office of the Prieſthood.* (6) *The firſt Argument for the Time of the Exerciſe of this Office taken from the Conceſſion of the Adverſaries.* (7) *The ſecond from the Effect of His Sacrifice in making Attonement and the Prefiguration thereof in the Sacrifices of the Law.* (8) *Thirdly, From His Entrance into Heaven as an High Prieſt with reſpect to the Sacrifice He had offered.* (9) *Fourthly, Other Prieſts who entred not into the Sanctuary Types of Chriſt in their Office and Sacrificing, Vindicated from the Exception of* Crellius. (10) *The Account given of the Prieſthood of Chriſt by* Valentinus Smalcius *examined.* (11) *The Arguings of* Woolzogenius *to the ſame purpoſe,* (12) *The Boldneſs and Impiety of* Smalcius *reproved.* (13) *God the immediate Object of all the Sacerdotal Actings of Chriſt.* (14) *Proved and Vindicated from the Exceptions of* Crellius.

THE NINTH EXERCITATION.

§. 1. HAving declared and vindicated the Nature of the *Sacerdotal* Office of our Lord Jeſus Chriſt, it remaineth that we conſider the *Acts* of it diſtinctly with ſome of the moſt important *Adjuncts* of its Exerciſe. And it is not ſo much the *Dogmatical* Declaration of theſe things that I deſign which alſo hath already been ſufficiently diſcharged, as the Vindication of them from the perverſe ſenſes put upon them by the *Socinians*.

The general Acts of the Lord Chriſt as the High Prieſt of the Church are two, namely *Oblation* and *Interceſſion*. Theſe the Nature of the Office in general doth require, and theſe are conſtantly aſſigned unto Him in the Scripture. But concerning theſe, their Nature, Efficacy, Seaſon, Uſe or End, there is no Agreement between Us and the *Socinians*. And I know not that there is any thing of the like Nature fallen out among thoſe who profeſs themſelves to be Chriſtians, wherein Perſons fully agreeing in the *ſame Words and Expreſſions*, as they and we do in this Matter, ſhould yet really diſagree and that unto the greateſt Extremity of Difference about every thing ſignified by them, as we do herein.

And

And this ſufficiently diſcovers the *Vanity* of all Attempts to reconcile the differing parties among Chriſtians by a Confeſſion of Faith compoſed in ſuch general Words and Terms as that each party may ſafely ſubſcribe and declare their Aſſent unto. Neither is the inſufficiency of this Deſign relieved by the *Additional Advice* that this Confeſſion be compoſed wholly out of the Scriptures, and of expreſſions therein uſed. For it is not an Agreement in words and the outward ſound of them, but the *Belief* and Profeſſion of the ſame Truths or Things, that is alone to be valued, all that is beyond ſuch an Agreement being left at peace in the Province of mutual Forbearance. An *Agreement in Words only* Parrots may learn; and it will be better amongſt them then that which is only ſo amongſt Men, becauſe they have no mind to act diſſenting and contradicting principles. But for Men to declare their aſſent unto a certain form of words, and in the mean time in their Minds and Underſtandings expreſly to judge and condemn the Faith and Apprehenſions of one another about theſe very things, is a matter that no way tends to the Union, Peace or Edification of the Church. For Inſtance, ſuppoſe a form of words expreſſing in general that Chriſt was an High Prieſt, that the Acts of the Prieſthood being Oblation and Interceſſion Chriſt in like manner Offered himſelf to God, and maketh Interceſſion for us, that hereby he purgeth, Expiateth and doth away our Sins, with many more Expreſſions to the ſame purpoſe, ſhould be drawn up and ſubſcribed by the *Socinians* and their *Adverſaries*, as they can ſafely do on al hands, will this in the leaſt further any Agreement or Unity between us, whilſt we not only diſagree about the ſenſe of all theſe Terms and Expreſſions, but believe that things abſolutely diſtant and inconſiſtent with one another, yea Deſtructive of one another are intended in them. For ſo really it is between us herein, as the farther conſideration of particulars will manifeſt.

First, The *Oblation* of Chriſt is that Act or Duty of his Sacerdotal Office whereby He *Offered himſelf*, his Soul and Body, or his whole Humane Nature an Expiatory Sacrifice to God in his Death and Bloodſhedding, to make Attonement for the Sins of Mankind, and to purchaſe for them Eternal Redemption. So that (1) The Nature of the Oblation of Chriſt conſiſted in a *bloody Expiatory Sacrifice*, making Attonement for Sin, by bearing the puniſhment due thereunto. And (2) As to the Efficacy of it, it hath procured for us pardon of Sin, Freedom from the Curſe and Eternal Redemption. (3) The *Time* and *Place* when and wherein Chriſt as our High Prieſt thus Offered himſelf a Sacrifice unto God, was in the *Days of his Fleſh*, whilſt he was yet in this World, by his Suffering in the Garden, but eſpecially on the Croſs. §. 2.

For the Application of the Effects of this Oblation of Chriſt, unto the Church, and the compleating of all that was fore-ſignified as belonging thereunto, it was neceſſary that as our High High Prieſt he ſhould enter into the *Holy Place*, or the preſence of God in the Heavens, there to repreſent himſelf as having done the Will of God, and finiſhed the Work committed to him; whereon the Actual Efficacy of his Oblation or the Communication of the Fruits of it unto the Church according to the Covenant between the Father and Son before deſcribed, doth depend.

In all theſe things the *Socinians* wholly diſſent from us; what they conceive about the Nature of the Office it ſelf hath been already called unto an Account. For this Act or Duty of it they apprehend, (1) That the *Expiatory Oblation* or Sacrifice aſcribed unto the Lord Chriſt as an High Prieſt, is nothing but his *preſenting of himſelf alive* in the preſence of God. This therefore (2) they ſay he did after his Reſurrection, upon his Aſcenſion into Heaven, when he had revealed the Will of God, and teſtified the Truth of his *Miniſtry* with his Death, which was neceſſary unto his enſuing Oblation. (3) That his Expiation of our Sins conſiſts in the exerciſe of that power which he is entruſted withall upon this Offering of himſelf, to *free us from the puniſhment* due unto them. (4) That this preſentation of himſelf in Heaven might be *called his Offering of himſelf*, or an Expiatory Sacrifice, it was neceſſary that antecedently thereunto he ſhould *dye* for the Ends mentioned. For if he had not ſo done there would have been *no Alluſion* between his Care and Power in Heaven which he exerciſeth towards the Church, and the Actings of the High Prieſts of Old in their Oblations and Sacrifices, and ſo no ground or Reaſon why what he did and doth ſhould be called the Offering of himſelf. Wherefore this is the ſubſtance of what they affirm in this matter. The *place of Chriſts Offering himſelf*

himſelf was in Heaven in the glorious preſence of God; The *Time* of it, *after his Aſcenſion*; the *Nature* of it, a *Preſenting himſelf in the preſence of God*, as One who having declared his Name and done his Will was Glorioufly Exalted by him; the whole Efficacy hereof being an *Effect of that* power which Chriſt hath received as Exalted to deliver us from Sin.

In this *Imaginary Oblation* the Death of Chriſt hath no part nor Intereſt. They ſay indeed it was *previouſly neceſſary thereunto*; but this ſeems but a meer pretence, ſeeing it is not intelligible on their principles how it ſhould ſo be. For they affirm that Chriſt did not Offer in Heaven *that very body* wherein he Suffered on the Tree, but a *new ſpirirual Body* that was prepared for him unto that End. And what neceſſity is there that *one Body* ſhould Suffer and Dye that *another* might be preſented in Heaven. The principal Iſſues whereunto theſe Differences between them and us may be reduced ſhall be declared and inſiſted on.

§. 3. The ſecond Duty of the Prieſtly Office is *Interceſſion*. How frequently this alſo is aſcribed unto the Lord Chriſt as an High Prieſt hath been declared before. Now Interceſſion is of two ſorts: (1) *Formal* and *Oral*. (2) *Virtual* and *Real*. (1) There is a Formal Oral Interceſſion, when any one by Words, Arguments, Supplications, with humble earneſtneſs in their uſe, prevails with another for any good thing that is in his power to be beſtowed on himſelf or others, Of this Nature was the *Interceſſion* of Chriſt whilſt he was on the Earth. He dealt with God by *Prayers and Supplications*, ſometimes with *Cries and Tears*, with reſpect unto himſelf in the Work he had undertaken, but principally for the Church of his Elect, *Heb.* v. 7. *Joh.* xvii. This was his Interceſſion as a Prieſt whileſt he was on the Earth; namely, his Interpoſition with God by Prayers and Supplications ſuited unto the ſtate wherein he was, for the Application of the Benefits of his Mediation unto the Church, or the Accompliſhment of the promiſes made unto him upon his undertaking the work of Redemption. (2) *Virtual* or Real Interceſſion differ not in the Subſtance or Nature of it from that which is *Oral* and *Formal*, but only in the outward manner of its performance, with reſpect unto the Reaſons of it as now accompliſhed. When Chriſt was upon the *Earth*, his ſtate and condition rendred it neceſſary that his Interceſſion ſhould be by way of *formal Supplications*, and that as to the Argument of it, it ſhould reſpect that which was for to come, his Oblation which is both the procuring cauſe of all good things interceded for, and the Argument to be pleaded for their actual Communication, being not yet compleated. But now in Heaven the ſtate and condition of Chriſt admitting of no *Oral* or *Formal Supplications*, and the Ground, Reaſon, or Argument of his *Interceſſion* being finiſhed and paſt, his Interceſſion as the means of the actual impetration of Grace and Glory, conſiſts in the *real Repreſentation* of his Offering and Sacrifice for the procuring of the actual Communication of the fruits thereof, unto them for whom he ſo Offered himſelf. The whole matter of Words, Prayers and Supplications, yea of internal conceptions of the Mind, formed into Prayers, is but *accidental* unto *Interceſſion* attending the ſtate and condition of him that intercedes. The *real entire* Nature of it conſiſts in the Repreſentation of ſuch things as may prevail in the way of motive or procuring cauſe with reſpect unto the things interceded for. And ſuch do we affirm the Interceſſion of Chriſt as our High Prieſt in Heaven to be.

It is no eaſie matter to apprehend aright what our Adverſaries judge concerning this Duty of the Prieſthood of Chriſt. The Expreſſion they all ſay is *figurative*, and will not allow any real Interceſſion of Chriſt, although the Scriptures ſo expreſly lay the weight of our Conſolation, Preſervation and Salvation thereon, *Rom. viii.* 34. *Heb. vii.* 25, 26, 27. 1 *Joh. ii.* 2. Neither are they agreed what is ſignified by it. That which moſtly they agree on, is that it is a *Word uſed to declare that the power which Chriſt exerciſeth in Heaven was not originally his own, but was granted to him of God, and therefore the good that by vertue thereof he doth to and for the Church, is ſo expreſſed as if he obtained it of God by Interceſſion.* And it is I confeſs ſtrange to me, that what the Holy Ghoſt left the weight of our Conſolation and Salvation on, ſhould be no more but a Word ſignifying that the power which Chriſt exerciſeth in Heaven for the Good of his Church, was not *originally his own*, but was conferred on him by God after his Aſcenſion into Heaven.

From

§. 4 From what hath been diſcourſed it is evident how *great* and *wide* the difference is between us about theſe things; which yet are the things wherein the Life of our Faith is concerned. And ſo reſolved are they in their own ſentiments, that they will not admit of ſuch Terms of Reconciliation as may be tendred unto them, if in any thing they entred thereon; for whereas *Grotius* premiſed unto his Diſcourſe on this ſubject, *conſtat nobis ac Socino de voce Chriſti mortem fuiſſe ſacrificium expiatorium id ipſum clare teſtante divina ad Hebræos Epiſtola*; *We are agreed with* Socinus *as to the name, that the Death of Chriſt was an Expiatory Sacrifice, as is clearly teſtified in the Epiſtle to the Hebrews. Crellius* renounceth any ſuch conceſſion in *Socinus*, and tells *Grotius* how greatly he is miſtaken in that Suppoſition, ſeeing both he and they do perfectly deny that the Death of Chriſt was *the Expiatory Sacrifice* mentioned in that *Epiſtle, Cap.* 10. *Part.* 1. *pag.* 472. Now it is evident that theſe things cannot be handled unto full ſatisfaction without a compleat diſcuſſion of the true *Nature of the Sacrifice of Chriſt*. But this is not my preſent deſign, nor ſhall I engage into it in theſe *Exercitations*. The proper ſeat of the Doctrine thereof is in the *9th. and* 10*th. Chapters* of this Epiſtle. *If God Will, and we Live* to arrive thereunto, all things concerning them ſhall be handled at large. Only there are ſome things which belong peculiarly to the Office it ſelf under conſideration. Theſe we ſhall ſeparate from what concerns the Nature of the Sacrifice, and vindicate from the Exceptions of our Adverſaries. And they are referred unto the enſuing Heads.

1. The *Time and Place* When and Where the Lord Chriſt Entred on and principally diſcharged the Office of his Prieſthood.

2. *The immediate proper Object* of all his Sacerdotal Actings, which having been ſtated before muſt now be vindicated and further confirmed.

3. *The eſpecial Nature of his Sacerdotal Interceſſion*, which conſiſts in the moral Efficacy of his Mediation in procuring Mercy and Grace, and not in a power of conferring them on us.

§. 5. The firſt thing we are to enquire into is the *Time and Place of the Exerciſe of the* Prieſthood of Chriſt; and the ſtate of the controverſie about them need only to be touched on in this place, as having been before laid down. Wherefore with Reference hereunto we affirm,

1. *That the Lord Chriſt was an High High Prieſt in the Days of his Fleſh*, whilſt he was in this World, even as he was alſo the King and Prophet of the Church. (2) That he exerciſed or diſcharged this Office as unto the principal Acts and Duties of it, eſpecially as to the Oblation of his great Expiatory Sacrifice *upon the Earth in his Death* and the Effuſion of his Blood therein. (3) We ſay not that the Prieſthood of Chriſt was limited or *confined unto this World*, or the Time before his Reſurrection, but grant that it hath a duration in Heaven, and ſhall have ſo unto the End of His Mediation. He abideth therefore a Prieſt for ever as he doth the King of His Church. And the continuance of this Office is a matter of ſingular uſe and conſolation to Believers, and as ſuch is frequently mentioned. Wherefore although he *aſcended not into Heaven to be made a Prieſt, but as a Prieſt*, yet his Aſcenſion, Exaltation and Glorious Immortality, or the power of an Endleſs Life, were antecedently neceſſary to the actual Diſcharge of *ſome Duties* belonging unto that Office, as his *Interceſſion* and the continual Application of the Fruits and Benefits of his Oblation.

The *Socinians*, as hath been declared, comply with us in none of theſe Aſſertions. For whereas they judge that Chriſt is then and therein only a Prieſt, when and wherein *he Offereth himſelf* unto God, this they ſay he did not until his Entrance into Heaven upon his Aſcenſion, and that there he continueth ſtill ſo to do. Whileſt he was in this World if we may believe them, *he was no Prieſt*, nor were any of his Duties or Actings *Sacerdotal*. But yet to mollifie the Harſhneſs of this conceit they grant, that by the Appointment of God his Temptations, Sufferings and Death were *antecedently neceſſary* unto his *Heavenly Oblation*, and ſo belongs unto his Prieſtly Office *Metonymically*. Theſe being the things in Difference how they may be eſtabliſhed or invalidated is our next conſideration.

§. 6. Our firſt Argument for *the Time and Place* of the Exerciſe of the Prieſthood of Chriſt ſhall be taken from the Judgment and Opinion of our Adverſaries themſelves. For *If the Lord Chriſt whilſt He was upon the Earth had power to perform, and did actually perform all thoſe things wherein they affirm that his Sacerdotal Office doth conſiſt, then was He a Prieſt all that time and in that place.* For the Denomination of the Office is taken from the Power and its Exerciſe. And themſelves judg that the the Prieſthood of Chriſt conſiſteth ſolely in a Right Power and Readineſs to do the Things which they aſcribe unto Him. Neither can any difference be feigned from a *diſtinct manner* of the performance of the Things ſo aſcribed unto Him. In Heaven indeed He doth them Conſpicuouſly and Illuſtriouſly; in the Earth He did them under ſundry *Concealments*. For this altereth not the Nature of the Things themſelves. *Sacerdotal Actions* will be ſo whatever various accidents may attend them in the manner of their performance. Now that Chriſt did all Things on the Earth which they aſſigned as Acts of His *Socerdotal Office*, will appear in the enſuing Inſtances.

1. *On the Earth* He preſented Himſelf unto God as One that was ready to do His Will, and as One that had done it unto the uttermoſt in the laſt finiſhing of His Work. This *Preſentation* they call His Offering Himſelf unto God. And this he doth, *Heb.* x. 7. *Loe I come to do thy Will, O God.* That this was with reſpect unto the Obedience which He performed *on the Earth*, is manifeſt from the place of the *Pſalmiſt* whence the Words are taken. For He ſo *preſents* Himſelf in them unto God, as one acting a principle of Obedience unto Him in Suffering and Preaching the Goſpel. *I come to do thy Will, thy Law is written in my Heart*, Pſal. xl. 8, 9, 10. Again He ſolemnly *offered Himſelf* unto God on the Earth upon the conſideration of the Accompliſhment of the whole Work which was committed unto Him, when He was in the cloſe and finiſhing of it. And herewithal He made His requeſt to God, that thoſe who believed on Him, or ſhould ſo do to the End of the World, might have all the Benefits which God had decreed and purpoſed to beſtow on them through His Obedience unto Him; which is the full deſcription of the *Oblation of Chriſt* according to theſe Men, ſee *John* xvii. 1, 2, 3, 4, 5, 6, *&c.*

2. He had on the Earth and exerciſed a moſt *Tender Love* and Care for His whole Church, both His preſent Diſciples and all that ſhould believe on Him through their Word. This they make to be the principal *Propertie* of this Office of Chriſt; or rather from hence it is, namely, His *tender Care*, *Love*, and Readineſs to Relieve, which we cannot apprehend in Him under the Notion of His Kingly Power alone, that He is called an *High Prieſt*, and is ſo to be looked on. Now whereas two things may be conſidered in the *Love* or *Care* of Chriſt towards his Church, (1) The *evidencing Fruits* of it, and (2) *its Effects*; The former were more Conſpicuous in what He did in *this Life*, then in what He doth in Heaven, and the latter every way equal thereunto. For (1) the great *Evidencing Fruit* of the Love of Chriſt, and His Care of His Church was in this, that *He died for it.* This both Himſelf and all the Divine Writers expreſs and teſtifie to be the *Greateſt Fruit* and Evidence of Love; expreſly affirming that *greater Love* there cannot be, then what is ſo expreſſed, ſee *John* x. 14, 15. *Chap.* xv. 13. *Rom.* v. 6. *Gal.* ii. 20. *Epheſ.* v. 25. 1 *John* iii. 16. *Rev.* i. 5. If therefore Chriſt be denominated an *High Prieſt* becauſe of His Love and Care towards His *Church*, as He had them in the higheſt Degree, ſo He gave the greateſt *Evidence* of them poſſible, whilſt He was in this World. This He did in Dying for it, in giving his Life for it, which in what ſenſe ſoever it be affirmed, is the higheſt Fruit of Love and ſo the higheſt Act of His *Sacerdotal Office.* (2) The *Effects* of this Prieſtly Love and Care they ſay conſiſts in the *Help* and *Aid* which He gives unto thoſe that believe on Him, whereby they may be preſerved from Evil. But that He did this alſo on the Earth beſides thoſe other Inſtances which may be given thereof, Himſelf alſo expreſly affirms, *John* xvii. 12. *Whilſt I was with them in the World, I kept them in thy Name; thoſe that thou gaveſt me I have kept, and none of them is loſt.*

3. There belongs nothing more unto the Prieſthood of Chriſt according unto theſe Men, but only a *Power* to act what His Love and Care do incline and diſpoſe Him unto. And this conſiſts in the actual Collation of Grace, Mercy, Pardon of Sin and ſpiritual Priviledges on Believers. But all theſe things were effected by Him whilſt He was in this World. For (1) He had *Power on the Earth to forgive*, or take

take away the Sins of Men which He put forth and acted accordingly, *Mat.* ix. 2. *Mark* ii. 5. *Luke* v. 20. *Chap.* vii. 48. And the taking away of Sin *effectually* is the great *Sacerdotal Act* which they aſcribe unto Him. (2) He conferred ſpiritual Priviledges upon them who believed on Him. For the greateſt thing of this kind and the Fountain of all others is *Adoption*. And unto as many as believed on Him He *gave power to become the Sons of God*, John i. 11, 12. (3) Whatever alſo Chriſt doth for us of this kind may be referred either unto His Quickning of us with Life Spiritual, with the Preſervation of it, or the giving of us *Right* and *Title* to Eternal Life. But for theſe things He had Power whilſt He was on the Earth, as He himſelf expreſly declares, *John* iv. 10. *Chap.* v. 22. *Chap.* vi. 40. *Chap.* x. 18. *Chap.* xi. 35. *Chap.* xiv. 6. *Chap.* xv. 5. *Chap.* xvii. 22. And with reſpect unto all theſe things doth He require that we ſhould believe in Him and relie upon Him.

Beſides theſe *three things* in general with what belongs unto them, I do not know what the *Socinians* aſcribe more to the Sacerdotal Dignity or Power of Chriſt or the Exerciſe of it, nor what they require more but that the Name and Title of the High Prieſt of the Church-men be aſcribed unto Him in their Way, that is *Metaphorically*. For although they ſet thoſe things off with the ſpecious Titles of *Expiating* or *Purging* our Sins, of the Offering of Himſelf unto God, of *Interceſſion* and the like Names as real Sacerdotal Acts, yet it is evident that no more is intended by them then we have expreſſed under theſe Heads. And if they ſhall ſay otherwiſe let them give an Inſtance of any one thing which they aſcribe unto Him as a *Prieſt*, and if we prove not that it is reducible unto one of theſe Heads, we will forgo this Argument. Wherefore upon their own Principles they cannot deny but that the Lord Chriſt was as *really and truly a Prieſt whilſt He was on the Earth*, as He is now in Heaven.

Secondly, Let it be farther remembred that we plead only Chriſt to have been a Prieſt and offered Sacrifice on the Earth *quoad* ἱλασμὸν as to *Propitiation*, or the Expiation of Sin; granting on the other ſide that he is ſtill ſo in Heaven *quoad* ἐμφανισμὸν, as to *Appearance* and Repreſentation. Wherefore whatever our Adverſaries do or can aſcribe unto the Lord Chriſt as a Prieſt, which in any ſenſe or by virtue of any Alluſion can be looked on as a *Sacerdotal* Act, is by us acknowledged and aſcribed unto him. That which is in controverſie ariſeth from their denial of what he did on the Earth; or of His being an High Prieſt before His Aſcenſion into Heaven; which is now farther to be confirmed. §. 7.

When and where He *made Reconciliation* and Attonement for us or for our Sins, then and there He was a Prieſt. I do not know that it is needful to confirm this Propoſition. For we intend no more by acting of the Prieſts Office but the making Attonement for Sin by Sacrifice. He that hath Power and Right ſo to do, is a Prieſt by the Call and Appointment of God. And that herein principally conſiſts the acting the *Sacerdotal* Power we have the conſent of the common ſenſe of Mankind. Nor is this expreſly denied by the *Socinians* themſelves. For it was the principal if not the ſole End why ſuch an Office was ordained in the World, *Heb.* v. 1. But this was done by the Lord Chriſt whilſt He was on the Earth. For He made *Attonement* for us by His Death. Among other Teſtimonies to this purpoſe that of our Apoſtle is irrefragable, *Rom.* v. 10. *For if when we were Enemis we were reconciled unto God by the death of his Son, much more being reconciled we ſhall be ſaved by His Life.* He diſtributes the Mediatory Actings of Chriſt on our behalf, into His Death and His Life. And the Life which he intends is that which enſued after His Death. So it is ſaid, *He died and roſe, and lived again*, Rom. xiv. 9. *He was dead and is alive*, Rev. i. 18. For He leads in Heaven a *Mediatory Life* to make Interceſſion for us, whereby we are ſaved, *Heb.* vii. 26. Upon this Diſtribution of the Mediatorial Actings of Chriſt, our *Reconciliation* unto God is peculiarly aſſigned unto His Death. When we were Enemies we were *Reconciled unto God by the Death of his Son.* Reconciliation is ſometimes the ſame with *Attonement*, Heb. ii. 17. ſometimes it is put for the immediate Effects of it. And in this place the Apoſtle declares that our being Reconciled, and receiving the Attonement are the ſame. καταλλαγέντες, τὴν καταλλαγὴν ἐλάβομεν, *Ver.* 10, 11. But to make Attonement and Reconciliation is the Work of a Prieſt. Unleſs this be acknowledged the whole inſtructive part of the Old Teſtament muſt be rejected. For the

End of the Prieſts Office as we obſerved was to make Attonement or Reconciliation. And that this was done by the *Death of Chriſt* the Apoſtle doth here expreſly affirm. He ſlew the Enmity, made Peace, reconciled *Jews* and *Gentiles* unto God in one Body by the Croſs, *Epheſ.* ii. 15, 16. Our Adverſaries would have the Reconciliation intended to be only on our part or the reconciling us unto God, not on the part of God or His Reconciliation unto us. But as this is falſe, ſo it is alſo as to our preſent Argument impertinent. For we diſpute not about the *Nature* of Reconciliation, but the Cauſe and Time of its making. Whatever be the eſpecial Nature of it, it is an effect of *Sacerdotal* Cauſe. Nor is this denied by our Adverſaries who plead that our Converſion to God, depends on Chriſts offering Himſelf to God in Heaven, as the Effect on the Actings. And this Reconciliation whatever its eſpecial Nature be, is directly aſcribed to the Death of Chriſt. Therein therefore, was He a Prieſt and offered Sacrifice. Beſides the eſpecial Nature of the Reconciliation made by the Death of Chriſt is ſufficiently declared. For we are ſo reconciled by Chriſt, as that our Sins are *not imputed* unto us, 2 *Cor.* v. 19, 21. and that becauſe they were imputed unto Him, when He was made a Curſe for us, *Gal.* iii. 13. *When he hung on the Tree and bare our ſins in his own Body thereon*, 1 *Pet.* ii. 24. And then He gave Himſelf λύτρον a *Ranſome*, Mat. x. 28. ἀντίλυτρον, 1 *Tim.* 2. 6. *a price of Redemption* for us; and His Soul was made a *Sin-offering*, Iſa. liii. 10. that is, *Sacrificium pro reatu noſtro*; a Sacrifice for the Expiation of our Guilt. And this He did as the *Sponſor* or *Surety*, or the Mediator of the New Covenant, *Heb.* ix. 15, and therefore He muſt do it either as the *King* or as a *Prophet*, or as the *Prieſt* of the Church, for within thoſe Offices and their Actings is His Mediation circumſcribed. But it is manifeſt that theſe things belong unto neither of the Former. For in what ſenſe can He be ſaid to pay a Price of Redemption for us *in the ſhedding his Blood*, or to make His Soul an Offering for Sin, to make Reconciliation by being made Sin and a Curſe for us, as He was a *King*, or the *Prophet*. In like manner and to the ſame purpoſe we are ſaid to have Redemption in or by His *Blood*, even the forgiveneſs of Sin, *Epheſ.* i. 7. to be juſtified by His *Blood*, *Rom.* v. 9. *Col.* i. 14. 1 *Pet.* i. 18. Now Redemption, Forgiveneſs and Juſtification conſiſting according to our *Adverſaries* in our Delivery from the puniſhment due unto Sin, it is an Effect as they alſo acknowledg of the *Sacerdotal* Actings of Chriſt. But they are all ſaid to be *by His Blood* which was ſhed on the Earth. Beſides it is in like manner acknowledged, that the Lord Chriſt was both Prieſt and Sacrifice; for as it is conſtantly affirmed, *He offered Himſelf*, Epheſ. v. 2. Heb. ix. 14. And He was a Sacrifice when and wherein He was a Propitiation. For Propitaition is the End and Effect of a Sacrifice. So the Apoſtle diſtributes His *Sacerdotal Acts* into Propitiation and Interceſſion, 1 *John* ii. 1, 2. His making Oblation and being a Propitiation are the ſame. And wherein God *made Him a Propitiation*, therein He was our Propitiation. But this was in His Death. *For God ſet Him forth to be a Propitiation in His Blood*, Rom. iii. 25. Our Faith therefore reſpecting Chriſt as propoſed of God to be a Propitiation, that is, making Attonement for us by Sacrifice, conſiders Him as *ſhedding His Blood* unto that End and purpoſe.

§. 8. Thirdly, The Lord Chriſt entred into the Holy Place, that is Heaven it ſelf *as an High Prieſt*, and that with reſpect unto what *as* an High Prieſt he had done before. For when the Apoſtle teacheth the Entrance of Chriſt into Heaven by the Entrance of the High Prieſt into the Sanctuary, as that which was a Prefiguration thereof, he inſtructs us in the manner of it. Now the High Prieſt was already in Office, *compleatly an High Prieſt* before his Entrance into the Holy Place, and was not admitted into his Office thereby, as they pretend the Lord Chriſt to have been by his Entrance into Heaven. Yea had he not been an High Prieſt before that Entrance, he would have *periſhed* for it; for the Law was that none ſhould ſo enter but the High Prieſt. And not only ſo, but he was not on pain of Death at any time to go into the Sanctuary, but with immediate reſpect unto the preceding ſolemn diſcharge of his Office. For he was not to enter into it, but only after he had as a Prieſt Slain and Offered the *Expiatory Sacrifice*, ſome of the Blood whereof he carried into the Holy Place to compleat and perfect the Attonement. Now if the Lord Chriſt were not a Prieſt before his Entrance into Heaven, if he did not enter thereinto with reſpect unto, and on the Account of the Sacrifice which he had Offered before without the Holy place in his Death and Bloodſhedding, all the

the *Analogie* that is between the Type and the Antitype, all that is inſtructive in thoſe Old Inſtitutions is utterly deſtroyed, and the Apoſtle illuſtrating theſe things one by another doth lead us unavoidably into miſapprehenſion of them. For whoſoever ſhall read that as the *High Prieſt* entred into the Holy Place with the Blood of Bulls and Goats which he had Sacrificed without to appear in the preſence of God: in like manner *Jeſus Chriſt* the High Prieſt of the Church, called of God unto that Office by the One Sacrifice of himſelf, or by his own Blood Entred into the Holy place in Heaven to appear in the preſence of God for us, will underſtand that he was an High Prieſt, and Offered his Sacrifice before he ſo Entred into the Heavenly Sanctuary, or he muſt offer Violence unto the plain open ſenſe of the Inſtruction given unto him.

§. 9. Fourthly, Other Prieſts who *never entred into the Sanctuary* were in their Office and the Execution of it, Types of Chriſt, which if he were not a Prieſt on Earth, nor thereon Offered his Sacrifice or Executed his Office, they could not be. For nothing they did repreſented the Appearance of Chriſt in Heaven. And this is evident in his principal Type *Melchiſedeck*. For he did ſo eminently repreſent him above *Aaron* and his Succeſſors, as that he is peculiarly called a Prieſt after his Order. Now *Melchiſedeck* diſcharged his Office entirely, and an End was put unto his Prieſthood before there was any *Sanctuary* erected to be a reſemblance of the Holy place whereunto Chriſt our High Prieſt was to enter. And whereas our Adverſaries ſay that he is *called an High Prieſt* becauſe of an Alluſion that was between what he doth for the Church, and what was done by them, if his Prieſthood and Sacrifice conſiſted in his Entrance into Heaven and Preſenting or Offering himſelf there in Glory unto God, there was *no Alluſion* at all between it, and what was done by him whom the Scripture expreſſeth as his principle Type, namely, this *Melchiſedeck*, who had no Sanctuary to enter into, whereby there might be any *Alluſion* between what he did and what was done by Jeſus Chriſt. Moreover all the Prieſts according to the Law in all their Sacrifices, eſpecially thoſe that were ſolemn and *ſtated* for the whole People, were *Types of* Chriſt. For whereas the original Inſtitution of all *Expiatory Sacrifices*, or Sacrifices to make Attonement for Sin, was meerly with reſpect unto, and to prefigure the Sacrifice which Chriſt was to Offer, without which they would have been of no uſe nor ſignification, nor had ever been inſtituted as being a kind of Worſhip no way ſuiting the Divine Nature without this Relation; and whereas the Lord Chriſt with reſpect unto them is called the *Lamb of God that taketh away the Sin of the World*, and a *Lamb ſlain from the Foundation of the World*, as I have proved elſewhere, the Prieſts that Offered theſe Sacrifices muſt of neceſſity be Types of him in his.

Crellius replies hereunto; *Vult Socinus* (1) *publica & ſtata ſacrificia, atq; imprimis anniverſarium figuram fuiſſe ſacrificii Chriſti; cætera vero ſacrificiorum noſtrorum ſpiritualium.* (2) *Nam & nos iſtiuſmodi ſacrificia quibus intervenientibus, peccata expiantur, ſeu remiſſio peccatorum ex Dei benignitate obtinetur, offerimus,* (3) *Sacerdotem etiam ſummum eſſe verum Chriſti ſummi ſacerdotis Typum,* (4) *cæteros vulgares ſacerdotes nobis qui etiam ſacerdotes ſumus, cenſet reſpondere; qua de re mirum eſt ſi quiſquam dubitet*, Cap 10. ad *Grot.* part. 21. p. 413.

1. It is acknowledged that *other ſtated* and ſolemn Sacrifices beſides the *Anniverſary Expiation* were Types of the Sacrifice of Chriſt. But theſe were Offered by the *Ordinary Prieſts*, as *Numb. xxviii.* 15, 22, 30. *Numb. xxix.* 5, 11, 16, 19, 22. and were compleated *without the Holy place*, no entrance into it enſuing thereon. For they conſiſted entirely in the *Death and Bloodſhedding* of the Sacrifices themſelves with their *Oblation* on the Altar. How then could they Typifie Chriſt and his Sacrifice, if that conſiſted not at all in his Death and Bloodſhedding which they did Repreſent; but in his Entrance into Heaven and preſenting himſelf there unto God, which they did not repreſent at all. This conceſſion therefore, that the Sacrifice of Chriſt was Typified by any Sacrifices whereof no part nor Remembrance was carried into the *Sanctuary*, deſtroys the whole *Hypotheſis* of our Adverſaries. (2) Nothing that we do is in any ſenſe *ſuch a Sacrifice* as whereby Sin is Expiated. And although our Faith is the means whereby we are intereſted in the One Sacrifice of Chriſt by which our Sins are Expiated once for ever, and we thereby according unto Gods Appointment *obtain the forgiveneſs of our Sins*; yet no Duties of ours are any where called *Sacrifices*, but ſuch as are fruits of *Gratitude* for the

pardon

pardon of Sin received by virtue of that One Sacrifice of Chriſt. (3) The High Prieſt was a true real Type of Chriſt, but not *his only Type*; *Mechiſedeck* was ſo alſo; and ſo were all the ordinary Prieſts of the houſe of *Aaron*, who ſerved at the Altar. (4) He is greatly miſtaken in his laſt Aſſertion, whereof he gives no other proof, but only *qua de re mirum eſt ſi quiſquam dubitet.* And this is that the *Prieſts under the Law were Types of all Chriſtians, and their Sacrifices of ours*; and *that this belongeth unto the Oeconomy of the New Covenant.* For I do not only doubt of it, but alſo expreſly deny it, and that on ſuch Grounds as will leave none for *Admiration* in any ſober perſon. For (1) All the Prieſts of the Houſe of *Aaron* were of the very *ſame Office* with the High Prieſt. *Aaron* and his Sons were at the ſame time called to the ſame Office, and ſet apart in the ſame manner, *Exod. xxviii.* 1. & *xxix.* 9. If therefore the High Prieſt were in his Office the Type of Chriſt, the *other Prieſts* in their Office could not be Types of us, unleſs we have the ſame Office with Chriſt himſelf, and are made Mediators with him. (2) The Sacrifices Offered by the *other Prieſts* were of the ſame Nature with that or thoſe which were Offered by the High Prieſt himſelf. For although the Entrance once a year into the Holy place were peculiar unto him, yet he had no Sacrifice of any eſpecial kind, as Burnt-offering, Sin-offering, or Treſpaſs-offering, peculiar unto him, but the other Prieſts Offered the ſame. If therefore the *Sacrifice of the High Prieſt* was a Type of the Sacrifice of Chriſt, the Sacrifices of the other Prieſts could not be Types of ours, unleſs they are of the *ſame kind* with that of Chriſt, which is not yet affirmed. (3) The Truth is, the *whole People* under the Law were Types of Believers under the Goſpel in the higheſt of their priviledges; and therefore the Prieſts were not ſo. We are now *Kings and Prieſts*; and the Apoſtle *Peter* expreſſing this priviledge, 1 *Pet.* ii. 5. doth it in the Words ſpoken of the Body of the People or Church of old, *Exod.* xix. 6. Nothing therefore is more vain then this Suppoſition.

Fifthly, The principal Argument whereby we prove that Chriſt was a Prieſt on the Earth is taken from the *Nature of the Sacrifice* which he Offered as a Prieſt. But whereas this cannot be duely managed without a full conſideration and debate of all the properties, Ends and Concernments of that Sacrifice, which is not our preſent Subject nor Deſign, it muſt, as it was intimated before, be remitted unto its proper place.

§. 10. It remaineth that we conſider the *pretences* and *pleas* of our Adverſaries in the Defence of their Opinion. It is that, I confeſs, which they have no concernment in for its own ſake, being only a neceſſary conſequent of their judgment, concerning the Office of the Prieſthood it ſelf. Wherefore for that the moſt part they content themſelves with a bare denial that he *was a Prieſt on the Earth*, the proof of their Negation they mixed with the Deſcription of the Office, and its Diſcharge. Wherefore to ſhew how little they are able to prove what they pretend unto, I ſhall repreſent their plea in the Words of one of the chief makers of that Sect, that the Reader may ſee what is the true ſtate of the controverſie between them and us in this matter, which they induſtriouſly endeavour to conceal, and then conſider their proofs in particular. This is *Valentinus Smalcius* in his book *de Regno Chriſt.* cap. 23. which is, *De Chriſti Sacerdotio*, whoſe words enſue.

Deinde conſiderandum etiam eſt (1) totam hanc rem, quæ per ſacerdotii vocabulum in Chriſto deſcribitur, eſſe figuratam, qua ſcilicet explicantur ea quæ ſub veteri fœdere olim extabant. Quemadmodum enim ſub veteri fœdere Deus pontifices eſſe voluit (2) qui cauſam populi apud Deum agerent: ſic etiam quia Jeſus Chriſtus cauſam populi divini in cælo agit ideo ipſe ſacerdos, & hoc opus illius, ſacerdotium, appellantur. Poteſt hoc totum ex eo apparere ſi conſideretur in ſola quodammodo, Epiſt. ad Heb. *Chriſti quatenus ſacerdos eſt & ſacerdotii ejus mentionem fieri; Et tamen impoſſibile eſt alios Apoſtolos in ſuis ſcriptis rei tam inſignis, ſine qua Chriſti dignitas conſiſtere nequit, nullam mentionem facere.*

Anſ. (1) It is not much that I ſhall obſerve on theſe words, and ſhall therein principally reſpect the *perpetual Sophiſtry* of theſe Men, It is ſomewhat plain indeed *that all things ſpoken about the Prieſthood of Chriſt are figurative*, and nothing real or proper. And therefore he ſpeaks of it as a thing utterly of another Nature that is intended, only in Chriſt it is deſcribed *per ſacerdotii vocabulum*, by this Word, the

the Prieſthood. But the ſober Chriſtian Reader will judge whether there be nothing but a meer *occaſional abuſe* of that Word intended by the Holy Ghoſt in that full and large Deſcription which he hath given us of this Office of Chriſt, its Duties, Acts, Adjuncts, and Exerciſe, with the Importance of theſe things unto our Faith and Conſolation. (2) Who would not think thoſe Expreſſions firſt concerning the High Prieſt *qui cauſam populi apud Deum ageret*, who ſhould deal with God on the behalf of the People; and that concerning Chriſt *qui cauſam populi divini in cælo agit*, who pleads the holy peoples cauſe in Heaven, were ſo far equivalent, eſpecially the one being produced in the Illuſtration of the other, as that the thing ſignified ſhould, if not be of the ſame kind, yet at leaſt ſome way or other agree? But no ſuch matter is intended. For in the firſt propoſition God is expreſly aſſerted as the *immediate Object* of the Sacerdotal Actings of the High Prieſt under the Law according to the Scripture; but in the latter, *cauſam populi in cælo agit*, which is aſcribed unto Chriſt, nothing is intended but the Exerciſe of his Love and Power in Heaven towards his People for their Relief, which is a thing quite of another Nature. By theſe contrary ſenſes of *ſeeming equivalent Expreſſions*, all *Analogie* between the Old Prieſthood and that of Chriſt is utterly deſtroyed. (3) It is falſely pretended that this Office of Chriſt is not formally mentioned by other Divine Writers beſides the Apoſtle in this Epiſtle unto the *Hebrews*. He is expreſly called a *Prieſt* in the Old Teſtament by the way of *Prophecy*, and all Acts of this Office are expreſly mentioned and declared in ſundry other places of the *New* Teſtament, which have been before produced. And although it becomes not us to call the Spirit of God to an Account, or to expect an expreſs Reaſon to be aſſigned why he teacheth and revealeth any Truth more directly and expreſly in one place of the Scripture then another, it being an Article of our Faith that what he doth, he doth Wiſely, and on the moſt rational Motives; yet we are not altogether in the dark unto the *Reaſon* why the Doctrine of the Prieſthood of Chriſt was more openly and plainly taught in this Epiſtle then in any other place of Scripture.. It was the *prefiguration* of it, and preparation for it, which the Church of the *Hebrews* had received in their *Moſaical* Inſtitution, which was the occaſion hereof. For whereas the whole *Oeconomy* of their Prieſthood and Sacrifices had no other End or Uſe, but to prefigure and repreſent thoſe of the Lord Chriſt, upon his coming and the accompliſhment of what was Typified by them they were to ceaſe and to be removed out of the Church. But theſe *Hebrews* by the long uſe of them had contracted an inveterate perſwaſion that they had an Excellency, Uſe, and Efficacy in the Worſhip of God upon their own Account, and were therefore ſtill to be continued and obſerved. On this occaſion the Declaration of the Nature and Uſe of the *Prieſthood of Chriſt* in the Church, was not only opportune and ſeaſonable but neceſſary and unavoidable. It was ſo that thoſe *Hebrews* who did ſincerely believe the Goſpel, and yet ſuppoſed that the old Legal Inſtitutions were in force, and obligatory, might be delivered from ſo pernicious an Errour. And in like manner it was ſo with reſpect unto them who being ſatisfied in their Ceſſation and Removal were to be inſtructed in what was the Deſign of God in their Inſtitution, and what was their Uſe; whereby they might at once diſcern that they were not a meer burden of chargeable and unuſeful outward obſervances, and yet how great and Excellent a Glory was exhibited in their ſtead now under the Goſpel. Beſides, whereas God was now giving up the whole Scripture unto the uſe of the Church, what better ſeaſon or occaſion could be taken to declare the *Harmony* and Relation that is between the Old Teſtament and the New, the *Analogy* between the Inſtitutions of the one and the other, the *preparations* that were made in the *ſhadows* of the one for the Introduction of the *Subſtance* of the other, and ſo at once to preſent a *Scheme* of Divine Wiſdom and Grace in both, then this of the Inſtruction of this Church of the *Hebrews* in their Tranſlation out of the one ſtate into the other, which was peculiar to them, and wherein the *Gentiles* had no ſhare. Theſe things I ſay (with holy ſubmiſſion to the Soveraign Will and Wiſdom of the Holy Ghoſt) rendred this Time and Place moſt convenient for the fixing and ſtating the Doctrine of the Prieſthood of Chriſt in a peculiar manner.

But our Author adds; *Quod igitur ipſe Chriſtus, cum adhuc mortalis eſſet, promiſit, ſe futurum cum ſuis ſingulis diebus uſq; ad conſummationem ſeculi; ſe eos non relicturum orphanos, ſed eis daturum os & ſapientiam cui nemo poſſit reſiſtere. Et quod idem ex mortuis reſuſcitatus dixit* Johanni, *ne metuas, ecce vivo in ſecula ſeculorum*,

lorum; & divo Paulo, ne metuas ſed loquere & non tace, quia ego tecum ſum; quod deniq, apud Apoſtolos eſt, Jeſum Chriſtum caput eſſe Eccleſiæ & Eccleſiam eſſe ejus corpus, Eccleſiam ab eo foveri, Chriſtum nos liberare a futura ira, hoc eſt autori Epiſtolæ ad Hebræos Jeſum Chriſtum pontificem noſtrum eſſe. Add hereunto what he inſtructs us in a little afterwards. *Ipſe Chriſtus & Sacerdos factus eſt & Oblatio; hoc eſt abſq; figuris loquendo; Quando Chriſtus in cælum aſcendens factus eſt immortalis & cum Deo habitare cæpit in loco illo ſanctiſſimo, cæpit noſtræ ſalutis curam talem gerere, qualem ſe geſturum antea promiſerat.*

Anſw. This is in ſome meaſure *plain dealing*, and needful to the cauſe wherein theſe Men are ingaged. For although no great matter at firſt view ſeems to be contained herein, yet upon the Truth of what he averrs, depends all the Oppoſition they make unto the *real Sacrifice* and Satisfaction of Chriſt. Hence therefore it is evident what is the true ſtate of the controverſie between theſe Men and us about the Prieſthood of Chriſt. It is not indeed about the *Nature* of that Office, nor about the Time and Place of its Exerciſe, though they needleſly compel us to treat about them alſo. But the ſole Queſtion is whether Chriſt *have any ſuch Office* or no. For if this be all they grant which this Man aſſerts, as indeed it is, namely, *That the Lord Chriſt upon the Account of ſome Actings of His, which are no one of them properly or peculiarly Sacerdotal, is only called an High Prieſt figuratively by the Author of the Epiſtle to the Hebrews*, then indeed he neither hath, nor ever had any ſuch Office at all. And this is the true ſtate of our controverſie with them, and with all by whom the *Satisfaction* of Chriſt is denied, namely, *whether He be the High Prieſt of the Church or no.* And herein the Holy Ghoſt himſelf muſt anſwer for us and our Profeſſion.

This then is the ſubſtance of what they intend. The Power, Love, and Care which the Lord Chriſt exerciſeth in Heaven towards His Church, makes Him to be *figuratively* called our High Prieſt, and in the ſame manner to be ſaid to Offer Himſelf to God. But whence then comes it to paſs, that whereas according to the notion and underſtanding that is given us of the Nature of theſe things (Prieſt and Sacrifice) in the Scripture, ſuited unto the Apprehenſion of all Mankind about them, and which they anſwer or they are nothing, there is no *ſimilitude* or likeneſs between them and what Chriſt was and did, that they are expreſſed by theſe Terms which are apt to lead unto thoughts of things quite of another kind then (as it ſeems) are intended? Why this ſaith *Smalcius* was *ex nimio figurate loquendi ſtudio*, out of an *exceſſive deſire in the Holy Writers to ſpeak figuratively*; an Account which neither any Wiſe Man will, or Good Man ought to be ſatisfied withall I do much queſtion. And yet according to *Smalcius* they much fail in their deſign. For whereas no wiſe Man doth ever uſe figurative Expreſſions unleſs he judge them neceſſary to ſet off the things he intends to expreſs, and to greaten the Apprehenſion of them, it is if we may believe this Author unhappily fallen out with the Writers of the New Teſtament in this matter. For inſtead of heightening or enlarging the things which they intended, by all their *figurative* Expreſſions they do but leſſen or diminiſh them. For ſo he informs us; *Hoc tum ab alias cauſas, tum ob hanc etiam hic primum annotare voluimus ut ſciamus in iſtis figurate loquendi modis, quantumvis fortaſſe cuipiam videri poſſit, Chriſto ſummam in eis præſtantiam tribui; tamen minus ei tribui quam res eſt.* No Men certainly could ever have ſteared a more unhappy courſe. For no doubt they deſigned to expreſs the Excellency of Chriſt and the Uſefulneſs of His Mediation in theſe things unto the Church. But in the purſuit of it they wholly omit thoſe *plain* and *proper* Expreſſions whereby they might have fully declared it, to the comfort of the Church and the Eſtabliſhment of our Faith, and betake themſelves abſolutely unto ſuch *figurative* Expreſſions, as whereby the Dignity of Chriſt is diminiſhed, and leſs is aſcribed unto him then is due. Certainly Men have uſed to make very bold with the Scriptures and their own Conſciences who can ſatisfie themſelves with ſuch Imaginations.

But yet when all is done, all this as hath been manifeſted before, will not ſerve the turn, nor diſprove our Aſſertion, That the Lord Chriſt was a Prieſt whilſt on the Earth. For all the things which they thus aſcribe unto Him, were then diſcharged by Him. Wherefore we ſhall further conſider what direct Oppoſition they make hereunto.

§. 11. It is no matter at all whom we fix upon to call to an Account herein. Their Wits are barren in a peculiar manner on this Subject, ſo that they all ſay the ſame things

things one after another without any conſiderable Variation. The Reader if he pleaſe may ſatisfie himſelf herein by conſulting *Socinus*, *Volkelius*, *Oſtorodus*, *Smalcius*, *Moſcorenius*, *Crellius*, and *Schlichtingius* in the places before cited. I ſhall therefore confine my ſelf to him who hath laſt appeared in the Defence of this Cauſe, and who ſeems to have put the neweſt Gloſs upon it. This is *Lud. Wolzogen*, in his *Compend. Relig. Chriſtianæ*, Sect. 51. whoſe Words enſue.

Præterea etiam hoc nobis paucis attingendum eſt quod Sacerdotale Chriſti munus non bene intelligant illi qui ſtatuunt Chriſtum Sacrificium expiatorium pro peccatis noſtris in cruce peregiſſe & abſolviſſe. Nam in Veteri fœdere, cujus (1) ſacrificia fuere Typi ſacrificii Chriſti, non fuit ſectum Sacrificium (2) expiatorium in Mactatione victimæ ſeu pecudis, ſed tantum fuit præparatio quædam ad Sacrificium. Verum in eo (3) conſiſtebat Sacrificium quando pontifex Maximus cum ſanguine ingrediebatur in Sanctum Sanctorum, atque (4) eum Deo offerebat & ſacrificabat. Sacrificare enim proprie non eſt (5) Mactare, ſed offerre & Deo ſacrare.

Anſw. (1) It is acknowledged that the Sacrifices under the Old Teſtament *were Types of the Sacrifice of Chriſt*, that is, all of them were ſo, which were Expiatory or appointed to make Attonement. Although therefore theſe Men are wary, yet they ſtand in ſuch an unſtable and ſlippery place as that they often reel and betray themſelves. For if all Expiatory Sacrifices were Types of the Sacrifice of Chriſt, moſt of them being perfect and compleat without carrying any of their Blood into the Sanctuary, that of Chriſt muſt be ſo before His Entrance into Heaven. (2) For what He affirms of the *Expiatory Sacrifice*, that is the *Anniverſary* Sacrifice on the Day of *Expiation*, that it conſiſted not in the *Slaying of the Sacrifice*, which was only a certain preparation thereunto, is either Sophiſtical or Falſe. It is *Sophiſtical* if by *Mactatio pecudis* he intends only the ſingle Act of ſlaying the Sacrifice; for ſo it is granted that was not the *entire Sacrifice* but only a part of it; the *Oblation* of it on the Altar was alſo required unto its perfection. But it is *Falſe* if he intend thereby all that was done in the Offering of the Beaſt, namely its *Adduction* to the Altar, its *Mactation*, the *Effuſion* of its Blood, the Sprinkling thereof, the Laying of the Offering on the Altar, the *Conſumption* of it by Fire, all which belonged thereunto. All theſe things, even all that preceded the Entrance of the High Prieſt unto the Holy Place, are diſtinguiſhed from what was done afterwards, and are to be conſidered under that Head which he calls the *Slaying of the Victim*. But then his aſſertion is *falſe* for the Sacrifice conſiſted therein as we have proved. (3) That the Expiatory Sacrifice did not conſiſt in the *Entrance and Appearance* of the High Prieſt in the Holy Place with the Blood of the Beaſt offered, is manifeſt from hence; becauſe he was commanded to *offer the Beaſt* in Sacrifice before his Entrance into the Sanctuary which was a conſequent of the Sacrifice its ſelf and repreſented the Effects of it. (4) That the High Prieſt *Sacrificed the Blood* unto God as he affirms, *in the Sanctuary*, is an Aſſertion that hath no countenance given unto it in the Scripture, nor hath it ſo from any *common Notion* concerning the Nature of Sacrifices; and the Attonement that is ſaid to be made for the Holy Place by the *Sprinkling of the Blood* towards the Mercy Seat, was effected by the Sacrifice as offered before, whereof that Cermony was a Sign and Token. (5) That to *Sacrifice* and to *Slay* are the ſame in the Original, ſo as that both thoſe Actions, that is *Sacred* and *common Slaying* are expreſſed oft-times by the ſame Word I have before demonſtrated. But withal I grant that unto a compleat Sacrifice the enſuing *Oblation* on the Altar was alſo required. Hence was the Sacrifice Offered and Conſecrated unto God.

But he indeavours to confirm his Aſſertion with ſome Teſtimonies of our Apoſtle. *Et hoc eſt quod ait Author Epiſtolæ ad Hebræos; (1) In ſecundum Tabernaculum (id eſt in Sanctiſſimum ſacrarium) ſemel quotannis ſolus pontifex, non abſque ſanguine ingreditur, quem offert pro ſeipſo & pro populi ignorantiis*, Heb. ix. 7. *quibus Verbis elucet pontificem Maximum tum demum ſacrificaſſe, & obtuliſſe quando ſanguinem intulit in Sanctiſſimum Sanctuarium, & cum eo coram Deo apparuit. Hæc Apparitio ac oblatio, demum (2) expiatio & Redemptio a peccatis conſenda eſt. Ita igitur in Chriſto quoque qui & pontifex Maximus & ſimul etiam Victima eſſe debuit, Mactatio corporis ejus in cruce, nihil aliud quam præparatio fuit ad verum ſacrificium. Sacrificium autem ipſum peractum eſt tum, cum in Sanctuarium Cœleſte ingreſſus eſt cum proprio ſanguine ſuo, ibique Deo ſeipſum tanquam victimam obtulit & exhibuit, necnon tanquam æternus pontifex pro nobis apud Deum intercedit, noſtram expiationem procurat.*

Anſw. (1) I underſtand not the force of the Proof from this Teſtimony unto the purpoſe of our Author. The High Prieſt did enter into the Holy Place with the Blood of the Sacrifice. What will thence enſue? Had it been *common Blood* before, and now firſt conſecrated unto God, ſome thing might be collected thence in compliance with his Deſign. But it was the Blood of the Sacrifice which was *dedicated* and offered unto God before; the Blood of the Sacrifice that was Slain, which was only carried into the moſt Holy Place and ſprinkled there, as the *Repreſentation* of its Virtue and Efficacy. In like manner Jeſus Chriſt the Lamb of God that was Slain and Sacrificed for us, after He had through the Eternal Spirit offered Himſelf unto God promiſing thereby Redemption for us in His Blood, entred into Heaven there in the preſence of God to *repreſent* the Virtue of His Oblation, and by His Interceſſion (prefigured not by the Offering but the Sprinkling of Blood) to make Application thereof unto us. (2) Redemption did in no ſenſe follow the Appearance of the High Prieſt in the moſt Holy Place, *Typically*, nor the Entrance of the Lord Chriſt into Heaven *really*; but it is conſtantly aſſigned unto His Death and Bloodſhedding; which invincibly proues that therein alſo His *Oblation* of Himſelf did conſiſt, ſee 1 *Pet.* i. 18, 19. Expiation may be conſidered either in reſpect of *Impetration* or of *Application*. In the firſt Regard it did not follow but precede the Entrance of the Prieſt into the Holy place; for the Sacrifice was offered without to make Attonement for Sin; and the ſame Attonement was made in ſundry Sacrifices whoſe Blood was never Sprinkled in the Holy place. In the latter ſenſe alone it may be ſaid, to follow it, which we contend not about.

His next Teſtimony is from *Heb. Chap.* ix. *ver.* 11, 12. the words whereof he only recites without Attempting any Improvement or Application of them. But *Chriſt being come an High Prieſt of good Things to come, by a greater and more perfect Tabernacle not made with Hands, that is to ſay not of this Building, neither by the Blood of Goats and Calves but by His own Blood He entred in once into the Holy Place having obtained Eternal Redemption.*

Had he attempted any proof from theſe Words, he would have found himſelf at a loſs, where to have fixt the Argument. Wherefore he contents himſelf with the bare ſound of the Words, ſuppoſing that may ſeem to favour his pretenſion. For it is plain from this Text; (1) That *Chriſt* entred into Heaven *as* our High Prieſt, and not *that* he might become ſo; which is ſufficient to ſcatter all his Imagination about this Office of His. (2) That He entred into Heaven *by His own Blood* which was ſhed and poured out in his Sacrifice before that Entrance; for really He carried no Blood with Him, as the High Prieſt did of Old, but only was accompanied with the Efficacy and virtue of that which was ſhed before. (3) He is ſaid to have *obtained eternal Redemption*, before his Entrance into Heaven, that being expreſſed as paſt upon his Entrance, which invincibly proves that His Sacrifice was antecedent thereunto.

His laſt Teſtimony is *Heb.* viii. 4. which moſt of them make uſe of as their Shield and Buckler in this Cauſe. For if He were on Earth He ſhould not be a Prieſt, ſeeing that there are Prieſts that offer Gifts according to the Law. But the plain Deſign and Intention of the Apoſtle allows them no relief from theſe Words. He had proved invincibly that the Lord Chriſt was to be an High Prieſt; and had ſhewed in ſome Inſtances the Nature of that Office of His. Here to confirm what He had ſo declared he lays it down by the way of conceſſion, that if there were no other Prieſthood but that which is Earthly and Carnal, or which belonged unto the Judaical Church, he could not have been a Prieſt at all, which yet he had proved that it was neceſſary he ſhould be. And the Reaſon of their conceſſion he adds, from the poſſeſſion of that Office by the Prieſts of the Houſe of *Aaron*, and the Enclоſure of its propriety unto them, as *Ver.* 5. Hence it unavoidably enſues that he muſt have a Prieſthood of another kind, or different from that of *Aaron*, which he expreſly aſſerts as his Concluſion, *Ver.* 6. A Prieſt he muſt be; A Prieſt after the Order of them who offered Gifts according to the Law he could not be; and therefore he had another and therefore a more Excellent Prieſthood.

§. 12. Unto theſe Teſtimonies which are commonly pleaded by them all to deprive the Lord Chriſt of this Office at leaſt whilſt He was on the Earth, I ſhall add the conſideration of one with the Argument from it, which I find not inſiſted on by any of them, but only *Smalcius* alone. *De Reg. Chr.* Cap. 23. *Hanc Chriſti Oblationem*

Autor

Autor Epiſtolæ ad Hebræos volens innuere, & aperte demonſtrare eam tum demum eſſe perfectam cum Chriſtus in cœlum aſcendit, ait; talem decebat nos habere pontificem Sanctum labe carentem, impollutum, ſegregatum a peccatoribus & excelſiorem cœlis factum; & paulo infra ait; Jeſum Chriſtum ſemetipſum Deo immaculatum obtuliſſe per ſpiritum æternum; intelligens per iſta Epitheta, Sancti, labe carentis, impolluti, ſegregati a peccatoribus, & innocentis, non Chriſti Sanctitatem quoad mores; hæc enim ſemper perfectæ Chriſtus fuit præditus, etiam antequam pontifex noſter factus eſt: Sed eam Sanctitatem quæ Chriſti Naturam reſpicit. Quæ Chriſti Natura, quamdiu in terris fuit, qui fratribus per omnia fuit aſſimilatus infirmitati & mortalitati obnoxia fuit; nunc vero ab ea in omnem æternitatem libera eſt.

Anſw. (1) Theſe properties of *Holy, Harmleſs, Undefiled*, ſeparate from Sinners, which the Apoſtle aſcribes unto our Lord Jeſus as our High Prieſt, *Heb.* vii. 26. as alſo his Offering himſelf *without Spot*, Chap. ix. 14. this Man aſcribes unto Chriſt as exalted in Heaven in *Contradiſtinction* unto what He was, whilſt on the Earth. For thence he taketh his Argument that he was not a Prieſt whilſt He was on the Earth, namely becauſe He was ſo *Holy, Harmleſs, Undefiled and ſeperate from Sinners*, in Heaven. Now if it doth not hence follow that He was *Impure, Defiled, Guilty*, like other Sinners whilſt He was on the Earth, yet it doth undeniably, and that is the matter contended for, that He was not *Holy, Harmleſs, and Undefiled* in the ſenſe here intended by the Apoſtle. How this can be freed from open Blaſphemy I am not able to diſcern.

2. He is not ſecured by his enſuing Diſtinction, that the Lord Chriſt was before whilſt on the Earth *perfectly Holy as to His Manners*, but that the *Epithetes* here *uſed reſpect His Nature*. For not to aſſign all theſe Properties unto the *Nature* of Chriſt from the Inſtant of his Conception, or to deny them to belong thereunto, is no leſs contrary to the Scripture and really *blaſphemous*, then to deny Him to have been *Holy* with reſpect unto His Life and Converſation. For He was the *Holy Thing* that was Born of the Virgin, and as He was Born of Her, by virtue of the miraculous Creation and Sanctification of His Nature in the Womb, whereof I have Treated elſewhere at large.

3. Here is a Suppoſition included that *all the Difference* between Chriſt and us, whilſt he was in this World, conſiſted only in the uſe of His *Freedom unto the perfect Obedience* wherein we fail and come ſhort. That His Nature was abſolutely Holy and *Impeaceable*, ours ſinful and defiled is caſt out of Conſideration; and yet to deny this Difference between Him and us, is no leſs Blaſphemous then what we before rejected.

4. Chriſt in this World was indeed *Obnoxious to Sufferings* and Death it ſelf, as having a Nature on that Account like unto His Brethren in all things. To ſuppoſe that He was Obnoxious to Infirmity and Mortality becauſe He was not yet *Holy, Harmleſs, Undefiled*, and *ſeparate from Sinners* is injurious unto His Perſon, and derogatory from His Love. For it was not from the neceſſity of His own condition in Humane Nature, that He was expoſed unto Sufferings or unto Death, but He became ſo by voluntary Condeſcenſion for our ſakes, *Phil.* ii. 5, 6, 7, 8. We are Obnoxious unto theſe things on our own account, He only on ours.

5. In the Death of Chriſt, when He ſhed his Blood He was ἀμνὸς ἄμωμος καὶ ἄσπιλος, a *Lamb without Spot and without Blemiſh*, 1 Pet. i. 20. as He is ſaid to Offer himſelf ἄμωμον τῷ θεῷ *without Spot to God*, Heb. ix. 14. He was therefore no leſs ſo before and in his Death then after. And it is a ſurprizal to be put by one profeſſing himſelf a Chriſtian to the Work of proving the Lord Chriſt to have been in His entire Nature in this World, *Holy* and *Harmleſs*.

6. He doth not in the leaſt relieve himſelf from thoſe *Impieties* by his enſuing Diſcourſe on *Epheſ.* v. 26, 27. That He *might ſanctifie and cleanſe it with the waſhing of Water by the Word; that He might preſent it unto Himſelf a glorious Church not having ſpot or wrinkle or any ſuch thing, but that it ſhould be Holy and without Blemiſh*, He contends that the making of the Church *Holy* and *without Blemiſh* in this place, concerns its glorified ſtate, becauſe it is therewithal ſaid to be a *glorious Church*. In the ſame ſenſe therefore is, as he affirmeth, Chriſt ſaid to be *Holy* when He was glorified and not before. But he adds herein to the weight and number of his preceding Enormities. For in what ſenſe ſoever the Church is ſaid to be *made Holy* or to be Sanctified. whether it be in Grace or as enſtated in Glory, it is ſo by being *waſhed and cleanſed* from the Spots, Stains, and Filth which it Originally it

had. But to aſcribe ſuch a Sanctification or making Holy unto the Lord Chriſt, is the *higheſt Blaſphemy* imaginable.

We may therefore firmly conclude with the whole Church of God according unto the Scripture, and the Nature of the thing it ſelf, that the Lord Chriſt was a Prieſt and executed his Prieſtly Office whilſt He was on the Earth, even then when He offered up Himſelf unto God with ſtrong Cries and Supplications at His Death on the Croſs.

§. 13. That which yet remains as belonging unto our preſent Deſign is the conſideration of the *direct and immediate Object of the Sacerdotal Actings of Chriſt*, or the Exerciſing his Mediatory Power by virtue of His Prieſtly Office. This we have declared before and proved, namely that it is *God Himſelf*: Our meaning is that the Lord Jeſus Chriſt as the High Prieſt of the Church Acts on its behalf with God, doing thoſe things which are to be done with Him according to the Covenant before explained. As a King and Prophet He Acts in the Name of God towards us; as a *Prieſt He Acts towards God* on our behalf. This the whole *Oeconomy* of the *Aaronical Prieſthood* doth confirm, and the very Nature of the great Duties of this Office, Oblation and Interceſſion, do neceſſarily infer. Doth *Chriſt offer Himſelf* in Sacrifice unto God or unto us? Doth He *intercede* with God or us? It is no ſmall Evidence of the deſperate Cauſe of our Adverſaries, that they are forced to put uncouth and horrid ſenſes on theſe *Sacerdotal Duties* to accommodate them unto their ſentiments. So after that *Smalcius* hath told us that theſe things were thus expreſſed in Scripture *ex nimio figurate loquendi ſtudio*, ſo traducing the Wiſdom and Sobriety of the Pen-men thereof, he adds in the Explication of that *Figurative* Expreſſion as he would have it of Chriſts Interceſſion; *Cum igitur de Chriſto dicitur eum pro nobis interpellare, aliud nihil dicitur quam eum potentia illa ſua ſibi data curam noſtri gerere.* It is not eaſily conceivable how a greater Violence can be offered unto a ſacred Expreſſion. By ſuch Interpretations it is poſſible to put an *Orthodox* ſenſe on all the Writings of *Smalcius*. But in the Vindication of his Expoſition of Chriſts Interceſſion he adds, *That the Power which Chriſt exerciſeth in his Care of the Church and all his Actings towards it, He received of God, and therefore in the uſe of it He is ſaid to make Interceſſion for us.* That is, He doth one thing, and is ſaid to do another. What He doth, is not ſaid; namely that He Acts His Power towards the Church; and what He doth not, that He is ſaid to do, namely to make Interceſſion with God for us. The Arguments whereby we confirm the truth aſſerted, have been before declared and confirmed. Wherefore to put a cloſe unto this whole Diſputation, and to give the Reader a *Specimen* of the ſubtilty and perpetual Tergiverſation of our Adverſaries in this cauſe, wherein alſo occaſion will be adminiſtred farther to explain ſundry things relating unto this Office of Chriſt, I ſhall examine ſtrictly the whole Diſcourſe of *Crellius* on this Subject, and therein give a peculiar Inſtance of the *Sophiſtical* Ability of theſe Men in evading the force of Arguments and Teſtimonies from the Scripture.

§. 14. *Grotius* proves that the firſt Actings of Chriſt as a Prieſt were towards God, from *Heb.* v. 1. and *Chap.* viii. 3. whereunto *Crellius* replies, *Cap.* 10. *Part.* 3. *pag.* 474. *Poſtrema hæc verba ita ſunt comparata, ut per ſe Socini ſententiæ non repugnent, Grotium nil juvent. Fatetur enim Socinus quoque & ſatis clare docet Auctor D.* Heb. ii. 17. *actionem Chriſti qua ſacerdos eſt, & ſic ejus ſacrificium expiatorium eſſe ex eorum numero quæ pro homine ſiunt apud Deum; ut alia hic deductione cum de Chriſti ſacrificio quæratur, non fuerit opus. De ſenſu ergo quæritur cum de verbis conſtat.*

Anſw. (1) The Agreement which he pretends between *Grotius* and himſelf in this matter as to the Words of the Apoſtle, is enough with ſober Men to put an End unto the whole Controverſie. The Queſtion is whether Chriſt as an High Prieſt did Act principally towards God or towards us. *Towards God* ſaith the Apoſtle, and *Grotius* from him. We are agreed ſaith *Crellius* about theſe Words, all the Queſtion is about their ſenſe. As how? Namely whether they ſignifie that Chriſt exerciſeth this Office *towards God, or towards us.* For this is that which after a long Tergiverſation he comes unto. *Pag.* 477. *Talem hac in parte Chriſti actionem eſſe aperte indicat Apoſtolus quæ circa nos primo verſetur non vero circa Deum.* The Apoſtle *intimateth plainly, that ſuch is the (Sacerdotal) Actings of Chriſt in this matter as is firſt exerciſed towards us and not towards God.* What ever therefore is otherwiſe

otherwiſe pretended, that Queſtion between him and us, is about the Words themſelves and their Truth, and not about their ſenſe and meaning. For if it be true that the Lord Chriſt καθίσαται ὑπὲρ ἀνθρώπων τὰ πρὸς τὸν Θεὸν, is *appointed as a Prieſt for man or on their behalf in the things belonging unto God* or to be done with God, *Heb.* v. 1. and that in an eſpecial manner εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας *Chap.* viii. 3. *To offer Gifts and Sacrifices unto God*, the whole ſenſe is granted which we plead for. If He is not ſo appointed, if He doth not do ſo, that is, if He were not ordained to Act with God in the behalf of Men, if He did not offer Sacrifice for them or the Expiation of their Sins, then are not theſe Words true, and it is in vain to contend about the ſenſe of them. (2) I ſhall only farther obſerve the *Sophiſtry* of that Expreſſion, *Actionem Chriſti qua ſacerdos eſt*; *That Action of Chriſt whereby He is a Prieſt.* For he intends that Chriſt is only denominated a Prieſt from *ſome Action* He doth perform; whereas in Truth He performs thoſe Actions by virtue of His Prieſthood, and could not perform them were He not a Prieſt in Office.

Having laid this Foundation *Crellius* enters upon a large Diſcourſe, wherein he doth nothing but perpetually divert from the Argument in hand, and by a multitude of words ſtrive to hide himſelf from the ſenſe of it. Take him when he ſuppoſeth himſelf out of its reach and he ſpeaketh plainly. So he doth, *Lib. de Cauſ. Mort. Chriſti*, pag. 7. *Cum conſideratur Chriſtus ut ſacerdos, etſi ſimilitudinem refert ejus qui Deo aliquid hominum nomine præſtet, ſi tamen rem ipſam penitius ſpectes, deprehendes eum talem eſſe ſacerdotem qui Dei nomine aliquid nobis præſtet. When Chriſt is conſidered as a Prieſt although He bears the likneſs of one that doth ſomething with God on the behalf of Men, yet if you look more narrowly into the matter it ſelf, you will find that He is ſuch a Prieſt, who Acts towards us in the Name of God.* If we may but hold him to this plain Declaration of his Mind, (which indeed he muſt keep too or looſe his Cauſe) the Vanity and Tergiverſation that is in all his other Evaſions and Pretences, will be evident.

But becauſe we have reſolved on a particular Examination of all that can be pretended in this matter on the behalf of our Adverſaries, we may conſider his Plea at large in his own words. (1) *Grotius ita verba ea proculdubio intelligit, ac ſi dictum eſſet Sacrificiis moveri Deum, ut hominibus benefaciat, & expiatoriis quidem, ut remiſſionem peccatorum iis concedere velit.* (2) *Hoc ſi in eam ſententiam accipiatur in quam alias Grotius hujuſmodi verba in noſtro negotio ſumere ſolet, ut ſignificet* (3) *Deum iratum ac pœnas expetentem, ita tamen ut non averſetur omnes iræ deponendæ rationes Sacrificiis placari, & ad ignoſcendum flecti,* (4) *Non eſt id de omnibus Sacrificiis expiatoriis, etiam proprie dictis ad mittendum, imo de iis quæ proprie ita appellantur* (5) *Minus quam de aliis ab homine profectis precibus ſcilicet, pœnitentia, animi humilitate ſeu Cordis ac ſpiritus contritione.* (6) *Neque enim ſub lege eo pacto Deum movebant Sacrificia ab ipſo præſcripta præſertim ſemper. Sed cum Deus enim antea decreviſſet ſe intervenientibus illis Sacrificiis delicta & lapſus velle condonare, iis oblatis,* (7) *In decreti iſtius effectus ille apud Deum conſequebatur, etiam ſi in actu non iraſceretur, imo id eo potius offerebantur Sacrificia, ne, ſi ſorte negligerentur, iraſceretur, quam ut jam iratus placaretur. Quod ſi vocem movendi, & cæteras ei ſimiles, eo modo hic accipias, quem nos alibi etiam explicuimus, ut ſignificent conditione præſtita apud Deum efficere, ut in Decreti ſui effectum hominibus benefaciat, & realem peccati deleat pœnamque avertat, ſive per ſe, ut ſub lege, ſive per alium ut N. Fœderis tempore, id quod Grotius ait, tum de Sacrificiis legalibus, tum etiam de morte Chriſti.* (8) *Quam Sacrificium, & quidem expiatorium eſſe fatemur licet per ſe in hoc genere nondum perfectum, verum eſt.* §. 19.

Anſw. (1) There was no need at all of this large and ambiguous Repetition of the whole ſtate of the Controverſie about the Nature and Uſe of Sacrifices in this place, where the Argument concerned only the proper Object of Chriſts Sacerdotal Actings. And he knew well enough the mind of *Grotius* as to the ſenſe of what he aſſerted; only it was neceſſary to retreat into this long Diverſion to avoid the force of the Teſtimonies produced againſt him. (2) The ſenſe which we plead for as to the Expiation of our Sins by Jeſus Chriſt is plain and evident. God was the *Author and Giver of the Law* and the Sanction thereof; the Supreme Righteous, Holy Rector, Governor, Judge of all Perſons and Actions relating thereunto, the Diſpenſor of Rewards and Puniſhments according to the ſenſe and ſentence

ſentence of it. Man tranſgreſſed this Law by Sin, and did what lay in him thereby to caſt off the *Government* of God. This rendred him obnoxious unto the Sentence, Curſe, Death, and Puniſhment threatned in the Sanction of the Law, which God as the Righteous, Holy, Supreme Governour of all was on the Account of his Righteouſneſs, Authority and Veracity obliged to execute. This Reſpect of God towards the Tranſgreſſors of His Law, the Scripture repreſents under the Notion and Expreſſion of his *Anger* againſt Sin and Sinners, which is nothing but the ingagement of his Juſtice to puniſh Offenders. On this Account God would not, and without the Violation of his Juſtice and Veracity *could not* forgive Sin, or diſmiſs Sinners unpuniſhed without an Attonement made by an Expiatory Sacrifice, wherein his Juſtice alſo was to be ſatisfied and his Law to be fulfilled. And this was done by the Sacrifice of Chriſt according to the Tenor and Compact between God and Him before deſcribed. (3) The Advantage that *Crellius* ſeeks from the words of *Grotius* in the Entrance of his Diſcourſe of Gods being *angry with Sinners yet not ſo as to depoſe all thoughts of Reconciliation*, will ſtand him in no ſtead. For He intended no more by them, but that although God was provoked as the righteous Governour of his Creatures, yet He determined not abſolutely to deſtroy them, when He *had found a Ranſome*. That is, provided His Juſtice were ſatisfied, His Honour repaired, His Law fulfilled, all which His own Holineſs and Faithfulneſs required, He would pardon Sin, and take away the puniſhment from Sinners. That whereby this was done was the Sacrifice of Chriſt whoſe Object therefore muſt be God Himſelf; and conſequently He is ſo of all His *Sacerdotal* Actings. (4) All Expiatory Sacrifices did in their Way and Kind procure the *Remiſſion of Sins* by the way of Attonement and not otherwiſe. Nor can *Crellius* give any one Inſtance to the contrary; their firſt and principal Deſign was to attone and pacifie Anger, or to turn away Wrath and Puniſhment as due from the Diſpleaſure of God, and therefore their firſt Effect was towards God Himſelf. (5) The means on our part for the obtaining of the *Actual Remiſſion* of Sin, and a ſenſe thereof in our Conſciences, as Prayer, Repentance, Humiliation, Contrition of Heart and Spirit, are not means of *making Attonement*, wherein there is always the Nature of *Compenſation* and Satisfaction. If we apply our ſelves unto God by them unto any ſuch purpoſe, or reſt upon them unto that End, we render them uſeleſs, yea an Abomination. Yea, they are all enjoyned unto us on ſuppoſition of *Attonement* made for Sin, in and by the Blood of Chriſt, and ſo they were from the Foundation of the World. From the giving of the firſt promiſe wherein the Lord Chriſt was a *Lamb ſlain* as to the Efficacy of His future Oblation, God forgave Sins for His ſake and not otherwiſe. And the Duties enjoyned us in order unto *Actual Remiſſion* or a ſenſe of it in our Conſciences, are all to be founded in the Faith of that Attonement, which is ſuppoſed, and is to be pleaded in them all. For in Chriſt alone it is that we have *Redemption through his Blood* even the Forgiveneſs of Sins. But all this is a *Diverſion* from the preſent Argument and Enquiry which concerns only the *proper Object of the Sacerdotal Actings of Chriſt*, and not the Nature of His Sacrifice which ſhall be ſpoken unto elſewhere. And theſe very Duties whereby we make Application for Actual Remiſſion or Pardon upon the Attonement made, have God for their Object alſo, and ſo muſt every thing which hath an Influence of any kind into the pardon of Sin. (6) The Account he gives concerning the Intereſt of Expiatory Sacrifices in procuring the pardon of Sin, is Falſe and Sophiſtical. That God *not being angry with Sin*, ſhould decree that upon the Offering of Sacrifices He would pardon it, and would have ſuch Sacrifices offered not becauſe He was angry, but that He might not be ſo, is *a vain Imagination*. For all Sacrifices were Offered for Sins that were paſt, and all Application we can make unto God by the Sacrifice of Chriſt for the pardon of Sin, reſpects it as paſt. And therefore were Sacrifices inſtituted to *make Attonement* that is to avert and turn away Wrath already deſerved and due to the Offender. To ſay this was done not becauſe *God was angry at Sin*, but that He *might not be ſo*, when it was already committed, is inconſiſtent with Truth and Reaſon. For God is Angry with Sin, becauſe it is committed; and if He be not ſo, He is never Angry with it. That which we intend hereby is that He forbids every Sin, and hath annexed a *Threatning* of puniſhment unto that prohibition: This is His Anger. (7) That Expreſſion *Vi Decreti*, that God pardons Sin by virtue of His Decree contains ſundry ſecrets of theſe Mens Doctrine. For

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it is intimated that all which belongs unto the *Expiation of Sin* by Sacrifices, was a meer free Conſtitution, nothing in them, nothing which they had any reſpect unto, or in the Attonement made by them, was any way neceſſary on the Account of the Righteouſneſs or Holineſs of God. For this *Decree of God* is nothing but a voluntary Conſtitution of this Order of Things, that Sacrifices ſhould go before Remiſſion, and not contribute any thing thereunto. There is therefore nothing in that Diſcourſe *Conditione præſtita apud Deum efficere ut in decreti ſui*, &c. but that Sacrifices by Gods Appointment were an Act of Worſhip antecedent to the Remiſſion of Sins. It is true there is nothing done in the whole matter of the Expiation of Sin, but it depends on *Gods Decree* and Appointment. But the Things diſpoſed of by virtue of that Decree have this Relation one to another, that the Sacrifice of Chriſt ſhall be and is the *procuring Cauſe* of the pardon of Sin. God may therefore be ſaid to pardon Sin, *in decreto ſuo*; as the Original diſpoſing Cauſe; but he doth it not without reſpect to the Sacrifice of Chriſt as the *Mereſorious procuring Cauſe*. It is not therefore merely an Antecedent condition making way for the Accompliſhment of a voluntary Decree; but it is a Moral cauſe appointed of God in his Decree for the effecting of pardon. (8) I wonder with what confidence he here affirms that *the Death of Chriſt* was an *Expiatory Sacrifice*, when he knew himſelf that he did not believe it ſo to be. That Chriſt offered but *one Sacrifice* both they and we agree. That this was not in his Death, that it was in Heaven when he preſented himſelf unto God, that indeed it conſiſts in the Power which He hath as Glorified and Exalted to free us from the puniſhment due unto Sin, is the ſum of what he pleads for in this part of his Book. Both here and elſewhere he endeavours to prove that *Chriſt was not a Prieſt whilſt He was on the Earth*, that his Death was only a *Prærequiſite condition*, (and ſo was his Life alſo) unto the Offering of Himſelf. But from all theſe open Contradictions he ſhelters himſelf by ſaying that it was not as yet *perfect* in this kind. But why doth he ſay that it was *not a perfect* Sacrifice, while he belives that it was none at all. Or if it be not a *perfect Sacrifice*, was it a part of the *perfect Sacrifice* that was afterwards compleated in Heaven? If it were ſo, then was Chriſt a Prieſt whilſt He was on the Earth, then did He offer Himſelf unto God in His Death, then was God the Object of that *Sacerdotal* Act, as we contend and plead; if theſe things belong not unto it, then it was *neither a perfect Sacrifice* nor *imperfect*, neither compleat nor incompleat, neither *part of a* Sacrifice nor the *whole*, which we ſhall find him granting in his next words.

Sed ſi loquaris de (1) *Sacrificio ſeu oblatione Chriſti expiatoria perfecta, quam in cælis peragit, quamque D. Auctor ad* Heb. *explicat, & Grotius qui eam oſtentionis appellat & agnoſcit; de ea aliquid amplius dici debet.* (2) *Neque enim ea ad remiſſionem peccatorum intervenit tanquam nuda quædam conditio, aut res ad alterum tantum qui remiſſionem reipſa præſtet, aliqua ratione impellendum comparata; ſed potiſſimum tanquam vera cauſa efficiens quæ in ſua remiſſionem peccatorum nobis a Deo decretam præſtat; & efficacia ſua eorum vim quam ad nos damnandos & Divinis ſuppliciis obnoxios reddendos habent, extinguit ac delet.* §. 5.

Anſw. As the former Diſcourſe was a mere Diverſion from the preſent Queſtion and Argnment, ſo this is partly a begging of the Queſtion in general, and partly a conceſſion of what he labours to avoid the Inconvenience of. For (1) It is a plain *begging of the main Queſtion* to ſay and ſuppoſe, that the *perfect Expiatory* Sacrifice of Chriſt conſiſted only in what He performed in Heaven, the contrary whereunto we have ſufficiently proved before, and which they ſhall never evince whilſt the Scripture is owned to be the Word of God. (2) The latter part of his Diſcourſe plainly grants what he would ſeem to deny but proves it not. He denies that the Sacrifice of Chriſt reſpects God ſo much as a condition prerequired unto the Forgiveneſs of Sin. But he will have it to be the Efficient cauſe of pardon. That is, the Lord Chriſt being entruſted with Power from God unto that End and purpoſe after His Aſcenſion into Heaven, doth take away our Sin, or free and deliver us from the puniſhment due unto it. Now though this be true, yet this is not the *Oblation or Sacrifice* of Himſelf. Nor can any man reconcile the *Notions* of a *Sacrifice* with this actual Efficiency in delivering us from the puniſhment of Sin, ſo as that they ſhould be the ſame. Hereof it is granted that *We*, and not God, are the firſt and mediate Object; but that the Oblation or Sacrifice of Chriſt conſiſts herein, is wholly denied; nor doth he here attempt to prove it

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ſo to do. (3) What Account on this Suppoſition can be given of the *Interceſſion of Chriſt* which is His ſecond great *Sacerdotal* Duty? Doth this alſo conſiſt in a *powerful Efficiency* in us of what God hath decreed concerning his pardoning, blotting out and extinguiſhing of Sin? Is this the Nature of it, that whereas God had decreed freely to pardon Sin, and to take away the puniſhment due unto it, this *Interceſſion* is His powerful taking away of that puniſhment, and His actual delivery of us from Sin? Is it poſſible that an Act and Duty of this nature ſhould be expreſſed by a Word of a more oppoſite ſignification and Importance? For my part I value not that uſe of *Right Reaſon* that theſe Men ſo much boaſt of which is exerciſed in giving a *wrong ſignification* unto Words expreſſive of ſo weighty Truths and Duties? Who but they can poſſibly underſtand any thing by Chriſts *Interceſſion* in Heaven at the Right Hand of God, but His procuring from Him, Grace, Mercy and Pardon for us, by virtue of His antecedent Oblation? And God is the Object of His Actings herein.

§. 17. But he proceeds to give countenance unto what he hath aſſerted. (1) *Itaque quemadmodum oblationis vox, ut infra clarius patebit, ad hanc Chriſti actionem* (2) *ob ſimilitudinem cum legalibus Sacrificiis transfertur; ita & loquutio hæc* (3) *quod peragatur vel fiat, apud Deum pro hominibus.* (4) *Similitudo in eo eſt* (5) *quod quemadmodum legalia Sacrificia ideo Deo offerebantur* (6) *& coram ipſius vultu perficiebantur, ut iis peractis* (7) *Vi decreti ipſius homines, pro quibus offerebantur, remiſſionem peccatorum ab ipſo obtinerent. Ita* (8) *interveniente Chriſti Oblatione, ſeu apparitione coram Dei vultu* (9) *per ſanguinis fuſionem facta, & cum ſummo ſalutis noſtræ perficiendæ deſiderio conjuncta,* (10) *homines a Deo vi Decreti ipſius, ipſiuſque virtute, quam eum in finem Chriſto conceſſit, liberationem a pœnis obtinent.* (11) *Indicare nempe hac loquutione ſpiritus ſanctus voluit remiſſionem peccatorum quam Chriſtus in Cælis apud Patrem degens nobis præſtet, a Deo ejuſque Benignitate primo proficiſci, & quicquid ad eam in nobis perficiendam ſit, id totum ipſius virtute & autoritate, Chriſto, qui ut eam adipiſceretur, & ſic nos a peccatorum pœnis reipſa liberare poſſet ſanguinem ſuum fuderat, eoque cum deſiderio cælum fuerat ingreſſus, data peragi.* (12) *Itaque ut id exprimat non modo Chriſti in cælos ingreſſum atque ad Deum accеſſum, per quem factum eſt ut ad Dextrum ipſius conſideret, & plenam peccata nobis remittendi poteſtatem obtineret, ſed & perpetuam apud ipſum permanſionem, cum ſalutis noſtræ cura conjunctam ita conſiderat, ac ſi ea Deus aliqua ratione moveretur ad remiſſionem peccatorum nobis vi Decreti ſui concedendam.* (13) *Et ſic inter hanc & illam actus quidam ipſius Dei, propitium ſe nobis exhibentis, & nos a pœna liberantis interveniret; cum tamen ipſe Chriſtus poteſtate ſibi, a Deo, & olim decreta, & in cælum ingreſſo donata, id totum, quod ad nos a pœna liberandos pertinet ejus nomine faciat.*

Anſw. 1. The *Name of Oblation and Sacrifice* is not applied at all unto that Action of Chriſt which this man intends, namely His *Appearance* in Heaven, which as to its Efficacy on our Behalf belongs unto His Interceſſion, *Rom.* viii. 34. 1 *John* ii. 2. There is more alſo in the Sacrifice of Chriſt, then the transferring the *name of Oblation* unto any Action of his, which is not ſo indeed. Theſe little *Artifices* and Inſinuations, which when diſcovered are a meer begging of the thing in Queſtion, make up the principal parts of *Crellius* his Defence. Wherefore (2) The *Name of Oblation* is not transferred unto that Action of Chriſt wherein His Sacrifice did truly and really conſiſt, namely His *Death* and Bloodſhedding, merely by an *Alluſion* taken from the Legal Sacrifices; but it is ſo called by the Holy Ghoſt becauſe it is *ſo indeed*, as having the true proper Nature of a Sacrifice, ſo as that it was the pattern or *Idea* in the Mind of God of all other Sacrifices which He appointed, and which therefore were ordained unto no other End, but to prefigure the Nature, and exhibit the Efficacy thereof. (3) That Expreſſion of *doing things apud Deum*, or doing for Men the things that appertain unto God cannot on the *Hypotheſis* of theſe Men be aſcribed unto Chriſt out of a *Similitude* unto what was done by the Prieſts of Old. For whatever they did as Prieſts they did it unto God; but the Lord Chriſt according to theſe Men did nothing *as a Prieſt* unto God. And however that which He doth towards us, be called by the Name of what the Prieſts did of Old towards God, becauſe of its *likeneſs* thereunto, ſeeing there is no likeneſs between theſe things? For what *Similitude* is there between offering of a *Bloody Sacrifice* to God, thereby to make Attonement for the Guilt of Sin, and the *Actual Powerful deliverance* of us from the puniſhment due to Sin?

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What ſuch ſimilitude, I ſay, is there between theſe things, as to warrant their being called by the *ſame Name*, which anſwers unto one of them properly and to the other not at all? That therefore which is here pretended, amounts to no more then this; namely that whereas He doth nothing in his Offering with God but with Men, He is ſaid to offer himſelf by reaſon of a *Similitude* in what He did unto what the Prieſts did in their Oblations, who did nothing with Men therein, but with God. As therefore we know that the *Sacerdotal* Acting of Chriſt was not called an Oblation, Offering or Sacrifice, merely out of the *Similitude* that was between it and the Sacrifices of Old, although we grant that indeed there was more then a *mere Similitude* between them, even a Typical Relation, the one being deſigned to repreſent the Nature and exhibit the Virtue of the other, whence they are both properly called by the ſame Name; yet according to the Opinion of our Adverſaries, we deny that there is any ſuch *Likeneſs* or *Similitude* between what Chriſt doth in taking away of Sin, and what was done by the Prieſts of Old, as that any *Denomination* could or ought thence to be taken, or any Name aſſigned unto it. As for the Death of Chriſt, *Crellius* peremptorily denies it to have been *Chriſts perfect expiatory Sacrifice*. And for his Offering himſelf in Heaven, he affirms that whatever other Appearance may be of it, yet indeed it is *wholly Converſant about* us, and not about God. It is therefore in vain to enquire after Reaſons and Grounds on which Chriſt may be ſaid to do thoſe things in his Sacrifice *quæ ſunt apud Deum peragenda*, when it cannot be truly ſpoken at all; and is directly denied by them. (4) Let it therefore be obſerved that the *Similitude* that was between the Sacrifices of the Law and that of Chriſt was not a *bare Natural or Moral Similitude*, whence the one of them might be called by the Name of the other, that Name belonging to the One *properly*, unto the other *Metaphorically*; but whereas there is a *generical Identitie* between them, both of them agreeing in the ſame general Nature of being *proper Sacrifices* in their own ſpecial kind; the one of them, namely thoſe of the Prieſts under the Law, were Inſtituted and Ordained to repreſent the other or the Sacrifice of Chriſt, whence aroſe a *Similitude* between them, as there was a real Difference on many other accounts. And the Relation that was between them, which theſe Men would have to be a *Similitude* only aroſe from theſe three Reſpects. (1) That the Sacrifice of Chriſt was that *Pattern in Heavenly things* according unto the *Idea* whereof, all Legal Sacrifices were appointed to make a Repreſentation. That is, God having deſigned his Son Jeſus Chriſt to be the High Prieſt of his Church, and to expiate their Sins by the Sacrifice of Himſelf, did appoint the *Legal Prieſthood* and Sacrifices, obſcurely to delineate that Deſign before its actual Accompliſhment. And indeed here lies the true Difference between Us and the *Socinians* in this matter. For they ſuppoſe that God having for certain Ends inſtituted the Office of Prieſts and Duty of Sacrificing in the Church of Old, ſome things that were done afterwards, and are yet done by Chriſt, becauſe of their *Alluſion* unto and ſome kind of likeneſs with what was done in and by thoſe Inſtitutions, are called by their Names. We judge on the other hand, that God originally deſigning the Prieſthood and Sacrifice of Chriſt, that He might *repreſent* His purpoſe therein to be accompliſhed in the fulneſs of Time, and grant an outward means or pledg unto the Church of an Intereſt in the Nature, Efficacy, and Benefit thereof, and for no other End, appointed the *Typical Prieſthood* and Sacrifice of the Old Teſtament; as hath been proved at large before. Wherefore (2) Seeing they were *Types* appointed of God to ſet out, teach and prefigure the Sacrifice of Chriſt, whatever was in them that did not ariſe from the Natural and indiſpenſible imperfections of them by whom they were Offered, and the Nature of the Offerings themſelves, but was directly of Divine Inſtitution, was in the Mind and Will of God *inſtructive* before hand of the Nature and Uſe of the Sacrifice of Chriſt. If therefore thoſe Prieſts offered Sacrifice to God, ſo did Chriſt; if they made Attonement by Blood, ſo did Chriſt; if thoſe Sacrifices conſiſted in the Slaying and Oblation on the Altar of the *Victim*, ſo did Chriſt in his Death and Bloodſhedding; if God were the principal immediate Object of their Sacerdotal Actings, ſo He was of Chriſts. (3) They were by Gods Ordinance *figuratively Communicative* of the real Virtue of the Sacrifice of Chriſt. That is, God appointed them unto this End, that the Church making uſe of them in the Faith of the Promiſe concerning the future Sacrifice of Chriſt, ſhould through them be made partakers of the *Benefits* thereof,

they being means of exhibiting Spiritually, what they did Carnally repreſent. *Crellius* thinks that all Sacrifices were only conditions required antecedently unto the free Pardon of Sin, which he calls the *Pardoning of Sin by virtue of Gods Decree*; but that they had no influence into the procuring of the Remiſſion of Sin; which is in Effect that they did no way make Attonement for Sin. But then no man living can give an account of their *ſpecial Nature*, or why God did Inſtitute a condition of that kind when any Duties or Acts of Obedience of any other ſort would have ſerved unto the ſame End. It is plain that all *Expiatory Sacrifices* did at leaſt make a Repreſentation of Commutation, Satisfaction, Pacification of Wrath, Turning away of Evil, the procurement of Mercy, Reconciliation and Attonement; and if they did nothing of this Nature, it is hard to find any Reaſon of their Inſtitution. Wherefore the *Similitude* invented by *Crellius* is of no conſideration in this matter, but is only found out on purpoſe to deſtroy the true *Analogie* that is between the Legal Sacrifices and that of Chriſt. (5) There is indeed according to the Opinion of theſe Men no *Similitude* between them; For the *Legal Sacrifices* did not conſiſt in the Repreſentation of the Beaſt Sacrificed, much leſs in any Exaltation and Power that it had afterwards; but in the *Slaying and Offering of it* on the Altar, whereunto there is not the leaſt Reſemblance in that which they call the *perfect Expiatory Sacrifice* of Chriſt. (6) The offering of Sacrifices *coram Dei vultu*, before the Face of God, is true, but not in his ſenſe; for he confines it unto the preſence of God in the Sanctuary only; whereas that which was done *at the Altar* was alſo ſaid to be done *before* God, and no where elſe were any Sacrifices offered. (7) The uſe of Legal Sacrifices here granted by him is indeed none at all. For the *Decree of God*, that is the free Pleaſure of God, is made the only cauſe of the Remiſſion of Sin, without reſpect unto any procuring cauſe or means whatever. And if *Propitiatory* or *Expiatory Sacrifices* had no Influence into the Remiſſion of Sin; if they made not *Attonement* for it, they were of no uſe at all. Nor is there any thing found in the Application of theſe things to Chriſt and his Sacrifice. For (8) The Oblation or Sacrifice of Chriſt was not the ſame with, nor did conſiſt in his *Appearance in the Preſence of God* in Heaven, but was antecedent thereunto. He offered himſelf, and afterwards appears in the Preſence of God for us as is plainly expreſſed. (9) This Oblation of Chriſt is ſaid to be *per Sanguinis fuſionem*; by the ſhedding of his Blood; But how or in what ſenſe? The Words are uſed to keep unto ſome ſerving Compliance with the Scripture, wherein our Redemption, Forgiveneſs, Freedom from Wrath, all the Effects of the Sacrifice of Chriſt, are frequently and ſignally aſcribed unto his *Bloodſhed*. But is there any Intention to intimate that the *Effuſion of his Blood* had any Intereſt or Concern in his Oblation? We know it had not according to theſe Men, but only as an antecedent Condition unto his Exaltation, as was his whole Life and Humiliation. (10) The *manner of the Expiation of Sin* by the Sacrifice of Chriſt here at large deſcribed by *Crellius* is abſurd, diſſonant from Reaſon, and contradictory to the Scripture in its ſelf; and in the manner of its Declaration *Sophiſtical*. The Words are to this purpoſe; *That Chriſt as a Prieſt offered Himſelf unto God through the effuſion of His Blood to obtain for us, Mercy, Pardon of Sin and Deliverance from Puniſhment; but the meaning or ſenſe intended is, that being Exalted in Heaven, after his Death, by the Power that He hath received from God, He pardons our Sins, and delivereth us from the Puniſhment due unto them.* But this is ſuch a way of Teaching things, as becometh neither the Holy Penmen of the Scripture, nor any Man of common ſobriety. And to encreaſe the fondneſs of the ſtory; Chriſt is ſaid to do theſe Things *with God*, or *towards God*, when Men are the expreſs Objects of what He doth; and this in his enſuing Diſcourſe he directly aſſerts and contends for. (1) This is that it ſeems which the Holy Ghoſt would intimate by theſe Expreſſions of Chriſts being a Prieſt, of his offering himſelf to God an Expiatory Sacrifice, of our Redemption thereon by his Blood in the Forgiveneſs of our Sins; namely *That whatever Chriſt doth in Heaven towards the pardon of Sin, or the pardon of Sin which He affords us, proceedeth in the firſt place from the Kindneſs and Benignity of God, becauſe He hath given power unto Him for that End and Purpoſe.* But if no more be indeed intended in this Expreſſion, if the Sacrifice of Chriſt did in no ſenſe procure our Redemption or Pardon of Sin, or Deliverance from the Puniſhment due unto it, to what End the Holy Ghoſt ſhould uſe theſe Expreſſions; why he ſhould largely and particularly inſiſt upon them and their Expla-

Explanation for our Inſtruction, ſeeing the only thing intended by them, namely that the Pardon of our Sins proceeds originally from Divine Benignity and Grace, and that the Lord Chriſt as Mediator hath received all his Power from God the Father, is Taught and Expreſſed a *thouſand times more plainly* and clearly in other Places and Words, and whereas theſe Things and Expreſſions ſignifie no ſuch things as thoſe intended, no man living can divine. Let him that can, aſſign a tolerable Reaſon why the Exerciſe of the Power of Chriſt in Heaven, becauſe it is given him of God, ſhould be called his *Offering, Sacrifice or Oblation* of himſelf as the High Prieſt of the Church. All Men freely acknowledg that whatever Power Chriſt hath as *Mediator* to forgive us our Sins actually, to free us from the puniſhment deſerved by them, He received it of God who gave all Things into his Hand becauſe He laid down His Life for His Sheep; but that His Prieſthood conſiſts in the Exerciſe of this Power, and that the Exerciſe thereof with Love and Care is his Oblation and Sacrifice of himſelf, being indeed only a conſequent thereof, and the means of the Adminiſtration of its Virtue and Efficacy is a fond Imagination. (12) In the mention of thoſe Things whereby God ſhould at leaſt ſeem to be moved to grant unto us the Pardon and Remiſſion of Sin, *Crellius* utterly omits the Death of Chriſt, reckoning up only his *Entrance into Heaven*, his *great deſire of our Salvation*, his *Acceſs unto God, and ſitting at his Right Hand*; wherein he ſeems not much to aim at a Compliance with the Scripture which every where aſcribes all theſe Effects directly and immediately to the *Death and Bloodſhedding of Chriſt*. (13) The ſum of what remains of his Diſcourſe amounts to this, *That although in what Chriſt did for us there is an Appearance, as though God upon the conſideration of what was done by Him, was moved to pardon Sin and free us from Puniſhment* (which yet excluſively unto his Death is not true) *yet indeed there is no ſuch thing intended, but only this is ſo, that Chriſt doth all this by virtue of the Power He received from God, and in his Name.* The ſum of the whole is; That there is an *Appearance* of Chriſts being an High Prieſt, an *Appearance* of his Offering himſelf a Sacrifice to God for us, an *Appearance* of his Acting with God on our behalf, an *Appearance* of his procuring Redemption and Pardon of Sins for us; but in Truth and Really there is nothing intended but that he hath *received Power from* God after his Humiliation to pardon our Sins, and deliver us from puniſhment which he Exerciſeth with Love and Tenderneſs. But yet all this while he hath not *directly denied* that Chriſt in his Offering himſelf as a Prieſt had firſt reſpect unto God which was the only thing in Queſtion, and that becauſe he had not long before granted that the Scripture in expreſs terms affirms it, but he would make a ſhew of Reaſons, why though the Thing be not ſo indeed, yet it is mentioned as though it were; which is firſt to aſſign a Falſhood to the Holy Writers, and then to excuſe it. His enſuing Diſcourſe in this place wherein he deſigns to prove that God is ſaid to *do ſomething for Chriſt*, which yet he doth himſelf (as the ſubduing of his Enemies and the like) by virtue of the Power He hath received of God, is ſo exceedingly impertinent unto the preſent Occaſion, as being deſigned only for a *Diverſion* from the Cauſe in hand, as that I ſhall paſs it by, and come to that part of his Diſputation wherein he begins to ſpeak his mind with more openneſs and fredom then before.

Page 477. (1) *Interdum tamen D. ille Scriptor ad Heb. de Chriſti Sacerdotio & Oblatione agens, & rem nudam ante oculos nobis ponere volens, neglecta aliquantum aluſionis & comparationis cum ritibus legalibus concinnitate, talem hac in parte Chriſti actionem eſſe aperte indicat, quæ circa nos primo verſetur, non vero circa Deum.* § 18.

Anſw. (1) This is plain dealing and to the purpoſe. To what End have we been lead about by all the long Diſcourſe which we have examined? *Grotius* affirmed and proved that the Actings of Chriſt as a Prieſt did in the firſt place reſpect God and not us. This *Crellius* durſt not grant, leſt he ſhould prejudice his Cauſe; nor at firſt deny until he had endeavoured to caſt a miſt before the Eyes of the Reader. But now ſuppoſing him ſufficiently intangled or ingaged he expreſly denies what *Grotius* affirmed. Be it ſo then that *We* and not God are the immediate Objects of Chriſts *Sacerdotal* Actings, then did he offer himſelf to us and not unto God; and maketh Interceſſion with us and not with God. For theſe are the only general *Sacerdotal* Actings of Chriſt, and if God be not the Object of them, he did neither offer himſelf unto God, nor intercede with Him. But (2) He ſuppoſeth

that all which ſeems to be aſſerted unto that purpoſe, proceeds from the *neat fitting of theſe Things* by way of Alluſion unto the Legal Sacrifices, which when the Apoſtle neglecteth he declares his intention to be quite otherwiſe. Let us conſider the Teſtimonies he produceth in the Confirmation of this bold Aſſertion.

Docet id, ut ſupra vidimus, locus ipſius ſub finem Cap. 2. *atque imprimis* Ver. *ult. ubi modum explicat, quo Chriſtus tanquam pontifex in iis quæ apud Deum, peccata populi expiet. Modus vero iſte eſt; in quo enim ipſe paſſus eſt cum tentaretur poteſt iis qui tentantur auxiliari. Poteſt, inquit,* h. e. *ad id faciendum pronus eſt, aut id facere libenter ſolet. Idem docent verba* Cap. 4. *itidem ſub finem quæ eandem cum illis ſententiam continent.*

Anſw. (1) He is miſtaken in ſuppoſing that the Apoſtle in the places alledged doth *omit* or *neglect* the Conſideration of the *Analogie* between the antient Prieſthood and Sacrifice, and thoſe of Chriſt. For in the firſt place, *Chap.* ii. *ver.* 17. thoſe words πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεὸν, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ; *A faithful High Prieſt in things pertaining unto God to make Reconciliation for the Sins of the People*, doth reſpect both the Office and whole Work of the Prieſts of Old in making Attonement for Sin by Expiatory Sacrifices. And in *Chap.* iv. 14. the entrance of *Chriſt into Heaven* is aſſerted in Oppoſition unto the *Entrance of the Legal High Prieſt into the Carnal Sanctuary.* (2) The Help which the Lord Chriſt gives unto us expreſſed, *Chap.* ii. 18. is founded in and proceedeth from the *Reconciliation or Attonement* which he is affirmed to have made in the firſt place, *ver.* 17. (3) The *Queſtion* under conſideration is, whether the *Oblation of Chriſt* doth in the firſt place reſpect God or us; and to prove that it reſpects us and not God, he cites this Teſtimony of *ver.* 18. wherein there is no mention of his *Oblation* at all, and omits the preceding Words where his *Oblation* is ſo deſcribed by its Effects; as to prove unavoidably that it reſpected God in the firſt place. (4) The *ſuccour* which Chriſt affords unto them that are Tempted is no Act of his *Prieſtly Office*; but it is the Act of him who is our Prieſt, and who was, as enabled thereunto by Virtue of the Reconciliation he had made by his Oblation as a Prieſt, ſo in the Diſcharge of that Office He underwent and ſuffered thoſe things whereby he is diſpoſed and enclined to put forth his Power in our behalf. (5) In *Chap.* iv. *ver.* 15, 16. the Apoſtle treats not of the *Oblation of Chriſt*, but of his Perſonal Qualification fitting him for his Office; And that which he hath a principal Eye unto is his Interceſſion, and the Fruits of it; And we ſhall conclude that this is *with God*, at leaſt until our Adverſaries can affix ſome other tolerable ſenſe unto that Expreſſion, or make intelligible their new kind of *Interceſſion* with God for us, [redacted] his own Power and Love towards us.

But he yet undertakes to prove that what is here mentioned is the whole of what Chriſt doth as a Prieſt for us, his Diſcourſe whereof becauſe it comprizeth the ſubſtance of all that he hath to plead in this Cauſe, I ſhall at large Tranſcribe and Examine.

§. 19. *Ad ea vero illuſtranda & confirmanda adhibentur ea a D. Auctore quæ ſubjiciuntur initio,* Cap. v. *ut indicat particula enim, quæ initium iſtud* Cap. v. *cum fine capitis præcedentis connectit. Quare ex illis conſtare poteſt quid D. Auctor ſibi velit verbis, quatenus ea ad Chriſtum accommodari debent, quæ* Grotius *hic urget, eaque de cauſa totum locum adſcribemus. Eſt autem hujuſmodi: Non habemus pontificem qui non poſſit compati infirmitatibus noſtris; ſed tentatum per omnia ſecundum ſimilitudinem abſque peccato. Accedamus ergo cum fiducia ad thronum Gratiæ ut accipiamus Miſericordiam & gratiam ad opportunum auxilium. Omnis enim Pontifex ex hominibus acceptus pro hominibus conſtituitur in iis quæ ad (vel apud) Deum, ut offerat dona & victimas pro peccatis; qui poſſit moderate condolere ignorantibus & errantibus ſiquidem etiam ipſe circundatus eſt infirmitate,* &c. *Ubi vides illis* Cap. v. *Verbis, quod pontifex conſtituatur in iis quæ ad Deum ut offerat dona & victimas pro peccatis, nihil in præcedentibus reſpondere præter illa quod a Chriſto accepturi ſimus Miſericordiam & gratiam ad opportunum auxilium; quod ſit cum nobis tentatis, ac vehementer trepidantibus ſuccurrat & ne malorum pondere preſſi tentationi ſuccumbamus, ac peccatorum noſtrorum pœnam luamus, efficit; aut tunc cum impii ſuorum ſcelerum dant pœnas ipſe nos tuetur, & ne cum illis una pernicie involvamur, poteſtate ſua Divina intercedit. Quod idem ut vidimus* Cap. ii. *indicatur in verbis illis ubi Expiationis*

quam

quam Chriſtus apud Deum peragit modus explicatur. At hujuſmodi actio circa nos primo verſatur non vero circa Deum niſi improprie loquamur.

Anſw. (1) I have at large tranſcribed this whole paſſage, that we may ſee what is the only Foundation which he builds upon, or Argument he hath to prove, that the *Sacerdotal Acts of Chriſt reſpect us in the firſt place and not God.* The whole of what he pleads iſſues from this ſingle ſuppoſition, that the Apoſtle in the beginning of the *fifth Chapter* intends nothing but the *Confirmation* of what he had delivered in the end of the fourth; and therefore that the Offering of *Gifts and Sacrifices* for Sin unto God, is only his giving Help and Succour unto us in our Temptations, which is the moſt uncouth Expreſſion and Explication of One Thing by another that ever was in the World. Now this Suppoſition is apparently falſe; and the Connexion of the Diſcourſe which he feigneth at pleaſure every way inſufficient to enforce us unto ſuch a fond and brainleſs Expoſition of the Words. That which alone he pleads in juſtification of his Aſſertion in the Introduction of this new Diſcourſe by the cauſal particle γὰρ, *For*; as though it intimated that the Apoſtle deſigned no more but to give a Reaſon of what he had before laid down concerning the *Help and Succour* which we have in all our Temptations and Sufferings from our High Prieſt. This indeed he doth alſo in the *Deſcription* he gives us of the Nature and Duties of this Office, wherein he doth not merely explain what he had before delivered, but adds other Conſiderations alſo of the Nature and Acts of that Office, confirming our Faith and Expectation therein; but his principal regard is to the *whole ſubject Matter* treated of, as being now to give his Reaſons why he doth ſo induſtriouſly inſtruct them in the Doctrine of the Prieſthood of Chriſt. And this uſe of the ſame *Particle* in his Tranſitions from one thing to another, wherein it reſpects not ſo much what immediately went before in particular, as the Relation of what enſues unto his whole Deſign, and is alſo ſometimes redundant, we have manifeſted by ſundry Inſtances in our Expoſition. Wherefore the Apoſtle having occaſionally digreſſed from the Prieſthood of Chriſt which he had propoſed unto conſideration in the End of the *ſecond Chapter*, through the Third and unto the 14*th. ver.* of the Fourth, he there returns again unto his firſt Deſign. And this he doth by declaring in general the Glory of Chriſt as a Prieſt, his Eminency above thoſe of the Order of *Aaron*, and the ſpiritual Advantage which we receive, not from his being a Prieſt, but from his being *ſuch a Perſon* ſo qualified in the Diſcharge of his Office as he is there by him deſcribed. Having expreſſed this in the laſt Verſes of the 4*th.* Chapter, and thereby ſtirred up the *Hebrews* to a diligent Attention unto what he had to inſtruct them in with reſpect hereunto, in the beginning of the *fifth* he lays the Foundation of all his ſubſequent Diſcourſes about the *Prieſthood* and Sacrifice of Chriſt, in a general Diſcription of that Office and the Duties thereof, with what belongs eſſentialy thereunto in all that are partakers thereof, adding ſome particular Inſtances of the *Imperfections* that attended it in the Prieſts under the Law, making application of the former unto Jeſus Chriſt and diſcarding the Conſideration of the latter. As therefore in the End of the *fourth Chapter* he prepares his Way unto his intended Declaration of the Nature and Duties of the *Sacerdotal* Office of Chriſt by declaring in general the Advantage we have by his Suſception of that Office who was the Son of God incarnate; ſo here in the beginning of the fifth he adds a Deſcription of the Power, Acts, and Duties of that Office whence our Benefits by it do originally ariſe. There is therefore no ſuch Coherence between theſe paſſages as ſhould warrant us to look on Chriſts helping and aſſiſting of them that are *Tempted*, to be the ſame, with his *offering Gifts and Sacrifices* to God. Yea, ſuppoſe that the Apoſtle in theſe Words doth only give the Reaſon of what he had before aſſerted, which is all that is pleaded by *Crellius* to impoſe this *Non-ſenſical ſenſe* upon us, yet thereby alſo his pretenſion would be everted. For the *Reaſon* of any thing differs from the *Thing* it ſelf. And if he proves only that we may have Help and Succour from Chriſt as our High Prieſt on this ground, that every Prieſt doth *offer Gifts and Sacrifices* for Sin, it doth not follow that his helping of us, and his Offering of Sacrifice are the ſame, yea it doth that they are diſtinct and different, the latter being given in as one Reaſon and Cauſe of the former. (2) What is here farther diſcourſed concerning our Deliverance by the Power and Care of Chriſt from Sin and Deſtruction, even then when Wicked and Impenitent perſons ſhall be utterly deſtroyed, is true; but yet it is not his Offering of Sacrifice

crifice unto God for Sin, but it is a *Consequent* thereof. The Consideration of it is indeed a matter of great Consolation and Encouragement unto Believers, but it is not to be asserted unto the Exclusion of that which is the *fountain* of all the Benefits which we receive by his Mediation. And now it may be considered whither any thing be here offered by this Author, either to prove that *We are the first Object of all the Sacerdotal Actings of Christ*, or in Answer unto the Testimonies alledged that God alone is so. But he hath yet somewhat more to add, and therefore proceeds.

Animadvertendum autem est in loco utroque, sed apertius in posteriori ob (1) allusionem ad sacerdotium legale & similitudinem quandam quæ Christo cum pontificibus Aaronicis intercedat, (2) ad Christum etiam accommodari infirmitatem, quæ in pontificibus istis exstitit, quaque ii impelli debuerint ad aliorum infirmitates tanto promptius expiandas; cum tamen in Christo quippiam alterius generis infirmitatibus illius, quæ nihil aliud erant quam lapsus & ignorantiæ seu delicta ex infirmitate profecta, opponatur, nempe tentationes seu afflictiones ipsius, quarum memor, nobis tentatis atque afflictis succurrere tanto promptius soleat.

Answ. (1) This Man seems to aim at nothing but how he may evade the force of Truth, and thereon lays hold of every appearing Advantage, though indeed *contradicting* himself therein. For in the entrance of his Production of these Testimonies, he tells us *That they are such places as wherein the Apostle neglecting the Allusion unto the Priesthood of Old doth plainly and openly declare the Nature of that of Christ:* But here in pressing of those Testimonies he pleads the *express mention of that Allusion as the principal Reason of his Exposition.* (2) It is not true that those Infirmities of the Priests of Old which consisted in their Sins and Ignorances are any way *accommodated unto Christ.* The things here spoken of the Nature of the Priests Office, and the discharge of it by them with whom it was intrusted, are distributed unto the *Subjects* intended according to their capacity. In the Priests of Old there were *such Infirmities*, as that they had need to offer for their own Sins also; in Christ there was no such Thing nor any Thing that answered thereunto. But in *all Priests* there were infirmities such as *inseparably attend our Humane Nature* in this Mortal Life; and these our High Priest *Christ Jesus* was subject unto, whence he was liable to be tempted and suffer. These the Apostle doth not accommodate to Christ but really ascribes unto him, see *ver.* 7, 8. with our Exposition. (3) This one Concession of *Crellius* that Christ our High Priest, that is as our High Priest, was *subject unto Temptations and Sufferings*, which he must be, or there is no similitude between him and the High Priests of Old in this matter of Infirmities, utterly overthrows his whole Cause; For he was no way *subject unto them* but as and whilst he was in this World. His glorified Nature in Heaven is liable neither to Temptations nor Sufferings. If therefore any of these Infirmities were found in him as our High Priest, which the Apostle expressly affirms and *Crellius* acknowledgeth, he was our High Priest whilst he was on the Earth. But he adds,

(1) Ex quo apparet peccatis etiam illorum quos pontifices Aaronici expiare debebant, tentationes atque afflictiones nostras his locis respondere, quarum vis, (2) Quam ad nos perdendos habent dum tollitur & ab iis nos auxilio Christi eripimur, peccata nostra expiari dicuntur. (3) Itaque non mirum est cætera quoque quæ de Aaronicis Sacerdotibus dicuntur, alio sensu ad Christum accommodari, & quædam de illis, de Christo improprie præstantiori tamen sensu accipi.

Answ. (1) Where there is any Mention made of the Offering of Christ for us it is constantly with respect unto our Sins, and not unto our Temptations and Sufferings at least not in the first place. What he is affirmed to do with respect unto them, as to the *Aid*, *Relief* and *Deliverance* which he gives us, is all *Consequential* unto his once Offering of himself to take away sin. (2) The Foundation of the Inference which is here made we have already taken away; namely that the *sinful Infirmities* of the Priests of Old, were accommodated unto Christ with respect unto Natural infirmities or Obnoxiousness unto Temptations and Sufferings; which we have shewed to be false. Yet hence he would infer that the Sins of the People of Old, for which the Priests offered Sacrifice do correspond in this matter with our Temptations and Sufferings; that as they offered Sacrifices for *real Sins*, so Christs Sacrifice is our Relief from *Temptations and Sufferings.* The force of the Reason pretended lies in this, that because *the Priests of the Order of Aaron* had sins themselves,

ſelves, therefore they offered Sacrifices for the Sins of the People, thoſe which were truly and really ſo. But whereas the Lord Chriſt had no Sins of his own, but only Temptations and Sufferings, therefore the Sins offered for, were Temptations and Sufferings. Nothing can be more abſurdly imagined. For both thoſe Qualifications that He *had no Sin*, and that He *was Tempted*, were neceſſary unto His offering for us, and for our Sins; being made Sin for us, and ſent in the likeneſs of ſinful fleſh, yet without Sin, He condemned Sin in the fleſh, bearing our ſins in his Body on the Tree. (2) Is this all therefore that the great Diſcourſes of *Crellius* concerning the *Expiatory Sacrifice of Chriſt*, His being *a Propitiation for our Sins*, His *Offering Himſelf unto God for us* with the like magnificent Expreſſions of *Sacerdotal* Actings, do amount unto; Namely that He frees us by His Power from Temptations and Afflictions with all the Efficacy they have to deſtroy us? Is this, I ſay, to Offer Himſelf to God *a true, perfect, compleat Expiatory Sacrifice?* Were it not much better wholly to deny that Chriſt was an Hi[illegible] or that He ever offered Himſelf to God, then to put ſuch [illegible] on theſe Expreſſions. And (3) Becauſe theſe Men will have [illegible] ſpoken properly of the *Aaronical Prieſts* though they were *Umbratile*, Typical, Figurative, Temporary, and liable to ſuch Infirmities as exceedingly Eclipſed the Glory of the Office its ſelf; but all things ſpoken of the Lord Chriſt to the ſame purpoſe muſt be *Improper* and *Metaphorical*, and denote things of another Nature, only called by the Names of Prieſthood and Sacrifice in *Alluſion* unto them and thoſe things, who and which were appointed and ordained of God for no other End or Purpoſe, but that they might *Prefigure* Him in the Diſcharge of His Office. And then to ſalve the Matter, the Things ſo improperly aſſigned unto Chriſt, muſt be ſaid to be *more excellent* then the Things that are properly aſcribed unto the *Aaronical* Prieſts; when indeed they are not, nor to be compared unto them; and if they were, yet would not that prove but that *Aaron* though not abſolutely, yet as unto the *Office of the Prieſthood*, was more excellent then Chriſt, as being properly a Prieſt, whereas the Lord Chriſt was ſo only *Metaphorically*, which is a Diminution as to that particular.

He cloſeth his Diſcourſe; *Iſtud adhuc antequam hinc abeamus notare libet, Paulum* Rom.xv.17. *licet de munere ſuo Apoſtolico loquatur cujus vis circa homines primo verſabatur & quod, ut cum* Grotio *loquamur erat pro Deo aut Chriſto apud homines, tamen quia ad Sacrificia ſacerdotiumque alludit dicere, ſe habere Gloriationem, ceu quod gloriętur in Chriſto Jeſu τὰ πρὸς θεὸν, in iis quæ apud Deum.*

Anſw. This Obſervation doth no way impeach the force of the Teſtimony produced by *Grotius*. He intended no more by that Expreſſion τὰ πρὸς τὸν θεὸν, but to declare in the Words of the Apoſtle, that *God was the Object* of what was ſo performed, which certainly unleſs ſome great Reaſon be produced unto the Contrary muſt be acknowledged to be the ſenſe of the Words. But *Grotius* proves his Intention from the *matter treated* of which is Sacrifices, and if they are not Offered unto God, and that for Men, they are not at all what they are called. And in compliance with this ſenſe the Apoſtle reſpects the diſcharge of his *Conſcience* towards God in the Work of his Miniſtry wherein he had immediately to do with him. For although Men were the *Object of his Miniſtry*, yet he received it from God and to Him he was to give an Account thereof. Wherefore he only declares how he had acquitted himſelf ſincerely in that whole Work which was in an eſpecial manner committed unto him of God, and whereof he was to give unto him a peculiar Account.

I had ſundry Reaſons why I choſe to inſiſt on a particular Examination of theſe Diſcourſes of *Crellius*. For it is confeſſed that none among our Adverſaries have handled thoſe things with more Diligence and Subtilty then he hath made uſe of. It was neceſſary therefore to give a *Specimen* as of his ſtrength ſo of his Way and Method whereby he ſeeks to defend his Opinions. And every impartial Reader may ſee in the Diſcuſſion of what he alledgeth or pleadeth, that the whole of his Defence is made up of *Tergiverſations*, Equivocations and plauſible Diverſions from the Cauſe under debate. Beſides, I have had ſundry *Opportunities* hereby to declare many things belonging to the Nature and Diſcharge of the Prieſthood of Chriſt, which would not conveniently be reduced unto other Heads. §. 18.

Heads. And I was willing alſo to caſt theſe Things into this place by themſelves, to avoid all *Controverſies* as much as poſſible in the Expoſition its ſelf, though I conſtantly deteſt the falſhood of this Mans Interpretations, as that of others who either follow him or comply with him. And hereby alſo perhaps ſome who are leſs exerciſed in the Sophiſtry of theſe Men, may learn ſomewhat how they are to be dealt withal.

Exer-

Exercitatio X.

(1) *Prefigurations of the Prieſthood and Sacrifice of Chriſt.* (2) *The Original, Uſe and Practice of Sacrifices before the Law. Rabbinical conceits on* Pſal. lxi. 32. *Inſtances of the Sacrifices of the Patriarcks. Occaſional not ſtated.* (3) *No Office of Prieſthood from the Beginning. Men bound to Offer Sacrifices every one for himſelf,* (4) *Sacrifices in Families; before the Law, and afterwards among the Heathen; and in the Church.* (5) *By whom thoſe Sacrifices were Offered.* (6) *This farther enquired into.* (7) *The Rights of Primogenitors. What* Jacob *took from* Reuben, *Gen.* xlix. 3. (8) *Jews Apprehenſion of the Rights of the Firſt-born.* (9) *The right of Sacrificing Continued unto particular Perſons before the Law; and to Fathers of Families.* (10) *The firſt Riſe of the Prieſthood in greater Communities, by Lot or Suffrage.* (11) *How far annexed to the Kingly Office.* (12) *Enquiry into the Original of the Prieſthood among the Egyptians.* (13) *The ſtory of the Hycſos in Manetho applicable to the Hebrews only.* (14) *Who were the Prieſts of Egypt.* (15) *The Wiſemen, Magicians, Sorcerers of Egypt and of the Chaldeans.*

THE TENTH EXERCITATION.

§. 1. SUndry Things concerning the Prieſthood of Chriſt, and thoſe the moſt *material* that relate thereunto, we have now paſſed through. But we know withal that although the Foundations hereof were laid in the eternal Counſels of God, and that a Revelation was made of them in the firſt Promiſe, immediately upon the Entrance of Sin, yet the Son of God was not actually *manifeſted in the fleſh* for the Execution of thoſe Counſels, and Diſcharge of their Office until the *Fulneſs of Time* came, after the Expectation of a multitude of Ages. In the mean Time there were certain *Prefigurations* of it Inſtituted of God in the Church, to keep up and direct the Faith of Mankind unto what was to come, in Sacrifices and a certain Typical Prieſthood; with Emanations from them into the Practice of the *Nations of the World.* Now what is worth our Inquiry into with reference unto theſe *Prefigurations* of the Prieſthood of Chriſt may be referred unto theſe four Heads. (1) The ſtate of Things in general with reſpect unto Prieſthood and Sacrifices in the Church before the giving of the Law. (2) The peculiar Prieſthood of *Melchiſedeck*, which fell within that period of Time. (3) The Inſtitution of the *Aaronical Prieſthood* at Mount *Sinai*, with the Nature and Duration of that Office, the Garments, Sacrifices, Laws and Succeſſion of the High Prieſts in particular. (4) The Riſe, Occaſion and Uſage of a Prieſthood among the Nations of the World.

From all these we may learn both what God thought meet previously to instruct the Church in concerning the future Glories of the Priesthood of Christ, and what presumptions there were in the *light of Nature* concerning the substance of that work which he was to accomplish.

§. 2. Our first Enquiry will be as unto what Monuments remain of either *Sacrifices* or the Order of *Priesthood* from after the first Promise and the Institution of Expiatory Oblations, unto the solemn giving of the Law in the Wilderness, where all things were reduced into a Methodical instructive Order.

The first Institution of Sacrifices, and Revelation of an acceptable Worship of God in and by them, I have declared before, and elsewhere discussed and proved at large. Hereupon, as is evident from many particular Instances recorded in the Scripture, Sacrifices were Offered before the Law, it is highly probable that *Adam* himself after he had received the promise, which gave Life and Efficacy unto that kind of sacred Service, did Offer Sacrifices unto God. And this some do suppose, and that not unwarrantably, that he did with the *Beasts* with whose *skins* he was cloathed, and that by the immediate Direction of God Himself. Hereby the whole of those Creatures were returned to God, and not their Carcasses left to putrifie on the Earth. And so the whole was an Illustrious Exemplification of the Promise newly given; or a Type and Representation of Christ and His Righteousness. For as he was to be our real *Sacrifice of Attonement* to expiate our Sins, so are we said to put Him on, or to be *Cloathed with His Righteousness*. So Typically was our *First Father* after his receiving the promise, cloathed with the skins of the Beasts which were Offered in Sacrifice to make Attonement; And therein was Christ a *Lamb slain from the Foundation of the World*. And these Beasts seem rather to have been *Sheep* or *Goats*, then the greater Cattel of the Herd; their *skins* being most meet for Cloathing. The *Jews* suppose that *Adam* Sacrificed an *Oxe* or a *Bullock*. So in the Targum on *Psal.* lxix. 32. ותשפר צלותי קדם יי מן חור פטים ובחיר דקריב אדם קדמי רקריטו פרנוי לשלפוהו. *My Prayer shall please God more then the Fat and Choice Bullocks, which Adam the first Man offered, whose Hornes went before the dividing of the Hoofs.* To the same purpose *Raschi* comments on the place, משור פר הוא שור שהקריב אדם הראשון שנברא בקומתו, *&c. This is the Oxe which Adam the first Man offered which was Created in his full stature, and they called him* שור *an Oxe or Bullock in the day wherein he was brought; and he was like a Bullock of three years old. And his Horns went before his Hoofs, for his Head came first out of the Earth when he was made, and his Horns were seen before his Hoofs.* It may be there is no more intended in this Fable but an account of the order of those words; מקרן מפרים, wherein the order of Nature, the *bringing forth of Horns* being placed before *dividing of the Hoofs*, seems to be inserted; though nothing indeed be intended but the Description of a Bullock fit for Sacrifice. But the Authors of the Fable may yet have had a further reach. The Psalmist in that place prefers the *Moral and Spiritual Duties* of Obedience before Sacrificing. This they will not allow to be spoken with reference unto the Sacrifices of the Law, and therefore put it off unto that of *Adam*, which they make their conjectures about. After this Example *Cain* and *Abel* offered Sacrifices; *Gen.* iv. And *Noah*, *Gen.* viii. 20. And *Melchisedeck*, as we have shewed, *Gen.* xiv. 20. And *Abraham*, *Gen.* xv. 19, 20. *Chap.* xxii. 13. And *Isaac*, *Gen.* xxvi. 24. And *Jacob*, *Gen.* xxviii. 18. *Chap.* xxxv. 3, 7. And *Job* *Chap.* i. 5. *Chap.* xlii. 8. Express mention of more before the giving of the Law I do not remember. Not that I think these were all the Sacrifices which were Offered according to the mind of God in that space of time. I doubt not but all the persons mentioned, and multitudes besides did in those Days offer Sacrifices to God, thereby testifying their Faith in the Promise and Expectation of the great Expiatory Sacrifice that was to come. *Oblations* were not yet indeed fixed unto *Times* and *Seasons*, as the most of them, especially the most solemn, was afterwards under the Law. And therefore I suppose their Offering was *occasional*, upon some Appearance of God to them, on great Mercies received, in Times of great Dangers, Troubles or Perils, to themselves and Families, when they were in Doubts and Perplexities about their Affairs, and would enquire of God for Direction, they betook themselves unto this solemn Service, as the Instances on Record do manifest. And the only solemn Sacrifices we read of among the Heathen traduced by imitation

on from the *Patriarchs*, were for a long ſeaſon ſuch as were in the times of approaching Wars, after Victories, or upon the ſolemn covenanting of Nations or Rulers who yet in proceſs of time alſo made uſe of ſtated ſolemn Sacrifices, and thoſe that were confined to the Intereſts of private Families.

It doth not appear that there was as yet any peculiar Office of Prieſthood §. 3. erected or inſtituted. But the perſons who enjoyed the Revelation of the promiſe, and the Inſtitution of Sacrifices may be conſidered two ways. (1) *Perſonally*. (2) As *Members of ſome Society* Natural or Political. Families are Natural Societies. Greater voluntary Combinations for the preſervation of Humane Converſation unto all the Ends of it, we may call *Political* Societies. Conſider Men in the firſt way, and every one was his own Prieſt, or Offered his own Sacrifices unto God. Not that every one was inſtated in that Office; For to make an Office common to all, is to deſtroy it. For it includes an eſpecial Priviledge, Faculty, Power, and Duty, which being made common their Being ceaſeth. But every one was to *perform that Duty* for himſelf which upon the Erection of the Prieſthood was confined and limited thereunto. It doth not therefore follow that becauſe every one was to Offer Sacrifice, that therefore every one was a Prieſt in Office. God giving out the prefigurations of the Prieſthood and Sacrifice of Chriſt πολυμερῶς, by *diſtinct Parts and Degrees*; He ordained the Duty of Sacrificing, before he erected an Office for the peculiar diſcharge of it. Thus *Cain* and *Abel*, as we have before obſerved, offered their own Sacrifices, but could not both of them be Prieſts, nor indeed was either of them ſo. Nor was *Adam*, nor was it poſſible he ſhould be ſo, before the increaſe and multiplication of his Family. For a Prieſt is not of one, but muſt Act in the name of others. Wherefore Sacrifices being a Worſhip preſcribed unto believing Sinners, every one in his own perſon was to attend unto it, and did ſo at ſtated times, or on ſolemn occaſions, according as they apprehended the mind of God requiring it of them.

Secondly, As Perſons were united into any *community* Natural or Political, this §. 4. Worſhip was required of them in that Community. For this is a preſcription of the Law of Nature, that every Society wherein Men do *coaleſce* according to the mind of God, ſhould own their dependance on Him with *ſome Worſhip* common unto, and to be performed in the name of the Society. Eſpecially is it ſo with reſpect of that which is the Foundation of all others in an *Houſhold* or *Family*. So God gives unto *Abraham* the Teſtimony of Sincerity, that he would order and take care of His *Worſhip in his Family*. Gen. xviii. 19. Hence there were Sacrifices peculiar unto Families before the Law, wherein it cannot be doubted but the Father of the Family was the ſacred Adminiſtrator. So *Job* offered Burnt-offerings for himſelf and his Family, *Chap.* 1. 5. And *Jacob* for his, *Gen.* xxxv. Yet are they not hereon to be eſteemed *Prieſts* by Office, ſeeing they had their Warrant for what they did from the Light and Law of Nature, but the Office of the Prieſthood depends on Inſtitution. And ſuch Family Sacrifices were famous among the Heathens. An eminent Inſtance hereof the *Roman Hiſtorian* gives us in *C. Fabius* who when *Rome* was ſacked by the *Gals*, and the *Capitol* beſieged, upon the ſtated time of the ſolemn Worſhip and Sacrifices of the Family of the *Fabii*, paſſed through the Enemies Camp to the *Quirinal* Hill, and diſcharged the accuſtomed *Sacra*, returning to the *Capitol* without Diſturbance or Affront from the Enemy, *Liv. lib.* 5. And the Family Ceremonies in the Sacrifice of an Oxe unto *Hercules* by the *Politii* and *Pinarii* were adopted by *Romulus* and *Numa*, into the uſe of the whole People, the poſterity of thoſe Families being made as it were their *publick Prieſts* thereby. And after they had confirmed the Adminiſtration of their *Sacra* in publick Solemnities for the whole Community, yet they left it free to *ſingle Perſons* and *Families* to Sacrifice for themſelves as they ſaw Good. For as they took up the former courſe probably from the Form and Example of *Moſaical* Inſtitutions, ſo they retained the latter from the original practice and Tradition of the World. Even the meaneſt of the People continued their Family *Libations*. *Sacrima* they called the Wine which your Countreymen offered to *Bacchus* as *Feſtus* teſtifies; and *Capar* the Veſſel out of which they drew the Wine whereof they made a Libation to *Jupiter*. *Struferta* and *Suo-vetauralia*, were the Sacrifices of poor Families. And ſomething in Reſemblance of this original practice continued among

the People of God after the giving of the Law. So the Family of *Jeſſe* had an *yearly Sacrifice*, which was a free-will-offering and a Feaſt thereon, 1 *Sam.* xx. 6. But it may be by the זבח הימים there intended, was only a Feaſt, at which there was a ſlaughter of Beaſts. If a Sacrifice be intended, the Time and Place were irregular. Or if the whole were pretended by *David*, yet is it hence evident that ſuch things were in common uſe at that time, or no pretence could have been made of it. And if it were a Sacrifice it was offered by a Legal Prieſt, or the whole of it was an Abomination. *Philo lib.* 3. *de vita Moſis*, admits all the People-afreſh to this Duty at the *Paſſover*. Νόμῳ προσάξει σύμπαν τὸ ἔθνος ἱερᾶται πᾶς καὶ μέρος ἑκάστῳ τὰς ἑαυτῶν θυσίας, ἀναγόντος τότε καὶ χειρουργοῦντος. *By the Appointment of the Law the whole Nation Sacrificeth, (* or is employed in Sacred Duties *) whilſt every one brings his own Sacrifice and ſlays it*; But this ſaying of his is not without its *Difficulties*, and deſerves further Enquiry.

§. 5. Perſons united into *Greater Societies* for the End of Humane Converſation, had, as we obſerved, the uſe of Sacrifices among them as ſuch, and which they were by the Light of Nature directed unto. So was it among the *Iſraelites* when the *twelve original Families* being multiplied into ſo many numerous *Tribes*, were by common conſent united into *one People* or Nation, without any Policy, Rule or Order peculiarly accommodated unto the whole Community. This was the condition of that People before the giving of the Law, the Bonds of this Union being *Conſanguinity*, *Agreement* in Deſign, outward ſtate in the World, with reſpect unto other Nations, all under the conduct of divine Providence unto a certain deſigned End. In this ſtate there were ſome that offered Sacrifice for the whole People, *Exod.* xxiv. 4, 5. *Moſes built an Altar under the Hill, and twelve Pillars according to the twelve Tribes of Iſrael; and he ſent young Men of the Children of Iſrael which Offered Burnt-Offerings, and Sacrificed Peace-Offerings of Oxen unto the Lord.* It is probable theſe young Men were the ſame with thoſe who are called the *Prieſts*, *Chap.* xix. 22, 24. when as yet the Office of the *Prieſthood* was not erected.

§. 6. There hath been great Enquiry *who* theſe Prieſts were; or who they were who thus Offered Sacrifices for Families or greater Aſſociations, and by what means they were inveſted with that priviledge. By moſt it is concluded that they were the *firſt Born* of the Families and Tribes, and that the Right of the Prieſthood before the giving of the Law was a breach of the *Primogeniture*. But whatever ſimilitude there may be in what the Light of Nature directed too, was after ſacredly appointed, yet this Opinion will not eaſily be admitted by them who judge it neceſſary to reſolve the Original of the Prieſthood into a voluntary Inſtitution, as that which was to be *Typical* and *Repreſentative* of the Prieſthood of Chriſt, which muſt be an immediate Effect and Emanation of divine Wiſdom and Grace. Yet ſome ſuppoſe this Opinion may be confirmed by the Example of *Melchiſedeck*, who was firſt called a *Prieſt of God* in the World, being *Shem* the eldeſt Son of *Noah*. But the whole of this Argument is compoſed of moſt uncertain conjectures. It is uncertain whether *Shem* were the Eldeſt Son of *Noah*, and moſt probable that he was not ſo; more uncertain whether *Melchiſedeck* were *Shem* or no; yea it is at the next door of the higheſt certainty that he was not ſo. And it is abſolutely certain that he *was not a Prieſt* on any Account common to him with others, but by the immediate Call or Appointment of God; For had it been otherwiſe, when the Lord Chriſt was made a Prieſt according to the order of *Melchiſedeck*, He muſt have been ſo according to that common order whereof his Prieſthood was, which is contrary unto his ſingular Call to that Office. And if an extraordinary Inſtance may contribute any thing unto Satisfaction in this Enquiry, that of *Moſes* is expreſs to the contrary. He was *a Prieſt unto God*, *Pſal.* xcix. 6. *Moſes and Aaron among his Prieſts*; And there is not any thing peculiar unto a Prieſt but he diſcharged it in his own Perſon; yet was not he the eldeſt Son of *Amram* his Father, but younger then *Aaron* by three years, who was alive all the while he executed his Prieſthood. But from thoſe extraordinary Inſtances nothing certain in this caſe can be concluded. *Micah* afterwards when he fell off from the Law of Inſtitution in ſetting up a *Teraphim* and *Graven Image*, conſecrated את־מבניו, one of his Sons from amongſt them, which he thought meet, without regarding the

Primo-

Primogeniture, Judges xvii, I have formerly thought that the נוגשים נהנים אל יהוה *Exod.* xix. 22, 24. The *Prieſt which drew nigh to the Lord*, which as was now ſaid, I ſtill ſuppoſe and judge to be the ſame with the *young Men* employed by *Moſes* in the firſt ſolemn Sacrifice in the Wilderneſs, *Exod.* xxiv. 5. to have been the *Firſt-born* of the Families. But I now rather judge that they were Perſons delegated by *common Conſent*, or immediate Divine Deſignation which in that extraordinary Diſpenſation ſupplied the Room thereof, to act repreſentatively in the Name of the People. For the other Opinion is attended with many difficulties, and expoſed unto ſundry Exceptions not to be evaded.

§. 7. The Riſe of this Opinion concerning the Office of the Prieſthood or peculiar Right of Sacrificing for themſelves and others being annexed unto the *Primogeniture* is uſually taken from the Words and Fact of *Jacob* with reſpect unto *Reuben* his Eldeſt Son, *Gen.* xlix. 3, 4. *Reuben thou art my Firſt-born, my might and the beginning of my ſtrength, the Excellency of Dignity and the Excellency of Power, inſtable as Water, thou ſhalt not excel.* The *Targums* make joyntly this Interpretation of the Words. *Thou haſt a threefold Right above thy Brethren*; בכראוחא, the *Primogeniture*, the *Prieſthood* and the *Rule*. But ſeeing thou haſt ſinned the *Primogeniture* ſhall be given to *Joſeph*, the *Prieſthood* to *Levi*, and the Rule or Dominion to *Judah*. But their Authority without farther Evidence is not ſufficient to determine this Caſe. The Privileges of the Firſt-born were certainly great from the Beginning. There was משפט בכורה *a Right of Primogeniture* founded in the Law of Nature determined in the *Judicial* Law unto *Iſrael*, and generally owned in ſome Degree or other, among all Nations in the World. The foundation of it is expreſſed in theſe Words of *Jacob*; כחי וראשית אוני; *My might and the beginning of my ſtrength*; that is the Spring unto all Power and Excellency that was to ariſe out of his *Poſterity*. In him it began, and in him was the foundation of it laid. And the ſame Reaſon is repeated in the eſtabliſhment of the Law; אנו לו הוא ראשית משפט הבכורה; *He is the Beginning of his ſtrength, his is the Right of Primogeniture*, Deut. xxi. 17. Hence this Right was Confined unto the *Firſt-born* of the Father only, and not to the Firſt-born of the Mother, if her Huſband had a Son by another Wife before. And if a Man had more Wives of the ſame time, he that was the *Firſt-born* of any of them was to have the priviledg of the *Birthright*, againſt all Diſadvantages of the Mothers part, as if ſhe were hated in compariſon of the others, which manifeſts that it was a Law of Nature not to be tranſgreſſed, nor the Right to be forfeited but by *perſonal Sin and Diſobedience*, as it was with *Eſau* and *Reuben*, Deut. xxi. 15, 16, 17. There was indeed a priviledg that belonged unto the Firſt-born of every Mother, by virtue of the eſpecial Law about פטר רחם him that *opened the Womb*; for every ſuch an one was to be ſanctified or ſeperated unto the Law, *Exod.* xiii. 2. which among Men was reſtrained unto the *Male*, *Exod.* xxii. 29. The *Firſt-born of thy Sons thou ſhalt give unto me.* And therefore we have added in way of Expoſition of this Law in our Tranſlation, *Chap.* xxxiv. 19. *All that openeth the Matrix is mine (that is Male.)* And it was inſtead of the Firſt-born *Males* only that the *Levites* were taken in exchange, *Numb.* iii. 40, 41, 42. But this was a peculiar Ceremonial Law and Priviledg. There were two Things that eminently belonged unto the πρωτοτόκια or Right of Primogeniture before the Law, the one whereof was confirmed alſo under it. And this was the priviledg in *Familia Herciſcunda*, or Diſtribution of the Eſtate and Inheritance of the Family; For whereas every Son was to have שכם אחד, *Gen.* xlviii. 22. One part or *ſhoulder* to bear the charge of his own eſpecial Family; ſo the Firſt-born was to have פי שנים, *Deut.* xxi. 17. that is διπλᾶ, or μέρος διπλᾶν a *double Portion* of the Inheritance. And this evidently *Jacob took* from *Reuben* and gave to *Joſeph*, when he adopted his two Sons, and gave each of them the Inheritance of a Tribe, *Gen.* xlviii. And there belonged hereunto Civil Preheminence and Right unto Rule. The *Firſt-born* had a principal Honour among his Brethren, and when Rule and Dominion was erected without eſpecial Cauſe and Alteration made by God himſelf it belonged unto them. So do the Words of God to *Cain* plainly ſignifie. *If thou doſt well —— unto thee ſhall be his deſire, and thou ſhalt Rule over him*, Gen. iv. 7. And when God transferred in Propheſie the Birthright from *Eſau* to *Jacob*, he did it in theſe Words, *The Elder ſhall ſerve the Younger*, Gen. xxv. 23. which *Iſaac* alſo in the Confirmation of it ſo expreſſeth? *Be Lord over thy Brethren, and let thy*

thy Mothers Sons bow down to thee, Chap. xxvii. 29. and ſo he tells *Eſau* afterwards, *Behold I have made him thy Lord, and all his Brethren have I given him for Servants*, Ver. 37. And this was by *Jacob* taken from *Reuben* and given unto *Judah*. Both theſe are expreſly mentioned, 1 *Chron.* v. 1, 2. *Reuben was the Firſt-born but foraſmuch as he defiled his Fathers Bed his Birthright was given to the Sons of Joſeph, and the Genealogie is not to be reckoned after the Birthright; For Judah prevailed above his Brethren, and of him came the Chief Ruler, but the Birthright was Joſephs.* I confeſs the Birthright here ſeems to be conferred unto the *double Portion* only, and is therefore propoſed as totally transferred to *Joſeph*, and to have comprized all that was loſt by *Reuben*. The Matter of Rule is introduced ſo, as that when God would Erect it, He gave it to *Judah* without depriving any other of a right unto it. It will not therefore be poſitive that by the *Law of Nature* or any previous Conſtitution of God, *Right unto Rule* belonged unto the *Primogeniture*; but ſuppoſe it might be diſpoſed unto the moſt Worthy, as the *Roman Epitomator* affirms it was at the Beginning of all Governments. However here is no mention of the Prieſthood which we enquire after.

§. 8. The *Miſhnical Jews* in *Maſſebeth Becaroth* Pereth. 8. divide the Rights of the Primoginitute, in נחלה and נחינה the *Inheritance* and *the Prieſthood*, and thereon make many diſtinctions concerning them, who may be the Firſt-born or have the Right of *Primogeniture* as unto the One, but not unto the Other. But by the *Prieſthood* they intend only the *Dedication of the Firſt-born* unto God upon the Law of *Opening the Womb*. Now this had no Relation unto the Prieſthood properly ſo called. As far as it had its foundation in the Law of Nature, it was an Offering unto God of the *Firſt-fruits* of the Family, all *Primitiæ* being due unto Him; and hereby was the whole Family made ſacred and dedicate unto God. For if the *Firſt-fruits be Holy, the whole Lump is Holy alſo*, Rom. xi. 16. The place therefore mentioned in *Becareth*, intends not the Prieſthood; but in *Bereſhith Rabba*, Fol. 71. ſome of them do plainly aſcribe the *Prieſthood unto the Primogeniture*, and ſo doth *Hierom* from them, *ad Gen.* xvii. 27. *Epiſtol. ad Evagr.* and elſewhere, as do others alſo of the Ancients. But in the whole Law and Order of the *Primogeniture* it is plain that God deſigned to ſhaddow out the Lord Chriſt in His Offices, when by His Incarnation He became the Firſt-born of the Creation; as to *Rule*, *Col.* i. 15, 18. *Rev.* i. 5. *Heb.* i. 6. As to *Inheritance*, *Heb.* i. 3. *Epheſ.* i. 10. And as to *Sanctifying* the whole Family, *Heb.* ii. 11.

§. 9. Yet all that hath been ſpoken, or that may farther be pleaded to the ſame purpoſe, doth not neceſſarily conclude that the Right unto Sacrificing by way of Office was encloſed to the *Firſt-born* before the giving of the Law; and afterwards we know how it was diſpoſed of by Divine Inſtitution. There was therefore in that State of the Church *no Office of Prieſthood*, but every one performed this Duty and Worſhip of Sacrifice *ex communi cura* with reſpect unto Himſelf. As all were obliged to attend unto this Worſhip of God and expreſs their Faith in the Promiſe thereby, ſo every one who was *ſui juris* or had the free diſpoſal of himſelf in all his moral Actions, did in his own perſon attend unto his own Duty herein. As Perſons were united into *Families* and made up one Body *Naturally-political* by God's Appointment; the *Pater Familias* had the Duty of Sacrificing for the whole committed unto him; Herein it is probable he had the eſpecial Aſſiſtance of the *Firſt-born* of the Family, whereby he might be initiated into his future Duty. Yet was it not afterwards confined to him. For *Abel* who was the youngeſt Son of his Father Offered Sacrifices for himſelf in his own Perſon, his Father and Elder Brother being yet alive. I no way doubt but that all the Perſons on the *Patriarchal* Line before the Flood offered Sacrifices to God; yet is it moſt uncertain whether they were all of them the *Firſt-born* of their reſpective Parents. *Abraham* after the Flood offered Sacrifice whilſt the Eldeſt Son of *Noah* was yet alive, neither was he himſelf the Firſt-born of his immediate Parents. Afterwards it is probable that the Order and Solemnity of publick Sacrificing went along in a peculiar manner with the *Birthright*; not that it was a priviledg thereof, but that the priviledg of the Birthright made what they did more extenſive and illuſtrious. But this was continued only whilſt a *Family* continued by conſent. When it divided all Things returned to their primitive Right and Practice. So was it when the younger Sons

of

of *Noah* were ſeparated from the Elder, they loſt not the Right or Solemniſing the Worſhip of God thereby. And in caſe the Firſt-born was uncapable through Sin, Idolatry, or Apoſtacy from God, the Right of the Remainder was not prejudiced thereby, but every one might perſonally attend unto the diſcharge of his Duty herein, which after the giving of the Law was not provided for. But this reſpected Men only. *Women* were afterwards among the Heathen admitted into the Office of the Prieſthood eſpecially in the Idolatries of *Juno*. But there was no Induction towards any ſuch practice in the Light of Nature or Original Tradition. For the *Head of the Woman is Man*. And the whole Sex generally being ſuppoſed under the Power of their Parents or Husbands, nothing remains on Record of their Solemnizing ſacred Worſhip in their own Perſons, though ſome conjectures have been made about *Rebekah's* enquiry of God, upon her conception of Twins.

§. 10. When greater *Political ſocieties*, being the products of the Light of Nature acting by Choice, and on neceſſity, were eſtabliſhed, it was judged needful, or at leaſt uſeful, not only that *every one* ſhould *Offer Sacrifice* for himſelf that would; nor only that the Head of each *Family* ſhould diſcharge that Duty in the name of the whole Family, which expreſſed the two firſt directions of the Law of Nature, but alſo that ſome one or more ſhould offer Sacrifice for the *whole Community*, which had the ſolemn Repreſentation of a Socerdotal Office. How theſe Perſons became Originally in the World to be deſigned unto this Work and Office, is a matter left much in the Dark and Obſcure. The Ways whereby God Erected this Office and Conſtituted any in the Poſſeſſion and Enjoyment of it, are plain and evident. For He did it either by an *immediate call* from Himſelf, as it was with *Melchiſedeck* in one manner, and *Aaron* in another, or by the Conſtitution of a *Legal ſucceſſion* of Prieſts as it was with all the Poſterity of *Aaron*, concerning both which we ſhall treat afterwards diſtinctly. Our preſent Enquiry is how this Order of Things came to paſs in the World, or when; that ſome certain Perſons under the Names of *Prieſts* ſhould have the Adminiſtration of Things ſacred in the behalf of Political Comunities committed unto them. And theſe are the ways that may be pleaded with good probability to this purpoſe. The firſt is; That *the People or Communities* judging the Duty of Publick Sacrificing and Religious Adminiſtrations to be their Duty, and neceſſary for them as a Community, did chuſe out from among themſelves either by *Lot* or *Suffrage*, the two Original ways of all Elections, ſuch as they judged meet for that purpoſe. So *Virgil* would have *Laocoon* deſigned to be a Prieſt to *Neptune by Lot*.

Laocoon ductus Neptuno ſorte ſacerdos, Æneid. 2.

And in *Statius* it was by the choice of the People that *Theodamas* was made the Prieſt of *Apollo* in the room of *Amphiaraus*; ſo he ſpeaks to them *Thebaid. l.* 10.

——Non hæ noſtro de pectore voces;
Ille canet cui me Famulari & ſumere vitta
Veſtra fides, ipſo non diſcordante, ſubegit.

And when among the *Romans* the care of ſacred Things had been devolved on their King, upon their removal the People created Prieſts by *Suffrage* among themſelves, and one under the name of *Rex Sacrorum*, that by the Countenance of the Name therein, the Office might not in any thing be miſſed, the Civil Power being fully transferred unto the *Conſuls*. See *Dion. Holicarnaſſ. Lib.* 5. So *Livy*; *Rerum deinde Divinarum habita cura, & quia, quædam publica ſacra per ipſos Reges facta erant, nec ubi Regum deſiderium eſſet, Regem Sacrificum creant, Lib.* 2. And the King of the *Sacra at Athens* had the ſame Original, as is manifeſt in *Demoſthenes*. The *Dacians* ſo far improved this Power, as that having at firſt made *Prieſts unto their Gods*, they at length made one of *their Prieſts to be their God*.

And this I take to be one of the principle Ways whereby in the firſt Coaleſcencies of Humane Society, the Order of Prieſthood came to be erected among them. Poſſibly in their *Elections* they might ſuppoſe themſelves to have received Guidance by ſome ſupernatural Indication, of which afterwards; but it was *Conſent and Choice* that gave them their Authority and Office.

Secondly;

§. 11. Secondly; Thoſe who had by any means obtained the Rule of the Community, knowing that with their Power over it, they had an Obligation on them to *ſeek its Good*, did take upon themſelves, the care of Sacrificing for it, and performed it in their own Perſons. And there ſeems to be a Natural Traduction of the Power and Right of this kind of Prieſthood from the *Fathers of Families*, unto the Heads of Political Societys, which have a Reſemblance unto them. And thence the Heathen Writers do generally grant that the Care of Adminiſtration of ſacred Things accompanied the *Supreme Power*, ſo that the Kingdom and the Prieſthood amongſt them for a ſeaſon went together. So *Ariſtotle* informs us of the Kings in the *Heroical* Times, that is ſuch as they had Tradition, but no Hiſtory of. κύριοι ἦσαν τῆς μὲν κατὰ πόλεμον ἡγεμονίας, καὶ τῶν θυσιῶν ὅσαι μὴ ἱερατικαὶ, *They were Rulers of Things belonging unto the Conduct of War, and had the Ordering of Sacrifices, that were not in an eſpecial manner reſerved to the Prieſthood*; Of the Reaſon of which Exception I ſhall afterwards give an Account. And again; στρατηγὸς ἦν καὶ δικαστὴς ὁ βασιλεὺς καὶ περὶ τὰς θείας κύριος. Ariſtot. Polit. Lib. 3. *The King was General, Judge, and Lord of Things ſacred.* And *Cicero*, *Apud veteres qui rerum potiti erant iidem auguria tenebant; ut ſapere ſic Divinare regale tenebant, de Legib. Lib.* 2. The truth is the Uſe of Sacrificing among the *Gentiles*, by that time we meet with any probable Records of Things among them was much reſtrained, and principally attended unto, in, and with reſpect unto *War*, or an Apprehenſion of the approach of publick Calamities. Hence it came to paſs that they who had the *chief Command in War*, had power of Sacrificing alſo. But if it were ſo that not only a Right of Sacrificing for the *Community* occaſionally in the Times of Danger belonged unto him who preſided therein, but that the Supreme Power and Prieſthood went together in any greater ſocieties as traduced from the practice of Families; It is evident that they were very quickly ſeparated again and veſted in divers Perſons; yet ſo as ſtill to reſerve unto *Kings* and *Generals* in War, the priviledg of Sacrificing Expiatory Oblations, which they did ſometimes by the Death of Beaſts, ſometimes of other Perſons, and ſometimes of themſelves. For the firſt mention we have of *Prieſts* in the World is diſtinct from *Kings* in the ſame place. This was in *Ægypt*, where we find the *Cohanim* or *Prieſts* an Order of Men by themſelves under the power and care of their Kings. How they came by that Office originally if we ſhall ſuppoſe that the Right of Sacrificing for the Community went along with *Regal Power* and Rule I know not. It may be ſaid, that Kings grew weary of that Employment, as their Greatneſs, Wealth and Empire encreaſed, and ſo ſuffered others to be choſen unto it, or deſigned them thereunto by their own power. Or that *Ambition* and *Luxury* rendring them unfit for the diſcharge of that Office and negligent in it, the People provided for themſelves as they could. Or it may be thought that ſome ſuch things fell out in thoſe early days of the World, as did in latter Ages among the *Caliphs* of the *Saracens*; For the World in all its Varieties, varieth not from its ſelf. Theſe *Caliphs* being originally the ſucceſſors of *Mahomet* had all power Civil and Sacred in their Hands. But through the ſloth of ſome of them, Military Men who had the Power and Charge of Armies in their hands and diſpoſal, took the Civil Power from them and making themſelves *Emperours* left only the *Pontificate* unto the *Caliphs*. The principal Dignity remaining unto them, being an Allowance to wear thoſe Garments and Colours which they did as ſucceſſors to *Mahomet* when they had all the Power. See *Elmalin. Hiſtor. Saracen. Lib.* 3. *Cap.* 2. It might have ſo fallen out with theſe Prieſts of *Ægypt*, being Originally both Princes and Prieſts, they were confined to the *Sacerdotal Function*, by ſome of more *Heroick* Spirits who deprived them of Rule and Government, which Alteration might Conſtitute one of thoſe changes in their *Dynaſties* which are ſo much ſpoken of. And thence it may be (which *Athenæus* obſerves) the Prieſts of *Ægypt* did always wear Kingly Garments. But theſe Thing are only conjectures, and that about matters wrapped up in the greateſt Obſcurity. I rather judge that there was never an ordinary concurrence of both theſe Offices in the ſame Perſons; though it ſometimes ſo fell out on extraordinary Occaſions. As

Rex Anius, Rex idem hominum Phœbique Sacerdos.

And

And the moſt ancient Reports among the Heathen, both in the *Eaſtern* and *Grecian* Traditions mention theſe Offices as diſtinctly exerciſed by divers Perſons; *Homer* hath his Prieſts as well as his Kings, though that which then was peculiar to them was *Divination* and not Sacrificing.

§. 11. Thirdly; Prieſts among the Heathen might have their Original from ſome extraordinary *Afflatus* real or pretended. It was with reſpect unto their Gods that Men had thoughts of *Sacrificing*, or of the way of it. And the World was generally now become utterly at a loſs both as to the Nature and manner of Religious Worſhip, though the Light of Nature kept them up to a perſwaſion that the *Deity* was to be Worſhipped, and ſome ſmall Remainders of Original Tradition that *Sacrificing* was an acceptable Mode of Religious Worſhip ſtill continued with them. But how to exert theſe Notions in practiſe, or how to expreſs their Impreſſions from Tradition they knew not. But yet they ſtill had an Apprehenſion that the knowledg hereof dwelt with the *Gods themſelves*, and that from them they were to expect and receive Direction. In this Poſture of the minds of Men and their Conſciences, it is no wonder if ſome quickly pretended themſelves to be divinely inſpired, and were as eaſily believed. For Men who are utterly deſtitute of all means of divine and ſupernatural Directions are given up unto as great an exceſs in *facile Credulity*, as they are unto an Obſtinate Unbelief of the moſt evident Truths, by whom ſuch Light and Direction hath been rejected. And as this latter Frame at this day, diſcourageth Men wiſe and ſober in the propoſal of ſacred Truths upon the higheſt and moſt evident warrantie unto the *Scoptical Atheiſm* of Rebels againſt the Light; ſo the former encouraged crafty *Impoſtors* to impoſe their pretended Inſpirations on the credulous multitude, as that they eaſily gave up unto them the entire Conduct of their Religious Affairs. And *Sathan* himſelf was ſure not to be wanting to ſo great an Occaſion of promoting his Intereſt in the World; And therefore as he had diverted the minds of Men before from the true and only Object of all Religious Worſhip entangling them in an endleſs Maze of abominable Idolatries, ſo to ſecure them unto himſelf in thoſe tormenting, diſquieting, uncertainties, whereinto he had caſt them, he did actually intermix himſelf and all his power in the Minds and Imaginations of ſome Perſons, whom he had deſigned for the Guides of others in their ſuperſtitions. And an Appearance of his power and preſence with them was that which *inſtated* and fixed them in a peculiar Office, of mannaging Things eſteemed *Sacred* and Religious. This was the certain and undoubted Original of the ſtated ſolemn Prieſthood among the Heathen, as will yet farther appear.

§. 12. To return therefore whence we have digreſſed; next to him who was the firſt Prieſt in Office in the World, and that by virtue of divine Appointment, of whom I muſt treat afterwards diſtinctly and by himſelf, thoſe firſt mentioned under that Name are the *Prieſts of Ægypt*, Gen. xli. 45. Chap. xlvii. 22, 26. concerning them therefore in the firſt place our Enquiry ſhall be.

It is very probable that the *Egyptians* began to have their *ſtated Sacra* very early in the World. For they were the Poſterity of him who unqueſtionably made the firſt Defection from true Religion after the Flood; and therefore moſt likely they firſt improved that Superſtition which they embraced in the Room thereof. And hence it came to Paſs that having choſe both their *Deitys* and the *manner* of their Veneration in the Times of *Barbarity* and Darkneſs, before Mankind had leaſure to improve the remaining Light of Nature by Contemplation, Arts and Sciences, they fixed on, and tenaciouſly adhered unto ſuch Obſervances in their Superſtition, as were ridiculous and contemptible unto all the World beſides. In proceſs of Time they received many Cuſtomes and Uſages in ſacred Things from *Abraham* and his Poſterity whilſt they dwelt amongſt them; much, it may be peculiarly under the Rule of *Joſeph*, and more upon the fame and renown of their glorious Law, and divine Order in Religious Worſhip. Theſe Cuſtomes and Uſages being obſerved among them by ſome *Grecian* Writers long afterwards, divers of late are inclined to believe that the *Iſraelites* took them from the *Egyptians*, and not on the contrary. I mean not any of thoſe Superſtitious and *Idolatrous* Cuſtomes which that People learned from the *Egyptians* as *weeping for Tammuz*, even as they borrowed Idolatries and Superſtitions from all their Neighbours round about them, as I

have elſewhere declared; but thoſe Inſtitutions themſelves which *Moſes* gave them in the Wilderneſs, and ſome that God had peculiarly given unto *Abraham*. Whither a due Reverence unto divine Revelations and Inſtitutions hath been obſerved herein, I ſhall elſewhere God willing make enquiry. In brief the plaineſt ſtate of the Difference is this; God gives a Law of Divine Worſhip unto His People in the Wilderneſs; declares all the parts and obſervances of it to be of his own immediate Appointment. And in the Declaration of His Mind, He allows not *Moſes* the Interpoſition of any one Word or Conception of his own, but made him a meer *Internuntius* to make known his expreſs Commands and Will to the People; nor did He allow him to do any thing but what He expreſly and immediately Ordained. In the mean time making known to the People that all they were enjoyned was *from Himſelf*, He ſtraightly forbids them to do any thing in His ſervice after the manner whereby other Nations ſerved their Idol gods. Yet notwithſtanding it appears afterwards that ſundry of the Things which were ſo inſtituted and obſerved amongſt them, were obſerved alſo by the *Egyptians*. Hereupon it is enquired whether the *Egyptians* learned thoſe Things and took up the practice of them from the *Iſraelites*, or whether *Moſes* (who indeed had no more to do with the inventing or appointing of thoſe ſacred Inſtitutions then hath the preſent Reader whoever he be) did not learn them in *Ægypt* and preſcribe them in the Wilderneſs unto that People. But whereas the Enquiry ought to be not what *Moſes* might learn of and receive from the *Egyptians*, but what God Himſelf did ſo (for if we believe the Scripture at all, they were all of His own immediate Appointment, without the Interpoſition of the Wit, Invention or Memory of *Moſes*;) ſo I ſhall ſay, that if any learned Man can produce any one evident Teſtimony, or but ſuch a one as whoſe pretence unto a probability of Truth, I cannot make manifeſt to be meant of the Obſervation of ſome one ſacred Inſtitution belonging peculiarly unto the *Syſteme of Moſaical Ordinances*, among the *Egyptians* before the giving of the Law, I will paſs on among the Captives in their Triumphs for ſo great an Atchievement. But certain it is, that Men are exceedingly apt to take up with learned Conjectures out of *Heathen Writers*, though preſſing hard on the Reputation of ſacred Truth.

§. 13. An Inſtance hereof, if I miſtake not may be taken from that ſpace of Time and what ſets out therein which we have now under Conſideration. *Joſephus* in his Diſcourſes againſt *Apion Lib.* 1. reports ſomewhat of the Hiſtory of the *Egyptians* out of *Manetho* a *Prieſt of Heliopolis*, who wrote his Story in the Days of *Ptolomy Philadelphus*, about 1600 years after *Abrahams* being in *Ægypt*. Out of this Mans Writings and in his own words he gives an Account of a Nation that was called *Hycſos*, which in the *Egyptian* Language ſignifieth *Kingly Shepheards*. This Nation as he ſays entred *Ægypt* and ſubdued it, holding it for about 500 years, erecting an eſpecial *Dynaſty* therein. By theſe Shepheards and their Kings ſaith *Joſephus Manetho* intended the *Iſraelites* and their abode in *Ægypt*, although he mixed the ſtory of it with many fabulous Traditions. For under that Name and Character were they known to the *Egyptians*, and in the Account of that Profeſſion of life whence they were ſo denominated, lived ſeperately from them. This ſtory with Allowances for the fabulous Tradition and Invention of the Reporter, is for the ſubſtance of it fairly reconcilable unto our ſacred Writings; Yea, no other Interpretation of it is conſiſtent with them as we ſhall manifeſt. But our late *learned Chronologers* are generally of another mind. They will have a Nation called by the *Egyptians Hycſos*, leaving no Memorial of any Name of their own, nor Ground of any tolerable conjecture from whence they came, nor what became of them in the iſſue, nor why the *Egyptians* gave them that Name, being a Compoſition of what they moſt adored and moſt abhorred, to have entred *Ægypt* preſently after the Death of *Joſeph*, and Conquering the whole Kingdom, or at leaſt all the lower and principal parts of it, to have erected a Kingdom of their own therein. Theſe they ſay were they who oppreſſed the *Iſraelites* as is related in *Exodus*, and under their Rule was the People delivered as in the ſame ſtory in the Reign of *Apoplius*, leaving them to rule in *Ægypt* two or three hundred years after. Concerning this People the principal Things obſerved out of *Manetho*, are: (1) That they Invaded the Country in the Reign of one *Timaus*, God being angry with the Nation, and that they had no King of their own at their firſt Entrance. (2) That after their Entrance they made one from among themſelves a King whom they called

Salatis,

Salatis. (3) That this *Salatis* took care about Corn and its Measures, with the stipends of Souldiers. (3) That he and his Successors endeavoured to root out all the *Egyptians.* (4) That they kept *Abavi*, (that is *Pelusium*) with a Garrison of 240000 Souldiers, building of some other Cities. Now leaving unto others the liberty of their Judgments, I cannot but declare that to me either this whole story is a meer coyned Fable, or it is the *Hebrews* alone that are intended in it; or that credit is not to be given unto our sacred story; as I shall evidently demonstrate. For (1) If the *Hebrews* and their abode in *Ægypt* be not intended in this story, what credit is to be given unto the Writings of this *Manetho*, and the skill he pretended in the Antiquities of his Country, or the sacred Records from whence he boasteth to transcribe his Commentaries? For if the state of the *Israelites* be not here expressed, it is apparent that he had not any notice of it; For *Josephus* searching of him no doubt with Diligence to find what he could discover concerning the Antiquity and Affairs of his own Nation, could find nothing in his Book concerning their coming into and Departure from *Ægypt*, but this passage only. For what he mentions afterwards about the *Lepers and Vuxa People*, hath no consistance with the story of the *Hebrews*, but was a meer figment of the *Egyptians* designing their Reproach. And if this *Manetho* were utterly Ignorant and had no Tradition of what befel his Country in that terrible Desolation and Ruine, the like whereof never befel any Nation under Heaven, what Reason have we to give the least credit unto any of his Reports? A man may soberly judge on such a supposition that all his *Dynasties and Kings*, and what fell out under them in antient Times were mere figments of his own Brain, like the story of *Geoffry of Monmouth* concerning the succession of Kings in this Island from the coming of *Brutus*, which in like manner is pretended to be taken from sacred *Monastical Archives.* (2) The *Israelites* were at that Time known by the Name of *Shepheards*, professing themselves to follow that course of Life whence they were so denominated, and as such were an Abomination unto the *Egyptians.* These things concurring with the Ruine that befel *Ægypt* at their Departure, issued in such a Fame and Tradition as might easily be Fabled upon by *Manetho* an Idolatrous Priest so long after. But that there should be two sorts of Persons, two Nations at the same time in *Ægypt* both strangers, both called *Shepheards*, the one Oppressing the other, the *Egyptians* as it were inconcerned in both, seems rather to be a dream then to have any thing of real Tradition or story in it. Besides who the *one sort of Shepherds* at that time were, is known unto all; but as to the other sort, none can imagine whence they came, nor what was the End they were brought unto. (3) They are said by this *Manetho* to come into *Ægypt* without a King, but afterwards made one of themselves so, who *in time of Harvest ordered the Measures of Corn, and paid men their Allowances* (ἐνθάδε ηκτὰ θέρειαν ἦρχετο τὰ μὲν σιτομετρῶν καὶ μισθοφορέων παρεχόμενος) which things have so plain a Respect to *Joseph* as that he must shut his Eyes who see him not therein; especially since the Times agree well enough. (4) *Joseph* had the Exercise of all Regal Power committed unto him who was one of the *Shepheards*, and made *Laws and Statutes*, yea changed the whole Political Interest of *Ægypt*, and the Tenure of their Laws, making the *King* the sole Proprietor of the whole Soyl, leaving the People to hold it of him in a way of Tenancy at a certain Rate by the way of Acknowledgment and Rent. This might well raise a Fame of his being a *King* amongst them. And there is that herein which overthrows the whole Fabulous Supposition of the Invasion and Conquest of *Ægypt* at that time by another Nation. For *Moses* affirms that those Laws of *Joseph* were in Force and Observed in *Ægypt* unto the Day of his Writing that story, *Gen.* xlvii. 20, 23, 25, 26. Now this story supposeth that immediately after the death of *Joseph* came in a new Nation who utterly dispossessed the *Egyptians* of their Country and whole Interest therein, taking it into their own Power, Possession and Use. And can any man think it probable that the Laws made by *Joseph* about the Rights of the King and the People, should be in Force, and be observed by this New Nation who had Conquered the whole, and at first, no Man knows for how long, had no King at all. For they were these *Hycsos* and not the *Egyptians*, who according to *Manetho* as Interpreted by our *Chronologers*, ruled in *Ægypt* in the Days of *Moses.* This in my Judgment so long as Men will acknowledg the Divine Authority of the Writings of *Moses* is sufficient to discard the whole story. For it is most certain that Things could not be at the same time as *Moses* and *Manetho* report, if the *Hebrews* be not intended

by him. And setting aside such Considerations, certainly, he who was a Person renowned for Wisdom and Righteousness in the World, the Ruler and Conductor of a mighty Nation, the first and most famous Lawgiver on the Earth, Writing of Things done in His own Days, and under His own Eyes, is to be believed before an obscure *Fabulous Priest*, who lived at least 1600 Years after the Things fell out which He undertakes to relate. (5) The Nation or People unto whom *Abraham* went down was to afflict him and his Posterity 400 Years, and afterwards to be *Judged of God* for their Oppression, *Gen.* xv. 13, 14. Now this cannot be affirmed if they first went down unto one Nation, and then were afflicted by another, as this story imports. (6) The People with whom the *Israelites* had to do from first to last in a way of Kindness and Oppression are called *Misraimites* or *Egyptians* constantly; And although these *Hycsos* should have been in *Misraim* or *Ægypt*, yet if they were not of the Posterity of *Misraim*, it could not be said in what they did that it was done by the *Misramites*. They were *Egyptians* who first received them and kindly entertained them, *Egyptians* who oppressed them and were their Taskmasters; an *Egyptian* it was that *Moses* slew for his cruelty; *Egyptians* whom the People spoyled at their Departure, and so in all other Instances; whereas if this story be rightly applied unto another Nation, they received nothing but kindness from the *Egyptians*, and were Oppressed wholly by another People. (7) The Places which *Manetho* reports these *Hycsos* to have held peculiarly in Garrison were most probably those Built by the *Israelites* whilst Oppressed by the *Egyptians*. It is generally agreed that *Pithon* which was built by them, *Exod.* i. 11. was the same with *Peluſium*; and this the same with *Abani* which the *Hycsos* are said to maintain with 240000 Men; which great number are said afterwards to have been drawn out of *Ægypt* and to have entred into *Syria*. He that shall reflect on the Truth of the story in *Moses*, and withal considers the nature of the Reports concerning the *Hebrews* leaving *Ægypt* in *Trogus*, *Tacitus* and others, will not easily think that any but they are intended. (8) It is evident that whoever ruled *Ægypt* at the departure of the *Israelites*, both himself, his whole Host, and all the strength of the Kingdom were utterly destroyed: If it be supposed that those were the *Hycsos* and not the *Egyptians*, and withal as it is said that the *Egyptians* in *Thebais* always waged War with these *Hycsos* and expected an Opportunity to recover their Liberty, can it be imagined that they would have let go the Advantage now put into their hands, when there was no strength left to oppose them. But this according to the story they did no way make use of; but after their Destruction and Desolation, the *Hycsos* continued to rule in *Ægypt* 300 Years. Wherefore this story as it is framed by *Manetho* and applied by some late learned *Chronologers* is inconsistent with the Writings of *Moses*; and therefore with those by whom their sacred Authority is acknowledged it can be no otherwise esteemed but as a fabulous declaration of that Obscure Tradition which the *Egyptians* had so long after, of the *Hebrews* being in their Country and the Desolation which befel it thereby. *Malum habitat in alieno fundo.* Had there not been somewhat of real Truth in the Business, there had been no occasion of this Fabulous superstructure. The like account I shall give in its proper place of that other bold, and to speak plainly *false Hypothesis*, that many of the *Mosaical Religious Institutions* were taken from the usage and customs of the *Egyptians* in their sacred Rites.

§. 14. But to return. The כהנים or Priests mentioned among the *Egyptians* were probably *Princes* of the People at the first. And Translators are yet dubious whether they should render the Word in their places, *Priests* or *Princes*. At first they were designed by common consent to take care of the *Sacra* which belonged unto the Community, which grew unto an hereditary Office. Nor can I give any other probable conjecture concerning them. Appointed they seem to have been to comply with the *Catholick Tradition of Sacrificing*, or doing something in lieu of it for the Good of the Community. And their Function continued in principal Reputation in after Ages, increasing in popular veneration aud esteem, as Superstition encreased among them which was fast enough, until it had even tired its self with its own Extravagancies and Excess.

Besides

Beſides theſe *Cohanim*, there were in *Ægypt* at the ſame Time other ſorts of Men whom we call *Magicians* and *Sorcerers*, whoſe Acts or Deluſions were afterwards generally followed by the *Prieſts* of the Nations; or it may be upon ſome neglect of the ſervice of their Gods, theſe Men pretending unto a Familiarity and Acquaintance with them, took the Office upon themſelves, promiſing ſupernatural Effects in the Execution of it. §. 15. There ſeem to be three ſorts of them expreſſed, *Exod.* vii. 11. There are the חכמים *Chacamim*; and מכשפים, *Mecaſhphim*, and חרטמים *Chartumim*. The *Chacamim* which we render *Wiſemen* are here diſtinguiſhed from the *Mecaſhphim*, or Sorcerers; but the *Chartumim* or Magicians ſeem to compriſe both the other ſorts, the *Chacamim* and *Mechaſhphim*. *Now Pharaoh called the Wiſemen and the Sorcerers, now the Magicians of Ægypt they did in like manner with their Inchantments.* But *Gen.* xli. 8. The *Chacamim* or Wiſemen are diſtinguiſhed from the *Chartumim* or *Magicians*, as they are here from the *Mecaſhphim* or *Socerers*; and therefore we ſhall conſider them diſtinctly.

The חכמים are conſtantly rendred be the Lxx Σόφοι, and all other Tranſlations are compliant, the Word being of a known obvious ſignification, and commonly taken in a good ſenſe, *Wiſemen*. For they were they who afterwards when the Contemplation of Things ſecret and hidden, firſt found Acceptance and then *Applauſe* in *Greece* were called σόφοι and then φιλόσοφοι. But the Original of their ſtudies ſeemed to have been in things *Magical*, *Curious* and *Diabolical*; in which Arts *Philoſophy* made its laſt attempt in the World, under *Apollonius* and ſome other *Pythagoreans*, ſo, like an *Ignis fatuus* expiring as it began. Wherefore theſe *Chacamim* now of ſuch Reputation in *Ægypt*, were ſuch as had ſeparated themſelves unto the ſtudy of curious Arts, and the Speculation of hidden Things, into whoſe contemplations Satan variouſly inſinuated himſelf, giving them an Eſteem and Honour among the common People, on the account of their *Skill* in Things unto them unknown; they gratifying him on the other hand in promoting his Deſign for Superſtition and Idolatry. This gave them the Title of *Wiſemen*, which yet poſſibly in the Judgment of thoſe who really were ſo, was confined unto their *Trade* and Profeſſion, for we hear not of their uſe on any other occaſion, *Exod.* vii. 11. the Lxx render חכמים by σόφισαι, *Men ſubtle* to deceive; Hence probably in the expreſſion of what was done by their Counſel *Luke* uſeth κατασοφισάμενος, *dealt ſubtilly*, Acts vii. 19.

Thoſe joyned in one place with theſe *Wiſemen* are the מכשפים. The name is originally *Hebrew* from כשף, *præſtigias exercuit.* The Lxx render it by φάρμακοι *venefici*; and the *Targum* by חדש *Præſtigiator*, *Juglers*, *Impoſtors*, and alſo *Conjurers*. They ſeem to have pretended unto the Revelation or Diſcovery of Things ſecret and hidden; whence the *Arabick* כשף ſignifies to *Uncover*, to *Reveal*, to make *Known*. Such a ſort of Impoſtors the World was always peſtered withal, which were of old in great Reputation, though now the ſcum of the Multitude. Probably they had an Acceſs unto the Adminiſtration of *Things ſacred*, whence the Word in the *Syriack* denotes to *Pray*, to *Adminiſter* in Things holy, and to *Sacrifice*. The *Chartumim* are thoſe unto whom all *Magical Effects* are peculiarly aſſigned. It doth not appear whether they were a peculiar *Secti* diſtinct from the other two, or ſome of them more eminently skilled in Magical Operations then the reſt. The name is Forraign to the ſacred Language, probably *Egyptian*, though in uſe alſo among the *Chaldeans*, unto whom this diabolical Skill and Practice was traduced from *Ægypt*. The Lxx render them, *Gen.* xli. ἐξήγηται, *Interpreters*, according to the matter in hand, it being the *Interpretation* of the Dreams of *Pharaoh* which was enquired after, wherein alſo they boaſted their Skill, *Exod.* vii. 11. they render it ἐπαοιδοὶ *Incantatores*, *Enchanters*. The V. L. omits the name, and to ſupply that Omiſſion, renders כלהטיהם *per incantationes Egyptiacas*; by their *Egyptian Enchantments*. Some render it by *Genethliaci*; which *Aben Ezra* gives countenance unto, on *Dan.* ii. calling them חכמי החלרות, *Men skilled in caſting Nativities*, Others by *Malefici*, *Arioli*, *Magi*, *Necromantici*, *Witches*, *Conjurers*, *Magicians*. *Targum* ברשים; in the common Tranſlation, *Gen.* xli. *Magiſtri*, without any Reaſon. It is plain and evident that they were a ſort of Perſons who pretended unto a power of Miraculous Operation, and made uſe of their Skill and Reputation in Oppoſition unto *Moſes*. Their Chiefs at that time were *Jannes* and *Jambres* mentioned by our Apoſtle, 2 *Tim.* iii. 8. as they are likewiſe ſpoken of in the

the *Talmud*, and are joyned with *Moſes* by *Pliny* as perſons famous in Arts Magical. It is not unlikely but that this ſort of Men might have been caſt under ſome Diſgrace, by failing in the Interpretation of the Dreams of *Pharaoh* the knowledg whereof was of ſo great Importance unto the whole Nation. This being done by *Joſeph* whoſe eminent Exaltation enſued thereon, it is not improbable but that they bore a peculiar Malice towards all the *Iſraelites*, being moreover inſtigated and provoked by the Knowledg and Worſhip of the true God that was among them; This made them vigourouſly ingage in an Oppoſition unto *Moſes*, not only in compliance with the King, but as our Apoſtle ſpeaks, ἀντέσησαν, they *ſet themſelves againſt Him*, which includes more then a meer production of *magical Effects* upon the command of *Pharaoh*, whereby they attempted to obſcure the luſtre of his Miracles, even a ſedulous, active, induſtrious Oppoſition to his whole deſign. And beſides whereas they knew that *Moſes* was skilled in all the Learning of the *Egyptians*, and not conceiving at firſt any peculiar preſence of Divine Power with him, they thought themſelves ſufficient for the Conteſt, until they were forced by the Evidence of his Miraculous Operations, to acknowledg the *Energie* of a Divine Power above what they could imitate or counterfeit. The Name as was ſaid is *Egyptian*, as was the Art they profeſſed. And it is not unlikely but that thoſe which *Moſes* calls כהנים *Cohanim*, were in the *Egyptian* Language called חשמנים *Chaſhmannim*, who are mentioned *Pſal.* lxviii. 31. which we render *Princes*, who are ſaid *to come out of Ægypt* in the profeſſion of ſubjection unto the Kingdom of Chriſt; for the Word is *Egyptian* and no where elſe uſed.

§. 16. Unto theſe *Egyptian Artiſts* two other ſorts were added among the *Babylonians*, Dan. ii. 2. Beſides the *Chartumim*, and *Mecaſhphim* which managed theſe Arts in *Ægypt* whence their Skill and Names were traduced unto the *Chaldeans*, there were among their Wiſemen אשפים *Aſhaphim*, and חשרים *Caſdim* alſo. How theſe two ſorts were diſtinguiſhed between themſelves, or from the other named with them is altogether unknown. *Strabo* tells us that the *Aſtrologers*, *Magicians* and *Philoſophers* among the *Chaldeans* were called by various Names; καὶ γὰρ Ορχηνοί τινες προσαγορεύονται, καὶ Βορσίππηνοι, καὶ ἄλλοι πλείους, Lib. 16. *Some were called Orcheni, and ſome Borſippeni; as alſo there were other ſorts of them.* *Aſhaphim* are rendred *Philoſophers*, *Aſtronomers*, *Aſtrologers*, *Phyſitians*, merely on Conjecture, and not from any ſignification of the Name, which is unknown. The *Chaſdim* or *Caldeans* ſeem to have been a ſort of People that claimed their Pedigree in an eſpecial manner from the firſt Inhabitants of thoſe parts, being the Poſterity of *Cheſad* the Son of *Nahor*. Theſe probably being overpowred by a Confluence of *Sects* of Men betook themſelves unto thoſe curious Arts which afterwards were famous or infamous throughout the World under their Name; for the Prognoſtication of future Events which they pretended unto, is a thing that the World always deſpiſed and yet enquired after. So *Strabo* deſcribes them. Ἀφώρισο δ' ἐν τῇ Βαβυλωνίᾳ κατοικία τοῖς ἐπιχωρίοις Φιλοσόφοις, τοῖς χαλδαίοις προσαγορευμένοις. *There is in Babylonia a peculiar place of Habitation aſſigned unto Philoſophers born in, or deriving their Race from the Countrey, called Chaldeans.* We may take a brief view of them all in their Order expreſſed, *Dan.* ii. 2. The firſt are חרטמים. They were they to whom all the *Magical Operations* in *Ægypt* are aſcribed. And the name its ſelf is *Egyptian*, though ſome would have it of an *Hebrew* extract. K. *Saadias* would derive it from חור an *Hole*; and אטום *ſhut* or *cloſed*, ſuppoſing they gave their Anſwers from an *Hole* in the Earth, as the *Oracle at Dodona* out of an Oke. Some deduce it from חרט as *Avenarius* and *Menaſſe ben Iſrael*; judging them a ſort of Perſons who uſed a *Style* or Graving-tool to cut *Characters* and pictures to work their Inchantments by. See *Fullor Miſcellan. Lib.* 5. *Cap.* 11. *Hottinger* with moſt probability conjectures the Name to be taken from חרר which in the *Perſian Language* ſtill ſignifies to *Know*, ר being changed into ט as is uſual. For all ſuch *Impoſtors* do always repreſent themſelves as Perſons endued with excellent Skill and Knowledg, and as ſuch are they by the Common People eſteemed. A ſort of People they were pretending to Supernatural Operations by virtue of an hidden power preſent with them, that is *diabolical*. The next mentioned are the *Aſhaphim*, diſtinguiſhed from the *Chartumim* as another ſort and ſect by *Vau* copulative. *Ab. Ezra*, renders them by הרופאים, *Phyſitians*. Some would have the Name the ſame with the *Greek* Σόφοι, and ſo a general Name for all Profeſſors of

ſecret

ſecret knowledg, and of the cauſes of things Natural. In the *Concordance of R. Nathan*; אשם is חוזה a *Seer*, a *Prophet*, a Prognoſticator. The third ſort are the *Mecaſhphim*; from כשף to divine, ſee 2 *Chron.* xxxiii. 6. *Deut.* xviii. 10. *Exod.* xxii. 17. *Maimonides* and many that follow him among the *Jews* ſuppoſe theſe to have been ſuch as framing Images and Pictures of things above, included ſuch powers in them by Incantation, as could intercept the Influences of the Heavenly Bodys, and thereby produce rare and wonderful Effects, but always hurtful and noxious. Of the *Chaſdim* we have ſpoken before. He that would further ſatisfie himſelf in the Nature of the Arts they profeſſed, may conſult *Maimonides in More Nevochim*, *Lib.* 3. *Cap.* 37. *Polydor. Virgil. de Rerum Inventor.* p. 85. *Rhodigin. Var. Lect. Lib.* 9. *Cap.* 23. *Sixtus Senenſis Biblioth. Tit. Curioſa rerum Artium libri. Danæus de præſtigiatoribus. Kircher. Oed. Tom.* 2. *Part.* 2. *Fol.* 456. *Bangius Cœlum Orientale. Perkins of Witchcraft. Delrio. Diſquiſit. Rerum Magicarum*, *Lib.* 1. *Cap.* 2. *Lib.* 2. *Pelan. in* Daniel, *Cap.* 2. *ver.* 2. *Gierus in* Daniel, *Agrippa de Occulta Philoſophia*, &c. *Strabo* informs us that in his Time they had loſt all their Skill and Arts, and that the Remainders of them were only a kind of *Prieſts* that attended unto Sacrificing, *Lib.* 17. and ſays that one *Chæremon* who went along with *Ælius Gallus* the Governor of *Ægypt* undertaking ſtill to practice their Arts, was ridiculous unto all for his *Ignorance and Arrogance*.

I have diverted unto the Conſideration of theſe ſorts of Men, as finding ſome of them in this ſpace of Time *before the giving of the Law*, looked on as thoſe who had more Acquaintance and Intimacy with the Deities in common Veneration then ordinary, and were thereon eſteemed as *Prieſts* and Sacred. But it is plain that they were ſuch as the Devil excited, acted, and after a ſort *inſpired*, to draw off the minds of Men from the knowledg and fear of the only true God, and His Worſhip; Wherefore notwithſtanding their pretence of Interpoſing between Men and a divine Power, with Virtue from thence to diſcover things hidden, and to effect *marvellous Operations*, as alſo that at length they became publick *Sacrificers*, yet are they to be utterly excluded from all Conſideration in thoſe Prehibitions and Prefigurations of the Prieſthood of Chriſt, which derived themſelves from Divine Inſtitution or the Catholick Tradition of Mankind.

An Advertiſement unto the Reader.

HAving made this Entrance into what I had deſigned concerning the Prefigurations of the Prieſthood of Chriſt in the Church and in the World, *I find the full Diſcuſſion of all things thereunto belonging, will require larger Diſcourſes then either my preſent Indiſpoſition as unto Health will allow me to ingage into, or the* Printers *haſt admit of a ſtay for. Wherefore having diſpatched the whole Doctrinal part of the* Sacerdatal Office *of Chriſt which was my principal Deſign in theſe* Exercitations, *I do crave the* Readers *pardon to tranſmit the Remainder of our* Hiſtorical *Obſervations unto the Publication of another part of our Expoſition on the Epiſtle, if God ſhall be pleaſed to afford that Occaſion and Opportunity.*

FINIS.

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A N

EXPOSITION

ON THE

Third, Fourth, and Fifth Chapters

OF THE

EPISTLE

OF

Paul the Apoſtle

TO THE

HEBREVVS.

WHEREIN,

The Original Text is Opened and Cleared. Antient and Modern Tranſlations are Compared and Examined.

The Deſign of the Apoſtle, with his Reaſoning, Arguments, and Teſtimonies are unfolded.

The Faith, Cuſtoms, Sacrifices, and other Uſages of the Judaical Church are Opened and Declared.

The true Senſe of the Text is Vindicated, from the wreſtings of it by *Socinians* and Others.

Together with a Table of Practical Obſervations, drawn from the Expoſition of the Texts, which are handled and improved in the Firſt and Second Volumns.

Alſo an Alphabetical Table of ſome of the principal Matters in this Volumn: With a Table of Scriptures.

By *J. Owen*, D. D.

John 5. 39. *Search the Scriptures*, &c.

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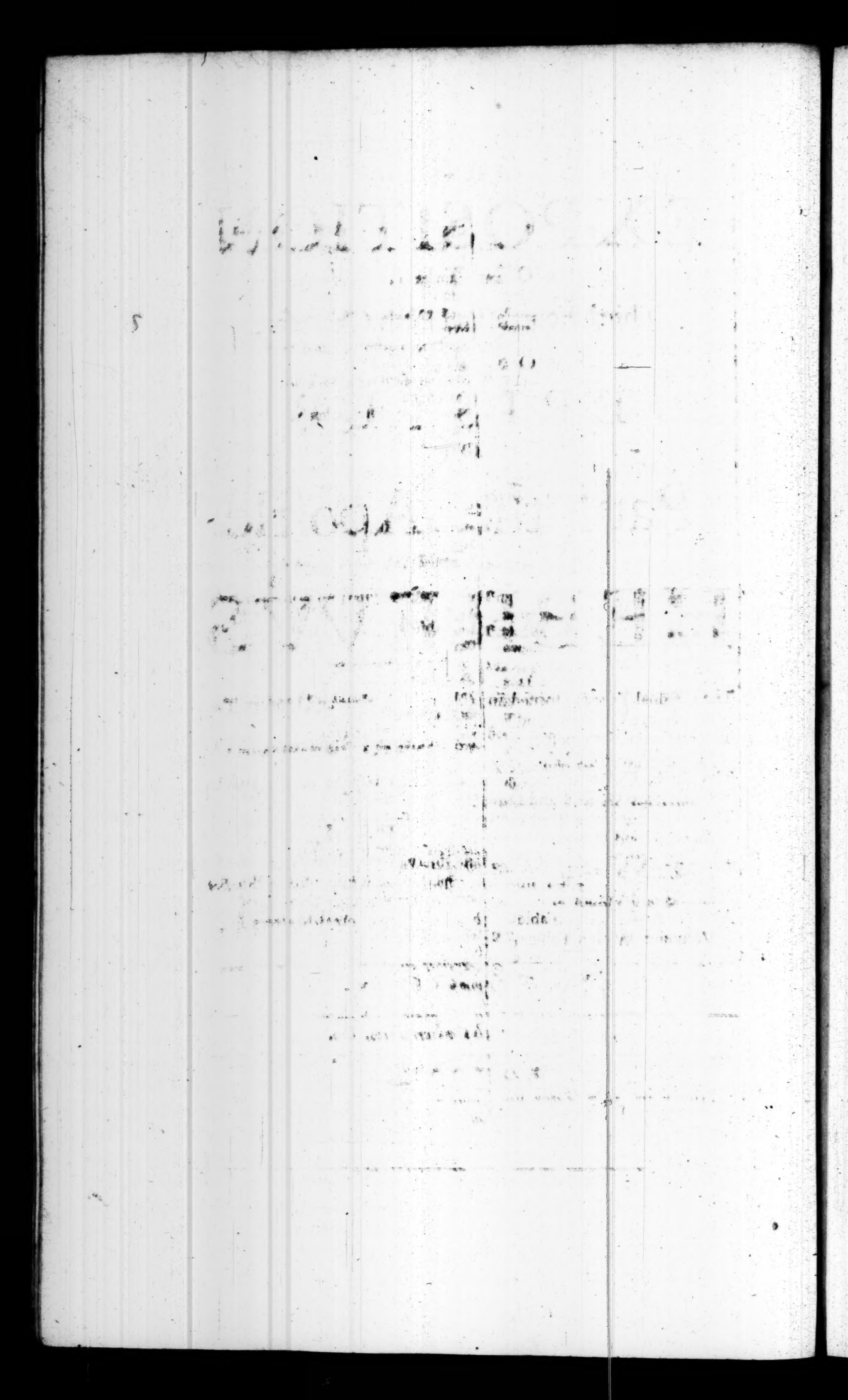

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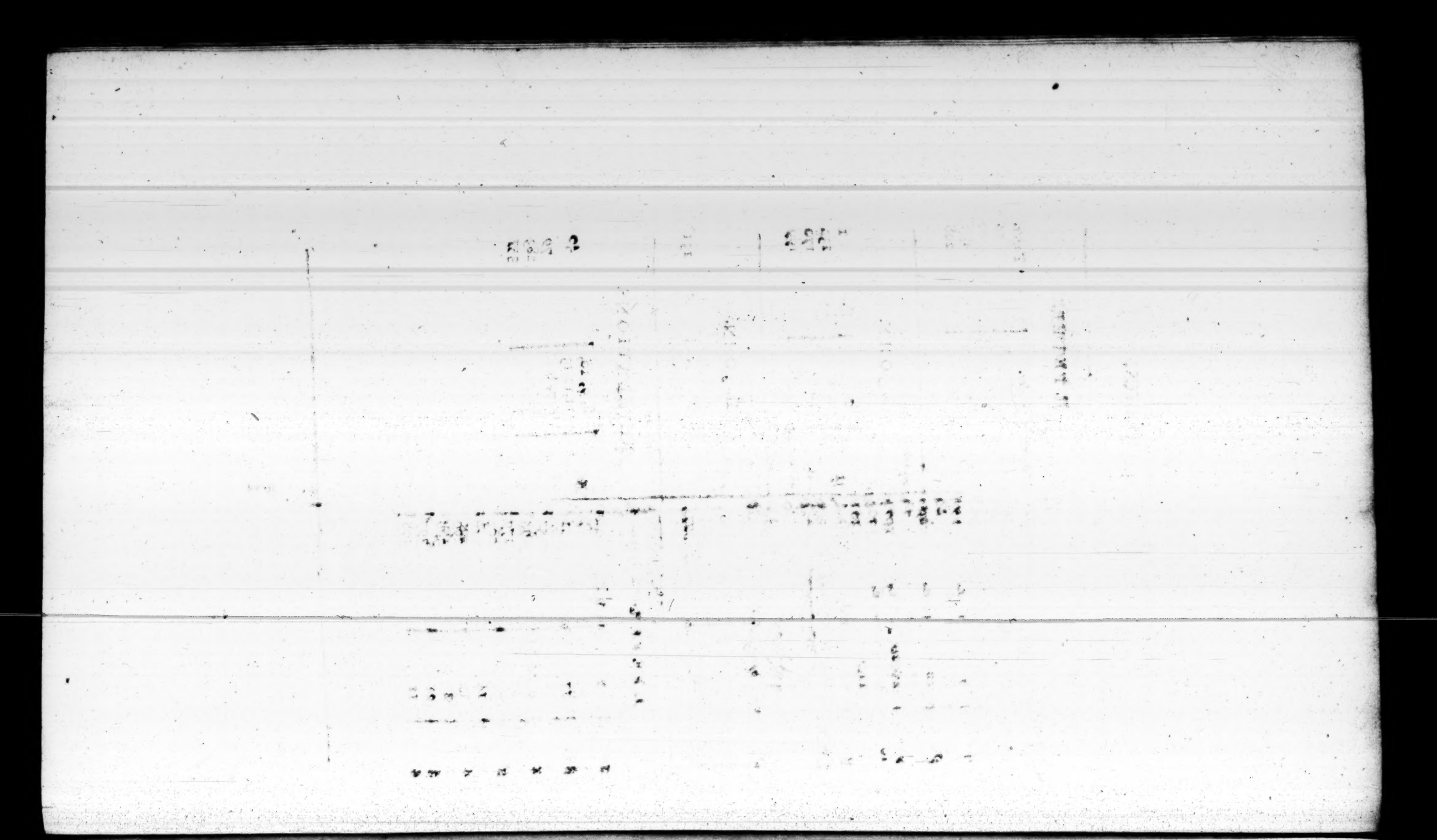

AN EXPOSITION OF The Third Chapter of the Epiſtle of PAUL the Apoſtle unto the HEBREWS.

THE *General Nature* of this whole *Epiſtle*, as in the former Part of our *Expoſition* was declared, is *Paræneticał*. And therefore the *Doctrines* propoſed and inſiſted on in it, are conſtantly improved to preſs and enforce the *Exhortations* intended; As ſuch is the *End* and *Uſe* of all Principles in *Sciences* that are *practical*, eſpecially of that taught us in the Scripture; which is a Wiſdom and a Knowledge of *living unto God*. Wherefore our Apoſtle, having in the foregoing Chapters, manifeſted the *Excellency* of Chriſt (who was the Author of the Goſpel) both in his Perſon and his Work, and that both *abſolutely*, and *comparatively* with the Angels, the moſt glorious Miniſters employed in the diſpenſation of the Will of God unto the Church of old, with ſome reſpect unto *Joſhua* the *Captain of the People*, under whoſe Conduct they entered into *Canaan*: In the entrance of this Chapter he acquaints the *Hebrews* to what end he inſiſted on theſe things; namely, that by the conſideration of them, they might be prevailed with unto *Conſtancy* and *Perſeverance*, in the Faith and Worſhip of God, by him declared and revealed. This is the Deſign of his Diſcourſe in this *Chapter*. But, as his manner is throughout this *Epiſtle*, he hath no ſooner intimated his Intention in the *firſt Verſe*, but he adds a new Enforcement to his Exhortation unto the end of the *ſixth Verſe*. From thence again he proceedeth unto his General Exhortation, with a ſupply of new Reaſons, Arguments, and Inferences, taken from the Conſideration or Enforcement newly and occaſionally inſiſted on.

There are therefore *Three* general *Parts* of this *Chapter*.

Firſt; An Exhortation unto *Conſtancy* and *Perſeverance* in the Profeſſion of the Goſpel; And therein are obſervable, (1.) The *Means* of accompliſhing the Duty exhorted unto, ver. 1, 8, 9, 12, 13. (2.) The *Nature* of it, v. 6, 14. (3.) The Things that are *contrary* unto it, v. 12, 14. (4.) The *Benefits* of it, v. 14. (5.) The *Danger* of its neglect, v. 8, 9, 10, 15, 16, 17, 18, 19.

Secondly; A new Enforcement of the Exhortation, taken from the *Fidelity* of Chriſt in the diſcharge of the Office committed unto him; v. 2, 3, 4, 5, 6. Wherein occur, (1.) The *Reaſon* it ſelf; or the *Fidelity* of Chriſt aſſerted. (2.) The *Manner* of its Propoſal, by comparing him with, and preferring him above *Moſes*. And therein the Apoſtle (1) prevents an *Objection* that might yet remain on the behalf of the *Judaical Church-ſtate* upon the account of *Moſes* the principal *Revealer* of it; and (2) Lays down a *Conceſſion* of the *Faithfulneſs* of *Moſes* in his Truſt & Employment;

With (3) A *Comparison* of him with the Lord Christ, as to the dignity of his Person and Work: and (4) The Eviction of his *coming short* of him therein.

Thirdly; *Especial Reasons* relating unto his General Argument, taken from *Express Testimonies* of Scripture, v. 7,8,9,10. and the dealings of God towards others failing in the Duty exhorted unto; which he pursues at large in the next Chapter. The whole therefore of this Chapter, is, a *Pathetical Exhortation*, pressed with many cogent Reasons, unto *Constancy* and *Perseverance* in the Faith and Obedience of the Gospel.

Verse 1, 2.

Ὅθεν ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Χριστὸν Ἰησοῦν; πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν, ὡς καὶ Μωσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ.

THe Vulgar leaves out Χριστὸν, *Christ*; All ancient *Copies* and *Translations* beside, retain it.

Ὅθεν. Ὅθεν, that is, *unde*; properly *from whence*. But these words are used as *Illatives*; as *proinde*, *itaque*, *quamobrem*, *quocirca*, *quare*; all which are made use of by *Translators* in this place; *wherefore*. Respect is had unto the preceding Discourse, from whence the Apostle infers his ensuing Exhortation; *Seing that things are thus, that the Author of the Gospel is such an one as hath been described.*

ἐπουρανίου. Κλήσεως ἐπουρανίου. Vocationis Cœlestis; *Of the Heavenly Calling*. Syr. דמן שמיא *which is from Heaven*. Some render it, *Supra-Cœlestis*, *above the Heavens*: as ἐπιχθόνια, are things upon the Earth, and so above it. And *Plato*, *Apolog. Socrat.* opposeth τὰ ὑπὸ γὴν, *things under the Earth*; and τὰ ἐπουράνια, *things above the Heavens*. And this word is almost peculiar unto our Apostle, being used frequently by him in this and his other Epistles, and but twice besides in the whole New Testament. *Mat.* 18. 35. *Joh.* 15. 40. See *1 Cor.* 15. 40, 45, 49. *Eph.* 1. 3, 10. & chap. 2. 6. & 3. 10. & 6. 12. *Phil.* 2. 10. 2 *Tim.* 4. 18. *Heb.* 7. 4. chap. 8. 5. & 9. 23. & 11. 16. & 12. 22. And as he useth this word frequently, opposing it to ἐπίγαιος, so he expresseth the same thing in other words of the same signification; *Phil.* 3. 14. ἡ ἄνω κλῆσις, the *supernal Calling*; that is, ἐπουράνιος. For οὐρανὸς, saith *Aristotle de Mund.* is τὸ κόσμου τὸ ἄνω, θεοῦ οἰκητήριον; *that of the World which is above, the dwelling-place of God*. And as our Apostle opposeth τὰ ἐπουράνια, *heavenly things*; so he doth also τὰ ἄνω, *things above*, absolutely unto τὰ ἐπὶ τῆς γῆς, *things that are on the Earth*, Col. 1. 3. This *phrase* of speech is therefore the same, and peculiar unto our Apostle. And both these Expressions denote God the Author of this Calling, who is אל מעל Job 31. 28. *God above*. Θεὸς ἐπὶ πάντων, *God over all*, Eph. 4. 6. and ἐπουράνιος, *Heavenly*, Mat. 18. 35.

Μέτοχοι. Μέτοχοι, *participes*; Partakers. *Consortes*, *Beza*. To the same purpose, *Syr.* דאתקריתון *who are called*, with an holy Calling; omitting the force of this word intended to express their common Interest in the same Calling. The signification of this Word was declared on *Chap.* 2. 14. The Matter intended is fully expressed by the same Apostle, *Eph.* 4. 4. ἓν σῶμα, καὶ ἓν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν. *One Body, and one Spirit, even as you were called in one Hope of your Calling*. That is; Partakers of, and Companions in the same *Heavenly Calling*.

Κατανοήσατε. Κατανοήσατε; *Considerate*; *Contemplamini*; Consider, Meditate on. Κατανοέω is properly *animadverto*; to set the Mind diligently to mark and consider, so as to understand the thing considered. Whence it is often rendred (as by *Cicero*) by *intelligo*, and *perspicio*, *to understand and perceive*. See *Rom.* 4. 19. where it is denyed of *Abraham*; *Consider diligently*.

Τὸν ἀπόστολον. Τὸν ἀπόστολον, *Apostolum*, *Legatum*; the *Apostle*, *Legate*, *Ambassador*, Syr. שליחה הנא: *hunc Apostolum*, this Apostle; He is so *only*. *He that was sent of God*, Namely to the work of revealing Him by the Gospel. And by a *periphrasis* hereof, he often describes himself, calling his Father τὸν ἀποστείλαντα; *Him that sent him*. *Æthiopic*, *Apostolum vestrum*, Your Apostle.

Ἀρχιερέα. Καὶ ἀρχιερέα: *et Pontificem*; And the *high Priest*, or *Chief Priest*; Syr. רב כומרא; *Prince of Priests*; whereof we have spoken before, *Chap.* 2. 17.

τῆς ὁμολογίας. Τῆς ὁμολογίας ἡμῶν. Ὁμολογία is properly a joynt-*Agreement*, Consent, or Concurrence in the *Declaration* of any thing. It is used also in good Authors for a *Convention*, Covenant, or Agreement. *Syr.* דתודירן *of our Confession*. And so the *Vulgar*,

Vulgar, *Confeſſionis noſtræ*: both with reſpect unto the *Greek Tranſlation* of the old Teſtament, wherein ירה in *Hiphil*, ſignifying properly to *celebrate*, to praiſe, to ſet forth praiſe by words, is conſtantly rendred ἐξομολογέω to *confeſs*. Hence theſe words of our Apoſtle, 2 *Cor.* 9.13. δοξάζοντες τὸν Θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν, εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ; are rendred by the *Vulgar*, *Deum glorificamus quod ſubjecti ſitis confeſſioni Evangelii*; *We glorifie God, that you are ſubject to the Confeſſion of the Goſpel*; very imperfectly, and without any clear ſenſe: *The ſubjection of your profeſſion* is an *Hebraiſm* for *profeſſed ſubjection*, as *Ours* well render the words. Ὁμολογέω is but once uſed in the New Teſtament for *to confeſs*, 1 Joh. 1.9. any otherwiſe than as *to confeſs* is coincident in ſignification with *to profeſs*, or make *profeſſion*; And this hath obtained in common uſe; whence the Doctrines that men *profeſs*, or make profeſſion of, being declared, are called their *Confeſſion*, or the Confeſſion of their Faith. So our Apoſtle calls it, τὴν καλὴν ὁμολογίαν, *that good Confeſſion*, 1 Tim. 6. 12, 13. and abſolutely τῷ ὁμολογίαν, *Profeſſion*, chap. 4. 14. of this Epiſtle. And τὴν ὁμολογίαν τῆς ἐλπίδος, chap. 10. 23. *the profeſſion of Hope*. And it is to be obſerved, that this word alſo is peculiar unto our Apoſtle, and by him frequently uſed. It is publick or *joynt-profeſſion*. Some Copies of the Vulgar reade *veſtra*, your profeſſion, but without countenance from Antient *Copies* or *Tranſlations*.

τῷ ποιήσαντι αὐτὸν; *facienti ipſum*; *ei qui fecit ipſum*; *To him that made him*. Some *Socinians* from theſe words would prove, that *Chriſt is a meer creature*, becauſe God is ſaid to *make him*. But it is not of the eſſence or nature of Chriſt that the Apoſtle treateth, as *Schlichtingius* himſelf acknowledgeth, but of his Office and Work. See *Acts* 2.36. κύριον καὶ Χριστὸν αὐτὸν ὁ Θεὸς ἐποίησε, *God hath made him both Lord and Chriſt*. The ſame with ἔθηκε, *chap.* 1. 2. He hath *made*, *appointed*, *deſigned*, *exalted* Him. So in the *Hebrew*, עשה *fecit*, he *made*, is uſed and applied, 1 *Sam.* 12.6. אשר עשה את משה ואת אהרון, which the LXX render, ὁ ποιήσας τὸν Μωσῆν, *who made Moſes and Aaron*; that is, גרל or רומם, *raiſed up*, or *exalted*, or *appointed them*; that is, to their Office. For, whom God raiſeth up or exalteth, he doth it unto ſome Work and Service; And whom he appointeth unto any Service, he doth therein exalt. Τῷ ποιήσαντι αὐτὸν.

Ὡς καὶ Μωσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, *even as Moſes in his whole houſe*. Theſe words, *in his whole houſe*, may be referred unto the former Expreſſion concerning Chriſt; *Faithful to him that appointed him in his whole houſe*, *even as was Moſes*. So the Arabick Tranſlation diſpoſeth the words. Thus a *Comma* is to be plaqed after *Moſes*; or, *even as Moſes*, is to be encloſed in a *Parentheſis*. Or, they may be referred unto *Moſes*; And then they are to be rendred, as by Ours, as was *Moſes*; and then the ſenſe is to be ſupplied by repeating πιστὸς, *Faithful*; *as Moſes was faithful in his whole houſe*. But as to the matter it ſelf both are intended; and the ſame words are uſed of *Moſes* elſewhere, *Numb.* 12. 7. Ἐν ὅλῳ τῷ οἴκῳ.

Wherefore, holy Brethren, partakers of the Heavenly Calling, conſider (diligently) *the Apoſtle and High-Prieſt of our profeſſion*, CHRIST JESUS, *who was faithful* (being faithful) *to him that appointed him* (made him ſo) *even as Moſes in all his houſe*, (in his whole houſe.) Ver. 1, 2.

THE Apoſtle in theſe two Verſes entreth upon the Application of the Doctrine which he had declared and confirmed in the two foregoing Chapters. Herewithall, according to his conſtant *method* in this *Epiſtle*, he maketh way for what he had further to deliver of the ſame nature and importance.

Ὅθεν, The firſt word reſpects that which went before; *Wherefore*, or ſeeing things are as I have manifeſted; Namely, that He of whom I ſpeak unto you, is ſo *excellent*, and ſo highly *exalted* above all; and that whereas he was *humbled for a ſeaſon*, it was unſpeakably for the Benefit and Advantage of the Church, it cannot but be your duty to *conſider him*; that is, both what he *is in himſelf*, and what he *is unto us*. His deſign is to preſs upon them his *General Exhortation* unto Conſtancy and Perſeverance in the Profeſſion of the Goſpel; but he doth not expreſs it in theſe *Verſes*, inſiſting only upon an *intermediate duty*, ſubſervient unto that principally intended. Now this is their diligent *conſideration* of Jeſus Chriſt, with what he had delivered concerning him, and what he was yet further to declare unto them. And this he urgeth as the only way whereby they might be prevailed on unto, and aſſiſted in the *ſtability* aimed at. This is the connexion of his Diſcourſe, and the Intention of his Inference; whence obſerve, That, Ὅθεν.

I. *All the Doctrines of the Goſpel, eſpecially thoſe concerning the Perſon and Offices of Chriſt, are to be improved unto practice in Faith and Obedience.* This courſe our Apoſtle inſiſts on: having before laid down the Doctrine of the Perſon and Offices of Chriſt, here he applyes it unto their Duty and Eſtabliſhment in the Profeſſion of the Truth. Theſe things are not *revealed* unto us only to be *known*, but to be *practically uſed* for the ends of their Revelation. We are ſo to *know* Chriſt, as to *live to him* in the ſtrength of his Grace, and unto the praiſe of his Glory. *If you know theſe things*, ſaith he, *happy are ye if you do them*; Joh. 13. 17. It is our *priviledge* to *know them*, a great priviledge; but it is our *Bleſſedneſs* to *do them*. When men content themſelves with the *Notion* of ſpiritual things, without endeavouring to expreſs their Power and Efficacy, in the practical conformity of their minds and ſouls unto them, it proves their ruine. That *Word* which is *preached* unto us, ought to *dwell* in us. See what it is to learn Chriſt in a due manner, *Eph.* 4. 20, 21, 22, 23, 24. There is a miſerable *Profeſſion*, where ſome *preach* without *Application*; and others *hear* without practice.

To *hear*, that we may learn; to *learn* that we may learn, is but *part* of our duty; indeed, in and for themſelves, *no part* of it. To *hear*, and to *learn*, are good; but not for themſelves, for their own ſake, but only for the *practice* of what we *hear* and *learn*. The Apoſtle tells us of ſome who *are alwayes learning, but are never able to come* εἰς ἐπίγνωσιν τῆς ἀληθείας, 2 *Tim.* 3. 7. that is, to a practical acknowledgment of it, ſo as to have an impreſſion of its power and efficacy upon their ſouls. And ſuch are ſome who are πάντοτε μανθάνοντες, ſuch as make it their buſineſs to hear and to learn, ſo that they ſcarcely do any thing elſe. Goſpel-Truths are *Medicina animæ*, Phyſick for a ſin-ſick Soul. Now of what uſe is it, to get ſtore of *Medicines* and *Cordials*, and never to take them? No more is it to collect at any price or rate, Sermons, Doctrines, Inſtructions, if we apply them not, that they may have their efficacy in us, and proper work toward us. There is in ſome a *Dropſie* of *Hearing*; the more they hear, the more they deſire; But they are only *pleaſed* with it at preſent, and *ſwelled* for the future; are neither really refreſhed, nor ſtrengthned. But every Truth hath, as the *Hebrews* expreſs it, צֵיד בְּפִיו *meat in its mouth*; ſomething for our own nouriſhment. We ſhould look unto Sermons, as *Elijah* did to the *Ravens*, that brought him *bread and fleſh in the morning, and bread and fleſh in the evening*, 1 King. 17. 6. They bring *food* with them for our Souls, if we feed on it; if not, they are loſt. When the *Iſraelites* gathered *Manna* to eat, it was a precious food, Bread from Heaven, Angels meat, food *heavenly* and *angelical*; that is, excellent and precious. But when they laid it up by them, *it ſtank, and bred worms*, Exod. 16. 20. When God *ſcatters* Truths amongſt men, if they gather them to eat, they are the *Bread of Heaven, Angels food*; but if they do it only to lay them by them, in their *books*, or the notions of their *mind*, they will breed the worms of Pride and Hypocriſie, and make them an offenſive ſavour unto God. When therefore any Truth is propoſed unto you, learn what is your concernment in it, and let it have its proper and *perfect work* upon your ſouls.

Secondly, In the *manner* of his preſſing his *Exhortation*, two things occur, (1) His *Compellation* of them; in thoſe words, *Holy Brethren*. (2) His *deſcription* of them by one *property* or priviledge, *Partakers of the Heavenly Calling*.

In the former, *two things* alſo are obſervable; 1. The *Appellation* it ſelf which he ἀδελφοὶ makes uſe of, *Brethren*. 2. The *Adjunct* of that Appellation, *Holy*.

This term of Relation, *Brethren*, is variouſly uſed in the Scripture; Sometimes *naturally*, and that moſt *ſtrictly* for Children of the ſame Father or Mother; *Gen.* 42. 13. or more *largely* for *near Kinſmen*. And among the Hebrews, the Deſcendents of the ſame *Grandfather*, are almoſt conſtantly ſo called: Whence is that expreſſion, of *the Brethren of our Lord Jeſus Chriſt*, who were Deſcendents of his *Grandfather* according to the fleſh; *Gen.* 13. 8. & 24. 27. *Matth.* 12. 46. & 13. 55. *Mark* 3. 11. *Joh.* 2. 12. & 7. 3, 5, 10. *Acts* 1. 14. Or, in *Analogie* thereunto, for all the *Branches* of one Common Stock, though a whole Nation, yea though of many Nations. So all the *Hebrews* were *Brethren*, Deut. 15. 12. And the *Edomites* are ſaid to be their *Brethren*, becauſe of the Stock of *Abraham*, Deut. 23. 7. And in this ſenſe, in another place, our Apoſtle calls all the *Jews*, his *Brethren*; that is, his *Kinſfolk* in the fleſh, *Rom.* 9. 3. Sometimes it is uſed *civilly*, and that [1.] on the meer account of *cohabitation*, Gen. 19. 7. [2.] of *Combinations* in ſome *Society*, As (1.) for *Evil*, Gen. 49. 5. (2.) For *Good*; Ezr. 3. 2. And ſometimes it expreſſeth a joynt-*profeſſion* of the ſame *Religion*; on which account the *Jews* called themſelves *Brethren* all the World over, *Acts* 28. 21.

Laſtly,

Lastly, it is also an expression of *Spiritual Cognation*, founded on that of our Saviour, *All ye are Brethren, and one is your Father which is in Heaven*, Mat. 23. 8, 9. And herein is an *Allusion* to the first proper signification of the word. That Men be *Brethren*, properly and strictly, it is required that they have one *Father*, be of one *Family*, and be equally interessed in the Priviledges and Advantages thereof. This is the neareſt bond of Alliance that is or can be between Equals, the firmeſt foundation of Love. And thus it is with those who are *Brethren spiritually*, as will afterwards appear.

Now though the Apostle stood in the *Relation* intimated with the *Hebrews* upon a *natural account*, yet he here calls them *Brethren* principally in the latter sense, as *spiritually interessed* in the same *Family* of God with himself. Although I am apt to think that in the use of this Expression to the *Jews*, the Apostle had respect also unto that *Brotherhood* which they had among themselves before in their Antient Church-state. So *Peter*, writing to some of them, tells them that the same Afflictions which they suffered would befall, τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι, the whole *Brotherhood of them in the World*, 1 *Pet.* 5. 9. that is, all the believing Jews. And whereas they had a particular and especial *mutual love* to each other on that account; our Apostle warns them, that they should not think that that relation or love was to cease upon their conversion to Christ, *chap.* 13. 1. φιλαδελφία μενέτω; let that *Brotherly Love* continue which hath been amongst you. But principally I suppose he respects their *new Relation* in Christ, which further appears from the *Adjunct* of this Compellation annexed, *Holy*.

Holy; This is the usual *Epithete* wherewith our *Apostle* adorns Believers, *Rom.* 16. 1 *Cor.* 1. 2. 2 *Cor.* 2. 2. *Eph.* 1. 4. *Phil.* 1. 1. And in many places he joyns their *Calling* with it, which here he subjoyns unto it. And this is peculiar to *Paul*. What he means by ἅγιοι, *Holy*, he declares, where he terms the same persons ἡγιασμένοι, *Sanctified Ones*, 1 *Cor.* 1. 2. *Eph.* 5. 26. 1 *Cor.* 6. 11. 1 *Thess.* 5. 23. *Joh.* 17. 19. He accounted them *holy*, not upon the account of an *external separation*; as of old all the People were *holy*; but also of *internal real Sanctification* and Purity. This he judged the professing *Hebrews* to be interessed in, as being *called* by an *Holy Calling*. And it may be in the present *use* of this Expression, he hath respect unto what he had before affirmed of *Believers*, namely, their being ἁγιαζόμενοι, *sanctified*, or made *holy* by Christ, chap. 2. 11. considering that from thence he infers their relation unto Christ, as his *Brethren*, ver. 12. and so becoming in him, *Brethren* to one another, even all of them, ἀδελφότης, a *Brotherhood* or Fraternity, 1 *Pet.* 5. 9. And by this Compellation of *Holy Brethren*, doth the Apostle manifest his *high Regard* of them, or Respect unto them; looking on them as persons *sanctified* by the Spirit and Word of Christ; and a *dear affection* for them as his *Brethren*. By this Treatment also of them, he gives a great Evidence of his Sincerity in dealing with them; for they might not fear that he would impose any thing on them, whom he honoured as *Holy*, and loved as *Brethren*. And hereby he smooths his way to his ensuing Exhortation. Ἅγιοι.

Secondly; He describes them from their *Calling*, κλήσεως ἐπουρανίου μέτοχοι. This is usual with our Apostle, *Called to be Saints*; *Sanctified in Christ Jesus*. And this Calling, or *Vocation*, he first *describes* by its *Quality*; it is *Heavenly*, or *supercœlestial*; or, as elsewhere, The *Calling that is from above*; and then ascribes an Interest unto them therein. And he calls it *Heavenly*, (1) from the Fountain and principal Cause of it, that is, God, Even *the Father which is in Heaven*. As our *Election*, so our *Calling* is in an especial manner ascribed unto him, 1 *Cor.* 1. 9. 1 *Thess.* 2. 12. *Rom.* 8. 28, 30. 1 *Pet.* 1. 15. & chap. 2. 9. & 5. 10. *Phil.* 3. 14. *Gal.* 5. 8. For no man can *come unto the Son*, unless the *Father* draw him. Believers indeed are termed, κλητοὶ τοῦ Ἰησοῦ Χριστοῦ, *Rom.* 1. 6. *The Called of Jesus Christ*; that is, *to* him, not *by* him; or, *by him*, as executing the Counsel, and dispensing the Grace of the Father, 2 *Cor.* 5. 20. (2.) In respect of the *Means* whereby this *Calling* is wrought, which are spiritual and *heavenly*, Namely, the *Word* and *Spirit* both *from above*, Joh. 16. 7, 8, 9, 10. For the Word of the Gospel is on many accounts, *heavenly*, or from Heaven; whence our Apostle calls it, *the Voice of him that speaketh from Heaven*, chap. 12. 25. And Christ, who is the Author of it, is called the *Lord from Heaven*, 1 Cor. 15. 47. And that on this account, that he who is in Heaven, came down from Heaven to reveal the Gospel, *Joh.* 3. 13. chap. 6. 38. And so also the Spirit is *poured out from above*, being given of Christ after he was *ascended into Heaven*, Act. 2. 33. (3.) Of the *End* also; which is to *Heaven* and *heavenly things*, wherein lies the *Hope of our Calling*, Eph. 1. 18. chap. 4. 4. So that *effectual Vocation from God above*, in his Grace and Mercy by Jesus Christ, is here intended. Κλήσεως ἐπουρανίου μέτοχοι.

Herein

Herein the Apoſtle aſſigns a participation unto theſe *Hebrews*; they were *partakers* of it, had an intereſt in it together with himſelf, were ſo *called*. And this he doth for ſeveral Reaſons:

Μέτοχοι. First, That he might manifeſt, wherein their great *Priviledge* conſiſted, and which, as ſuch, they were to value. They were apt to boaſt of the Priviledges they enjoyed in their *Judaiſm*, *Joh.*8.33. *Rom.*2.17,18. which alſo were great, *Rom.*3.1,2. chap. 9.4, 5. But they are all of no eſteem, in compariſon of what they had now obtained an intereſt in, by the Grace of Jeſus Chriſt, in their *High*, *Holy*, and *Heavenly* Calling. This he manifeſts in the inſtance of himſelf, *Phil.* 3. 4, 5, 6, 7, 8, 9. The Call of *Abraham*, which was the Foundation of all their Priviledges in their *Judaiſm*, was but an *earthly* Call, on the Earth and to the Earth: but this is every way more excellent, being *heavenly*.

Secondly, To ſet forth the *Grace* of God towards the *Jews*, and his own Faith concerning them; that they were not all rejected of God, notwithſtanding the hardneſs and obſtinacy of the moſt of them; as *Rom.* 11. 2, 4, 5. And on the other hand, he inſinuates that they were not to make an encloſure of this Priviledge, like thoſe wherewith of old they were entruſted; The *Gentiles* being *fellow-heirs* with them therein, they were *partakers* with others in this *Heavenly Calling*, as *Epheſ.* 3. 6.

Thirdly; He declares his *own communion* with them in that great *Priviledge*, whereby they might underſtand his intimate concernment in their ſtate and condition.

Fourthly; He minds them of their *Duty*, from their *Priviledge*. Being Partakers of this calling unto Chriſt, it muſt needs be their Duty *diligently to conſider him*, which he *exhorts* them unto. But we may make ſome *Obſervations* on the words unfolded already.

II. *Diſpenſers of the Goſpel ought to uſe Holy Prudence in winning upon the Minds and Affections of thoſe whom they are to inſtruct.* So dealeth *Paul* with theſe *Hebrews*; He minds them here of their mutual Relation; calls them *Brethren*; aſcribes unto them the Priviledges of *Holineſs*, and Participation of an *Heavenly* Calling; All to aſſure them of his Love, to remove their Prejudices againſt him, and to win upon their Affections. And indeed, next unto our Lord *Jeſus Chriſt* himſelf, He is the moſt ſignal Patern and Example of Holy Wiſdom, Tenderneſs, Compaſſion and Zeal unto all Miniſters of the Goſpel. The Image of his Spirit expreſſed in his Inſtructions given unto his two beloved Sons, *Timothy* and *Titus*, ſufficiently teſtifie hereunto. Yea, ſo great was his Wiſdom and Condeſcention in dealing with his Hearers, that Seducers and falſe Apoſtles took occaſion from thence to ſay, that *being crafty, he caught them with guile*, 2 Cor. 12. 16. The words are an *Objection* of his Adverſaries, not a Conceſſion of his. He ſhews how in all things he was tender towards them, and put them neither to charge nor trouble. Hereunto he ſuppoſeth a Reply by the falſe Apoſtles; ἔστω δή, ἐγὼ οὐ κατεβάρησα ὑμᾶς, ἀλλ' ὑπάρχων πανοῦργος, δόλῳ ὑμᾶς ἔλαβον: *Be it ſo, that I my ſelf did not burden you*, nor put you to charge, *yet being every way crafty, I took you by deceit.* This is their Reply unto his Plea, and not any Conceſſion of his; for both the words, πανοῦργος, and δόλος, are ſuch as will admit no interpretation in a good ſenſe, ſo that the Apoſtle ſhould aſcribe them unto himſelf. But wherein did that *Craft* and *Deceipt* conſiſt, which they would impute unto him? It was in this; That although he himſelf put them to no charge, he *burdened* them not; yet when he was gone, and had ſecured them unto himſelf, then he ſent thoſe to them, which ſhould receive enough for him and themſelves. Unto this Calumny the Apoſtle replyes, *ver.* 17, 18. ſhewing the falſneſs of it; *Did I*, ſaith he, *make a gain of you by any of them whom I ſent unto you?* This was that which was, imputed unto him, which he rejects as falſe and calumnious. And he confirms what he ſayes by an eſpecial Inſtance; *I deſired Titus, and with him I ſent a Brother. Did Titus make a gain of you? walked we not in the ſame Spirit? walked we not in the ſame ſteps?* So that this Reproach is every way falſe, and ſuch as may be evicted ſo to be. And this is the true ſenſe of this place. This was not his way. But this he alwayes did, and on all occaſions; He teſtified unto them his great Affections, his readineſs to *ſpend, and to be ſpent* for them, 2 *Cor.*12.14, 15. His Gentleneſs towards them, *Cheriſhing them as a Nurſe cheriſheth her own Children*, 1 Theſſ. 2.7. or, *as a Father his*, v.11. forewent that, which in earthly things was due to him by the Appointment of Chriſt, that he might no way *burden* them, 2 *Cor.*11. 9,10,11. *Act.*20. 33, 34, 35. *enduring all things for their ſakes*, 2 Tim. 2. 10. amongſt which were many, able to make the ſtouteſt

ſtouteſt heart to tremble. His Care, Pains, Travel, Watchfulneſs, Patience, Love, Compaſſion, Zeal, who can declare, or ſufficiently admire! By theſe means he removed, or rendred ineffectual the great Prejudice of forſaking *Judaiſm*; kept up a regard in his Hearers againſt the Inſinuations of Seducers and falſe Apoſtles, raiſed their Attentions, prepared them every way for Inſtruction, and won them over to Chriſt. Bleſſed Jeſus! what cauſe have we to mourn when we conſider the Pride, Covetouſneſs, Ambition, Wrath, Negligence, Self-ſeeking, and Contempt of thy Flock, which are found amongſt many of them who take upon themſelves to be Diſpenſers of thy Word, whereby the Souls of Men are ſcandalized and filled with Offences againſt thy holy Wayes every day?

III. *Believers are all related unto one another, in the neareſt and ſtricteſt Bond of an equal Relation.* They are all *Brethren*, *Holy Brethren*. So the Holy Ghoſt calls them in Truth; So the reproaching World calls them in Scorn. They have *one Father*, Mat. 23. 8, 9. One *Elder Brother*, Rom. 8. 29. who is not *aſhamed to call them Brethren*, Heb. 2. 11. have *one Spirit, and are called in one Hope of Calling*, Eph. 4. 4. which being a Spirit of Adoption, *Gal.* 4. 6. intereſteth them all in the *ſame Family*, Eph. 3. 14, 15. whereby they become *joynt-heirs with Chriſt*, Rom. 8. 29. The Duties of *Unity*, Pſal. 133. 11. *Love*, Heb. 13. 1. *Uſefulneſs* and *Compaſſion*, which depend on this Relation, are more known than practized, and ought to be continually preſſed. Of old indeed, the *Pagans* ſpake proverbially of the *Chriſtians*, *See how they love one another!* in a way of Admiration. The contrary obſervation hath now prevailed, to the ſhame and ſtain of the Profeſſion of theſe latter dayes. What through Diſſentions and Diviſions amongſt them who have any real intereſt in the *Priviledge of Sonſhip*; what through an open viſible defect as to any relation unto God as a *Father*, or unto the Lord Chriſt as an *Elder Brother*, in the moſt of them that are called Chriſtians, we have loſt the thing intended, and the Name is become a term of Reproach. But *when Iniquity abounds, Love will wax cold*. In the mean time, it were well if thoſe who are *Brethren indeed*, could *live* as Brethren, and *love* as Brethren, and *agree* as Brethren. The *Motives* unto it are great and many. That mentioned in the buſineſs of *Abraham* and *Lot* ſeems to me of weight, *Gen.* 13. 7, 8. *There was a ſtrife between the Herdſmen of* Abraham's *Cattel, and the Herdſmen of* Lot's *Cattel: And the* Canaanites *and the* Perizzites *dwelt then in the Land. And* Abraham *ſaid unto* Lot, *Let there be no ſtrife, I pray thee, between me and thee, and between my Herdſmen and thy Herdſmen; for we be men that are Brethren.* *Abraham* and *Lot* were Brethren naturally as near kinſfolks; for *Abraham* was *Lot*'s Uncle; and *ſpiritually*, as the Children of God. A difference happening between their Herdſmen, *Abraham*, as a wiſe man, fears leſt it ſhould proceed to ſome diſtance and variance between themſelves. Thereupon he takes into conſideration the ſtate of things, in the place where they were. The *Canaanite* and the *Perizzite*, ſaith he, *are in the Land*. The Land is full of prophane men, enemies to us both, who would rejoyce in our Diviſions, and take advantage to reproach the Religion which we profeſs. This prevailed with them to continue their mutual Love; and ſhould do ſo with others. But our condition is ſad, whilſt that Deſcription which the Holy-Ghoſt gives of men whilſt uncalled, whilſt Unbelievers, is ſuited unto them who profeſs themſelves to be Chriſtians. See *Tit.* 3. 3.

IV. *All true and real Profeſſors of the Goſpel are ſanctified by the Holy-Ghoſt, and made truly and really Holy.* So *Paul* here terms thoſe *Hebrews*, exerciſing towards them the Judgment of Charity, declaring what they *ought* to be, and what they *profeſſed* themſelves to be, what he *believed* them to be; and what, if they were living Members of Chriſt really they were. It is true, ſome that profeſs Holineſs, may not be really holy. But, firſt, If they do not ſo profeſs it, as not to be convinced by any Goſpel-means of the contrary, they are not to be eſteemed Profeſſors at all, *Acts* 8. 20, 21, 22, 23. *Phil.* 3. 18, 19. 2 *Tim.* 3. 5. Secondly, If that Holineſs which men profeſs in their lives, be not real in their hearts, they have no right to the Priviledges that attend Profeſſion, *Joh.* 3. 5.

V. *No man comes unto an uſeful ſaving Knowledge of Jeſus Chriſt in the Goſpel, but by vertue of an effectual Heavenly Calling.* Theſe *Hebrews* came to be *Holy Brethren*, Children of God, United unto Chriſt, by their *participation in an Heavenly Calling*. We are called out of *darkneſs into his marvellous Light*, 1 Pet. 2. 9. and this not only with

with the outward *Call* of the Word, which many are made partakers of, who never attain the ſaving Knowledge of Chriſt, *Matth.* 20. 16. but with that *effectual Call*, which being granted in the purſuit of God's purpoſe of *Election*, Rom. 8. 28. is accompanied with the *energetical* quickning power of the Holy Ghoſt, *Epheſ.* 2. 5. giving *Eyes* to ſee, *Ears* to hear, and an *Heart* to obey the Word according unto the Promiſe of the Covenant; *Jerem.* 32. 33, 34. And *thus* no man can come to Chriſt unleſs the Father draw him, *Joh.* 6. 44.

VI. *The Effectual Heavenly Vocation of Believers is their great Priviledge, wherein they have cauſe to rejoyce, and which alwayes ought to mind them of their Duty unto him that hath called them.* For theſe two Ends doth the Apoſtle mind the *Hebrews* of their participation in the *Heavenly Calling*. Firſt, that they might conſider the priviledge they enjoyed by the Goſpel, far above and beyond whatever they boaſted of under the Law; and Secondly, That he might ſtir them up unto the performance of their Duty in Faith and Obedience, according as God requires of them who are called. And this *Calling* will appear a ſignal priviledge, if we conſider: (1.) The *ſtate* from *whence* men are called, which is a *ſtate of death*; *Epheſ.* 2. 1. and of *darkneſs*, *Col.* 1. 13. 1 *Pet.* 2. 9. and of *Enmity* againſt God, *Col.* 1. 21. *Epheſ.* 4. 18. Rom. 8. 7. and of *Wrath*, *Joh.* 3. 36. *Epheſ.* 2. 2. It is a ſtate of all that miſery which the nature of man is capable of, or obnoxious unto in this World, or to Eternity. Or (2.) *By whom* they are Called, even by *God above*, or in Heaven, the Father of our Lord Jeſus Chriſt, 1 *Cor.* 1. 9. *Rom.* 8. 28. 1 *Pet.* 1. 15. *Phil.* 3. 14. *Gal.* 5. 8. And (3.) *From whence*, or what inducement it is that he calls them; which is from his own meer Love and Undeſerved Grace, *Tit.* 3. 3, 4, 5. And (4.) The *Diſcrimination of Perſons* in this Call. All are not *thus* called, but only thoſe that are in the *eternal purpoſe of the Love* of God, deſign'd to ſo great a mercy, *Rom.* 8. 28, 31, 32. And (5.) The *outward condition* for the moſt part of them that are called; which is *poor* and contemptible in this world; 1 *Cor.* 1. 26, 27, 28. *Jam.* 2. 5. And (6.) The *Means* of this *Calling*, which are the *Holy Word*, and Holy Spirit, *Joh.* 17. 17. 1 *Cor.* 6. 11. 2 *Theſſ.* 2. 14. And (7.) *What men are called unto*, which is, to Light, 1 *Pet.* 2. 9. *Col.* 1. 13. and to *Life*, Joh. 5. 24, 25. to Holineſs, *Rom.* 1. 7. 1 *Cor.* 1. 2. 1 *Theſſ.* 4. 7. and unto Liberty, *Gal.* 5. 13. unto the peace of God, *Col.* 3. 15. 1 *Cor.* 3. 7, 15. and unto his *Kingdom*, 1 Theſſ. 2. 12. *Col.* 1. 13. unto *Righteouſneſs*, Rom. 8. 30. and to *Mercy* Rom. 9. 23, 24. and unto *Eternal Glory*, 1 Pet. 5. 10. Of all theſe Benefits, with the Priviledge of the Worſhip of God attending them, are Believers made Partakers by their Heavenly Calling. And this minds them of their whole Duty; (1.) By the way of *Juſtice*, repreſenting it unto them, as meet, equal, and righteous, 1 *Pet.* 1. 15. (2.) of *Gratitude*, or Thankfulneſs for ſo great Mercy, 1 *Joh.* 3. 1. 1 *Pet.* 3. 9. (3.) of *Incouragement*, &c. Proceed we again unto the Expoſition of the Words.

κατανοήσατε. *Conſider the Apoſtle and High Prieſt of our Profeſſion, Jeſus Chriſt.* The Words may be read either, *Conſider Chriſt Jeſus the Apoſtle and High Prieſt of our Profeſſion*; and ſo the *Perſon* of *Chriſt* is placed as the immediate Object of the conſideration required, and the other words are added only as a Deſcription of him by his Offices: or, Conſider *the Apoſtle and High Prieſt of our Profeſſion, Chriſt Jeſus*; And then the Apoſtle and High Prieſt of our Profeſſion, are the proper Object of this conſideration, and the Name added doth but indigitate the *individual Perſon*, who was cloathed with thoſe Offices.

This is the immediate Duty which the Apoſtle here preſſeth them unto; namely the *Conſideration* of that Apoſtle and High Prieſt of our Profeſſion, whoſe Greatneſs, Glory, Excellency, and Preheminence in all things he had declared. And herein the Nature of the Duty, and the Object of it, are repreſented unto us.

Firſt, the Nature of it in the word *Conſider*; ſome ſuppoſe that Faith, Truſt, and Confidence are intended, or included in this word. But κατανοέω, is no where uſed in any ſuch ſenſe, nor will the preſent deſign of the Apoſtle admit of any ſuch Interpretation in this place. For the Duty he exhorts unto, is in order unto Faith, and conſtancy therein. And this is no other but a diligent intention of mind, in their Conſiderations, Thoughts, Meditations and Conceptions about Jeſus Chriſt; that they may underſtand and perceive aright, who, and what he is, and what will follow upon his being ſuch. And *this rational Conſideration* is of ſingular uſe unto the End propoſed. And, as he afterwards blames them for their remiſſneſs, and backwardneſs

wardneſs in learning the Doctrine of the Goſpel, *chap.* 5. 11, 12, 13, 14. So here, he ſeems to intimate, that they had not ſufficiently weighed and pondered the Nature and Quality of the Perſon of Chriſt and his Offices, and were thereupon kept in their intanglements unto *Judaiſm*. This therefore he now Exhorts them unto, and that by fixing their Minds unto a Diligent, Rational, Spiritual Conſideration of what he had delivered, and was yet further to deliver concerning him and them.

VII. *The Spiritual Myſteries of the Goſpel, eſpecially thoſe which concern the Perſon and Offices of Chriſt, require, deep, diligent, and attentive Conſideration.* This is that which the *Hebrews* are here Exhorted unto: Κατανοήσατε, Conſider attentively or diligently. This is aſſigned as one means of the Converſion of *Lydia*, *Acts* 16. 14. προσέχει, ſhe *attended diligently* to the things ſpoken by *Paul*, as an Effect of the Grace of God in opening her heart. Careleſs, wayſide hearers of the Word, get no profit by it, *Matth.* 13. 19. Their Nature and worth, with our own Condition, call for this Duty.

Firſt! In their *Nature* they are *Myſteries*; that is, Things deep, hidden, and full of divine Wiſdom, 1 *Cor.* 2. 7. σοφία Θεοῦ ἐν μυστηρίῳ. *The Wiſdom of God in a Myſtery.* Such as the *Angels deſire to bow down* (not in a way of condeſcention, but of endeavour, ἐπιθυμοῦσι παρακύψαι) *and look into*, 1 *Pet.* 1. 12. For in Chriſt, and through him in the Goſpel, (εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Χριστοῦ, ἐν ᾧ, *unto the acknowledgement of the Myſtery of Chriſt in whom, or wherein*) are hidden all the Treaſures of Wiſdom and Knowledge, *Col.* 2. 3. And hence are we directed, *to cry after Knowledge, to Apply our hearts to Underſtanding, to ſeek her as Silver, to ſearch for her as hid Treaſures*, *Prov.* 2. 3, 4. and not to conſider theſe things, as eaſily expoſed to every wandring Eye, and lazy Paſſenger. Such perſons find not Mines of Silver, or the hid Treaſures of former Generations. Of this *ſearch* the Prophets and Holy men of old are propoſed for our Example, 1 *Pet.* 1. 10, 11. Unto this purpoſe they are ſaid ἐρευνᾶν, to inveſtigate or diligently ſearch into the Scriptures, as we are commanded to do if we intend to attain Eternal Life, *Joh.* 5. 39. For the moſt part men content themſelves with an overly conſideration of theſe things; It is the παέργον of their Lives; what they do on the by, or when they have nothing elſe to do, whereby they come to know no more of them than they muſt as it were whether they will or no, which upon the matter is nothing at all. *Carnal* ſloth is not the way to an acquaintance with *Spiritual* things or Myſteries.

Secondly; The worth and importance of theſe things beſpeaks the ſame Duty. Things may be *dark* and *myſterious*, and yet not weighty and worthy, ſo that they will not defray the charge of a diligent ſearch after them. *Solomons* Merchants would not have gone to *Ophir*, had there not been Gold there, as well as Apes and Peacocks. But all things are here ſecure. There are unſearchable Treaſures in theſe Myſteries, *Epheſ.* 3. 8. πλοῦτον ἀνεξιχνίαστον; *Riches* not in this world to be ſearched out to perfection. No tongue can fully expreſs them, no mind perfectly conceive them. Their Root and Spring lies in the *Divine Nature*, which is infinite, and therefore inexpreſſible and inexhauſtible. There is in it μαργαρίτην πολύτιμον. *Matth.* 13. 46. an *exceeding precious Pearl*, a Pearl of great and unvaluable price. A Stone which though by ſome rejected, yet *eſteemed of God, elect and precious*; and ſo alſo by them that believe, 1 *Pet.* 2. 6, 7. The *Merchandiſe whereof is better than the Merchandiſe of Silver, And the gain thereof than fine Gold: It is more precious than Rubies*, *Prov.* 3. 14, 15. Whatever is of worth and value in the Glory of God, and the everlaſting Good of the Souls of Sinners, is wrapped up in theſe Myſteries. Now every thing is (at leaſt comparatively) deſpiſed, that is not eſteemed according unto its proper worth. So undoubtedly are theſe things by the moſt of them to whom they are preached.

Thirdly; Our *own Condition* calls for diligence in the diſcharge of this Duty. We are for the moſt part, like theſe *Hebrews* νωθροὶ ταῖς ἀκοαῖς, chap. 5. 11. *ſlothful or dull in hearing*: We have a natural unreadineſs unto that *hearing whereby Faith cometh*, which is the conſideration here called for: and therefore cannot ſufficiently ſtir up our ſpirits and minds unto our Duty herein. The manner of the moſt in attending unto the Myſteries of the Goſpel, ſhould cauſe our ſorrow here, as it will theirs (if not prevented) unto Eternity.

The *Object* of this Conſideration, is *Jeſus Chriſt*, who is the Apoſtle and High Prieſt of our Profeſſion. Together with the eſpecial indigitation of the Perſon

intended, by his Name, Jesus Christ, we have the *Description* of him, as he is to be *considered*, by his Offices, An *Apostle*, and an *High Priest*, with their Limitation; of *Our Profession*.

τὸν ἀπόστολον. First; He is said, and he is *here only said* to be an *Apostle*, or the *Apostle*. An Apostle is one *sent*; A *Legate*, *Ambassadour*, or Publick Messenger. And this is one of the *Characteristical* Notes of the *Messiah*. He is *one sent of God* upon his great errand unto the Children of Men. *His Apostle*. Speaking of himself by his Spirit, *Isa.* 48. 16. he saith, ארני יהוה שלחני ורוחו, *The Lord God and his Spirit hath sent me*. And again, Chap. 61. 1. יהוה שלחני, *The Lord hath sent me*. Namely, according unto the promise that God would *send him* unto the Church to be a Saviour, *Isa.* 19. 20. And this he tells the Church, that they may gather and know from his love and care, namely, that the Lord God *had sent him*; Zech. 2. 8, 9. that he was his *Legat*, his Apostle. And because God had promised from the foundation of the world, thus to *send* Him, this became a *Periphrasis* or principal Notation of him, *He whom God would send*: that is, his *great Legat*. Hereunto *Moses* seems to have had respect in these words, *Exod.* 4. 13. שלח נא ביד תשלח *Send now I pray thee by the hand of Him whom thou wilt send*; Namely, to be the *Deliverer* and Saviour of thy People. Hence in the old Church he became to be called emphatically ὁ ἐρχόμενος; *he that was to come*, that was to be sent. So when *John* sent his Disciples to *Jesus* to enquire whether he was the Christ, he doth it in these words, σὺ εἶ ὁ ἐρχόμενος, *art thou he that was to come?* that is, to be *sent of God*: *Matth.* 11. 3. *Joh.* 11. 27. And thence the Antient *Latine* Translation renders שלה *Shilo*, *Gen.* 49. 10. *qui mittendus est*; He *that is to be sent*; It may be, deriving the word, by a mistake, from שלח, *to send*; But it well expresseth the *common notion* of him in the Church after the giving of the first promise, *He that was to be sent*. And in the Gospel He doth not himself more frequently make mention of any thing than of his being *sent of God*, or of being his *Apostle*. He *whom the Father sent*, is his Description of himself, *Joh.* 3. 34. and him he calls τὸν ἀποστείλαντα, *him that sent him*, or made him his Apostle, *Matth.* 10. 40. And this is most frequently repeated in the Gospel by *John*, that we may know of what importance the consideration of it is: see *chap.* 3. 17, 18, 28, 34. *chap.* 4. 34. *chap.* 5. 23, 24, 30, 36, 37, 38. *chap.* 6. 29. 38, 39, 40, 44, 57. *chap.* 7. 16, 28, 29. *chap.* 8. 16, 18, 29, 42. *chap.* 9. 4. *chap.* 10. 36. *chap.* 11. 42. *chap.* 12. 44, 45, 49. *chap.* 13. 26. *chap.* 14. 24. *chap.* 15. 21. *chap.* 16. 5. *chap.* 17. 3, 18, 21, 23, 25. *chap.* 20. 21. Two things are then included in this Expression, or Title; First, The *Authority* he had for his work: He came not of himself; but *was sent of God*, even the Father; and therefore spake in his Name, and *fed* the Church, *in the strength of the Lord, in the Majesty of the Name of the Lord his God*, *Micah.* 5. 4. And as he became the *Apostle* of the *Father* by his being *sent* of him; So by his *sending* of others in his Name, he made them his *Apostles*, *Joh.* 20. 21. As the Love therefore, so the *Authority* of the Father is much to be considered in this matter: Secondly; His *work* it self which is here included, and elsewhere largely declared. It was to reveale and declare the Will of the *Father* unto the Children of Men; to declare the *Father himself*, *Joh.* 1. 18. *and his Name*, *chap.* 13. 6. *chap.* 17. 3. that is the Mystery of his Grace, Covenant, and whole Will concerning our Obedience and Salvation, *chap.* 1. 1. For this End was he the *Apostle* and *Ambassadour* of the Father, sent into the world by him, *Malach.* 3. 1. In brief, the Prophetical Office of Christ, with respect unto his immediate *Authoritative Mission* by the *Father*, is intended in this Title. And it is *a Title of Honour* as well as of Office that is here given him. Hence the impious *Mahumetans* when they would perswade or compel any one to their Sect, they require no more of him, but that he acknowledge *Mahomet* to be *Resul Ellahi*, the *Apostle of God*. In this sense then is the Lord Christ called the *Apostle of our Profession*, in that he was *sent of God* to declare his Mind and Will in his Name, and with his Authority; As *Ambassadours* are wont to do in reference unto them that *send them*.

But whereas our Lord Jesus Christ was in an especial manner, as to the time of his Conversation in the Flesh, and his Personal revealing the Will of God, sent unto the *Jews*, and therefore sayes *Matth.* 15. 24. *that he was not sent but to the lost sheep of the house of Israel*, that is, as unto his Personal Ministry on the Earth: And our Apostle affirms, That he was a *Minister of the Circumcision for the Truth of God, to confirm the Promises made unto the Fathers*, *Rom.* 15. 8. and being only in this place unto the *Hebrews* called an Apostle: I leave it unto consideration whether there may not be

some

ſome eſpecial reſpect unto his peculiar *Miſſion*, in his Perſon and Miniſtry unto them, intended in this *Name and Title*, here only given him.

Hereunto is added the *High Prieſt* : Both in one, as the Kingdom and Prieſthood are alſo promiſed, *Zech.* 6. 13. Both the *Hebrews*, and we, are now to look for all in him. Theſe Offices of old were in ſeveral perſons, *Moſes* was the *Apoſtle*, or Ambaſſadour of God, to declare his Will and Law unto the People. And *Aaron* was the *High Prieſt*, to adminiſter the Holy things in the Worſhip of God. This was the poverty of *Types* that *no one* could ſo much as repreſent the work between God and the Church. I will not deny but that *Moſes* was a *Prieſt* in an extraordinary manner before the Inſtitution of the *Aaronical Prieſthood*. But his *officiating* in that Office, being but a Temporary thing, which belonged not to the condition of the *Judaical* Church, it was not conſidered by our Apoſtle in his comparing of him with Chriſt. To manifeſt therefore unto the *Hebrews* how the Lord Chriſt hath the preheminence in all things, he inſtructs them that both the *Offices*, that of an *Apoſtle* which of old was executed by *Moſes*, and that of the *High Prieſthood* committed unto *Aaron*, were veſted in him alone; intending afterwards to evince how far he excelled them both, and how excellent were his Offices in compariſon of theirs; though they came under the ſame Name. τὸν Ἀρχιερέα

Thirdly; The limitation adjoyned is, *of our Profeſſion*, The *Apoſtle and High Prieſt of our Profeſſion*. The Words may be taken *Objectively* and *Paſſively*; The Apoſtle and High Prieſt whom we *profeſs*; that is, believe, declare, and own ſo to be. Or they may *Actively* denote the Author of our Profeſſion. The Apoſtle and High Prieſt who hath revealed and declared the *Faith* which we profeſs, the *Religion* which we own, and therein exerciſeth in his own Perſon the Office of the Prieſthood. In this ſenſe he is called, *The Author and Finiſher of our Faith*, *chap.* 12. 2. Our Faith *objectively*, and our *Profeſſion* are the ſame. Our *Profeſſion* is the Faith and Worſhip of God which we profeſs. This is our ὁμολογία, even the *Goſpel*, with the Worſhip and Obedience required therein. And the Lord Chriſt was, and is the *Apoſtle of this Profeſſion*, as he revealed the Will of God unto us in the Goſpel; as he brought *life and immortality to light* thereby, teaching and inſtructing us in the whole Will of God, as *Moſes* did the *Jews* of old. He is alſo the *High Prieſt* of this *our Profeſſion*, in as much as he himſelf offered the one and the only Sacrifice, which in our *Religion* we own and profeſs; and continues alone to perform the whole Office of a Prieſt therein, as *Aaron* and his Succeſſors did in that of the *Jews*. It belonged not unto the Office of the *High Prieſt* to inſtitute and appoint any thing in the Worſhip of God, but only to execute his own Duty, in offering Sacrifices, and interceding for the people. So the Lord Chriſt, who, as the *Apoſtle of our Profeſſion*, inſtituted the whole Worſhip of God to be obſerved therein, as our *High Prieſt* he doth only offer the Sacrifice of the Church, and intercede for the people. τῆς ὁμολογίας ἡμῶν.

The word, *our*, is added by way of *Diſcrimination*, and is regulated by the *compellation* and *Deſcription* foregoing; *Holy Brethren, partakers of the Heavenly Calling*: He is the Apoſtle and High Prieſt of *our Profeſſion*. Whatever by others he be eſteemed, He is ſo to us; and our ineſtimable Priviledge and Honour it is, that he is ſo.

This is the *preſent Exhortation* of the Apoſtle. That which he finally aims at, is, to prevail with theſe *Hebrews* to *hold faſt* the Beginning of their Confidence unto the End. To this purpoſe he exhorts, warns, and chargeth them by all bonds of *mutual love* and endearedneſs, by the Greatneſs of the Priviledge which they are made partakers of, and the inexpreſſibleneſs of their concernment therein, that they would fix themſelves unto a diligent conſideration of *Him*, in whom all thoſe *Offices* now in our Profeſſion, which of old were ſhared amongſt many, in a low carnal Adminiſtration of them, are gloriouſly veſted; and how uſeful this would be unto them, and wherein this conſideration doth conſiſt, ſhall afterwards be made to appear. For the preſent we ſhall make ſome Obſervations on the paſſages of the *Text* that have been opened.

VIII. *The Buſineſs of God with Sinners could be no way tranſacted but by the Negotiation and Embaſſie of the Son.* He muſt become *our Apoſtle*, that is, be *ſent* unto us. He did indeed at ſundry times ſend Servants and Meſſengers into the world about his affair with us; but whereas they could never accompliſh it, *laſt of all he ſent his Son*, *Matth.* 21. 37. *Heb.* 1. 1. There was a *Threefold Greatneſs*, in this matter, which none was fit to manage but the *Son of God*.

1. *A Greatneſs of Grace, Love and Condeſcention.* That the Great and Holy God ſhould ſend to *treat* with Sinners for the Ends of his Meſſage, for Peace and Reconciliation, it is a thing that all the *Creation* muſt admire, and that unto eternity. He is every way in himſelf, Holy, Good, Righteous and Bleſſed for evermore. He ſtood in no need of *Sinners*, of their Service, of their Obedience, of their *Being*. But he was juſtly provoked by them, by their *Apoſtacy* and Rebellion againſt him, and that unto an Indignation beyond what can be expreſſed. His *Juſtice* and *Law* required their puniſhment and deſtruction, which, as *He* could have inflicted unto his own *eternal Glory*; ſo they did not in any thing, nor could by any means ſeek to divert him from it. Yet in this condition God will ſend a *Meſſage* unto theſe poor periſhing Rebels; *an Embaſſie*, to treat with them about Peace and Reconciliation. But this now is ſo great a thing, includes ſuch infinite Grace, Love, and Condeſcention in it, that Sinners know not how to believe it. And indeed, who is fit to teſtifie it unto them? Objections that ariſe againſt it are able to ſhake the *Credit* and Reputation of any Angel in Heaven. Wherefore God commits this Meſſage unto his Son, his only Son; makes him his *Apoſtle*; ſends him with theſe Tydings, that they may be believed and accepted. 1 Joh. 5. 20. *The Son of God came, and gave this underſtanding.* It is true, That God ſent others with ſome parts of this Meſſage before; *for he ſpake by the mouth of his Holy Prophets from the beginning of the World*, Luke 1. 70. But yet, as the firſt Promiſe was given out by the *Son of God* himſelf, as I have elſewhere declared; ſo all the Meſſages of the Prophets in or about this matter, depended on the confirmation of them, that he was afterward to give in his own Perſon. So ſaith our Apoſtle, Rom. 15. 8. *Now I ſay, that Jeſus Chriſt was a Miniſter of the Circumciſion for the Truth of God, to confirm the Promiſes made unto the Fathers.* The Truth of God in this matter delivered by the Prophets, was further to be atteſted by Jeſus Chriſt, to whoſe Teſtimony they referred themſelves. And with reſpect hereunto, he tells the Phariſees, That if he had not come and ſpoken unto them, they had had no ſin. If the *ſealed Book of Prophecies*, concerning the Judgment of God in the Revelation, was of ſo great concernment, that none in Heaven, nor in the Earth, nor under the Earth; that is, that no creature *was able to open it, or look therein*, Rev. 5. 3. until the *Lamb himſelf* undertook it, *v.* 6, 7, 8. How much leſs was any creature meet or worthy to open the eternal ſecret Counſels of the Boſom of the Father, concerning the whole Work of his Love and Grace, but the Son only. The Grace of this *Meſſage* was too great for Sinners to receive, without the immediate Atteſtation of the Son of God.

2. There is *a Greatneſs in the Work* it ſelf, that is incumbent on the *Apoſtle of God*, which requireth, that the *Son of God* ſhould be engaged therein. For, (1.) As the *Ambaſſador*, or Apoſtle of the Father, he was perfectly to repreſent the *Perſon of the Father* unto us. This an Ambaſſador is to do, he bears and repreſents the Perſon of him by whom he is ſent. And no King can more diſhonour himſelf, than by ſending a perſon in that Employment, who by reaſon of any defect ſhall be unmeet ſo to do. God had, as was ſaid, ſent other Meſſengers unto the Children of Men: but they were all but *Envoys* of Heaven, *Ante-ambulones*, ſome that ran before as particular Meſſengers, to give notice of the coming of this *Great Apoſtle*, or Ambaſſador of God. But themſelves were not to *repreſent his Perſon*, nor could ſo do. See *Mal.* 3. 1. Indeed he once, in a particular buſineſs, made *Moſes* his Eſpecial *Legate*, to repreſent Him to *Pharaoh*, And therefore he ſayes to him, נתתיך אלהים לפרעה, *Exod.* 7. 1. That is, *inſtead of God*, one that may *repreſent* me in my Terror and Severity unto him. But this was in one particular caſe and buſineſs. But who could fully repreſent the Perſon of the Father unto Sinners in this great matter? None certainly but he, who is in Himſelf, the *brightneſs of his Glory, and the expreſs Image of his Perſon*, Heb. 1. 3. and ſo repreſents unto us, the Holineſs, the Goodneſs, the Grace, the Love of the Father by whom he was ſent. Hence he tells his Diſciples, that *he who hath ſeen him, hath ſeen the Father*, Joh. 14. 9. And that becauſe he is ſo in the Father, and the Father in him, that he repreſents him fully unto us, *v.* 10. He is *the Image of the inviſible God*, Col. 1. 16. That is; the Father, who in his own Perſon, dwells in Light, whereunto no creature can approach, hath exhibited and expreſſed the glorious Properties of his Nature unto us in the Perſon of his Son; as our *Apoſtle* expreſſeth it, 2 *Cor.* 4. 4. None then was fit to be this *great Apoſtle but He*, for he only could fully *repreſent the Father* unto us. Any creature elſe undertaking this work, would or might have led us into falſe Notions and Apprehenſions of God. And the great Wiſdom of Faith conſiſts,

conſiſts, in teaching us to learn the Father, his Nature and Will, his Holineſs and Grace, in the Perſon of the Son incarnate, as his Apoſtle and Ambaſſador unto us. For beholding his Glory, the Glory of the only begotten Son of God, full of Grace and Truth, we behold the Glory of his Father alſo: ſo *He and the Father are one.*

(2.) The *Greatneſs of the Work requires*, That he who undertakes it, be intimately *acquainted with all the ſecret Counſels of God*, that lay hid in his infinite Wiſdom and Will from all Eternity. None elſe could undertake to be *God's Apoſtle* in this matter. But who muſt this be? It is true, that God was pleaſed to reveal ſundry particular things, Effects of his Counſels, unto his Servants the Prophets; but yet it is concerning them that the Holy Ghoſt ſpeaks, Joh. 1. 18. *No man hath ſeen God at any time: the only begotten Son, which is in the boſom of the Father, he hath revealed him.* The beſt of them had but a partial acquaintance with God. *Moſes* ſaw but a glympſe of his *back-parts* in his paſſage before him; that is, had but a dark and obſcure Revelation of his Mind and Will, ſufficient for his Work and Employment. This will not ſuffice him who is to manage the whole Treaty between God and Sinners. Who then ſhall do it? *the only begotten Son, who is in the boſom of the Father.* In his *Boſom*; that is, not only in his eſpecial Love, but who is partaker of his moſt intimate and ſecret Counſels. This the deſign of the place requires to be the meaning of it. For ſo it follows; *He hath declared Him*; He hath *revealed* Him; He hath made Him known, in his Nature, his Name, his Will, his Grace; he hath exhibited Him to be ſeen by Faith; for He only is able ſo to do, as being in *his Boſom*, that is, acquainted with *his Nature*, and partaker of his *moſt intimate Counſels*. Without this none could in this matter be God's *Apoſtle*. For the Work is ſuch, as wherein God will reveal and make known not this or that portion of his Will, but Himſelf, and and all the Eternal Counſels of his Mind; about all that he will have to do with Sinners in this World, and the whole Glory which he aims at therein to Eternity. This Knowledge of God and his Counſels, no Creature was capable of. The *Son* alone thus knows the Father, and his Mind. If it were otherwiſe, If *our Apoſtle* did not know the *whole Counſel* of God in this matter, all that is in his Heart and Mind, it is impoſſible but that in this Great Concern, Sinners would have been left under endleſs fears and doubts, leſt ſome things might yet remain, & be reſerved in the unſearchable Abyſſe of the Divine Underſtanding and Will, that might fruſtrate all their hopes and expectations. Their ſin and guilt and worthleſneſs would ſtill ſuggeſt ſuch thoughts and fears unto them: But in this Embaſſy of the Son, there is full and plenary Satisfaction tendred unto us, that the whole Counſel of God was originally known unto him. So that there is no ground of the leaſt ſuſpicion that there is any reſerve in the *Counſels of God* concerning us, that he hath not made known.

(3.) To this End alſo it was neceſſary, that he ſhould have theſe *Counſels of God alwayes abiding with him*, that at all times, and on all occaſions he might be able to declare the *Mind* and *Will* of God. It was not enough that *originally*, as he was God, he knew all things of God, but alſo as *he was ſent*; as he was the Apoſtle of God, the Counſel of God was conſtantly *to abide with him*. This is another thing. For the Wiſdom and Knowledge of Chriſt as *Mediator*, to be acted in the *Humane Nature*, was diſtinct from his Knowledge, as he was in himſelf God over all, bleſſed for ever. And without this, none could have been a meet *Apoſtle* from God unto Sinners: For how elſe ſhould he reveal the Will of God unto them according unto all Emergencies and Occaſions? When the *Council of Trent* was ſitting, and any hard matter (indeed almoſt any thing) came to be determined amongſt them, the *Leaders* of them not knowing what to do, alwayes ſent to *Rome* to the *Pope and his Cardinals* for their Determination. When this came to them, they decreed it under the uſual form, *It pleaſeth the Holy-Ghoſt, and Us.* Hence there grew a common *by-word* amongſt the people, *That the Holy-Ghoſt came once a week from Rome to Trent in a Portmantle.* But when any Men are not ſufficiently furniſhed in themſelves for the diſcharge of their Duty, according to the variety of *Occaſions* and *Emergencies*, that they may meet withal, they will put themſelves, as will alſo thoſe with whom they have to do, unto great difficulties and diſtreſſes. It was neceſſary therefore that God's Apoſtle unto Sinners, ſhould in the whole diſcharge of his Office, be furniſhed with a full Comprehenſion of the whole Mind of God, as to the Affair committed unto him. Now this never any was, nor ever can be capable of, but only *Jeſus Chriſt* the Son of God. It wholly exceeds the capacity of any meerly *created perſon*, to comprehend at once, and have reſident with him, the whole of the Will and Mind of God, in the buſineſs of his tranſ-

action

action with Sinners. For after the utmoſt of their *Attainments*, and the Communications of God unto them, they ſtill *know but in part*. It is true, they may be able to know ſo much of the mind of God, as to declare unto others the whole of their Duty; whence *Paul* tells the Elders of *Epheſus*, *that he had not ſhunned to declare unto them all the Counſel of God*, Act. 20. 27. Yet, as to a full *habitual Comprehenſion* of the whole Mind of God in this matter, to reſide with them, anſwering all occaſions and emergencies, and that originally and immediately; that no meer Creature was capable of. But, as this was needful to the great Apoſtle, ſo it was found in Jeſus Chriſt the Son of God. *The Spirit of the Lord did reſt upon him* (not came upon him at times, but did *reſt* upon him; remained on him, *Joh.* 1. 32, 33.) *The Spirit of Wiſdom and Underſtanding, the Spirit of Counſel and Might, the Spirit of Knowledge and of the Fear of the Lord: and made him of quick underſtanding in the fear of the Lord*, Iſa. 11. 2, 3. It may be you will ſay, it did ſo in ſome *degrees* of it only; or in a *ſingular meaſure* above others. Nay, *God gave not the Spirit unto him by meaſure*, Joh. 3. 34. when he was ſent to ſpeak the words of God. Not in ſuch a way as that he ſhould only have a greater meaſure of the Spirit than *others*; but in a way wholly different from what they received. So that when it is ſaid, *He was anointed with the Oyl of gladneſs above his Fellows*, Heb. 1. 9. it is not intended only that he received the Spirit in a *degree* above them, but the *ſame Spirit* in another kind: *For it pleaſed the Father that in Him all Fulneſs ſhould dwell*, Col. 1. 19. All fulneſs of Wiſdom and Counſel, in a compleat Comprehenſion of the whole Will and Mind of God. And accordingly, *in him were hid* (laid up ſafely) *all the Treaſures of Wiſdom and Knowledge*, Col. 2. 3. This alſo was requiſite unto this great Apoſtle, and it was poſſible to be found only in the Son of God.

(4.) The Nature of the Work required, *That the Ambaſſador of God to Sinners, ſhould be able to make his Meſſage to be believed, and received by them.* Without this, the whole Work and Undertaking might be fruſtrate. Nor is it ſufficient to ſay, That the *Meſſage* it ſelf is ſo great, ſo excellent, ſo advantageous unto Sinners, that there is no doubt but that upon the firſt *propoſal* of it, they will receive it and embrace it; for we find the contrary by *multiplied Experience*. And not only ſo, but it is certain alſo, that no Sinner is able of himſelf, and in his own ſtrength, to receive it, or believe it: *For Faith is not of our ſelves, it is the gift of God*. Now if this *Ambaſſador*, this Apoſtle from God, have not power to enable men to receive his *Meſſage*, the whole deſign of God muſt needs be *fruſtrate* therein. And who ſhall effect or accompliſh this? is this the Work of a Man, to quicken the *Dead*, to open the *blind Eyes*, to take away a *ſtony Heart*, to create a new Spiritual *Light* in the *Mind*, and *Life* in the *Will*? all which are neceſſary, that *God's Meſſage unto Sinners* may be ſavingly received: This alſo could be done only by the Son of God. *For no man knoweth the Father but the Son, and he to whom the Son will reveal him*, Mat. 11. 27. And this he doth by the effectual working of his *Spirit*, the diſpenſation whereof is committed wholly unto him, as hath been elſewhere declared. By him doth he write the *Law of his Meſſage*, in the *fleſhly Tables of the hearts of them* to whom he is ſent, 2 *Cor.* 3. 5. As *Moſes* wrote his Meſſage, or had it written *in Tables of Stone*. So that the *Nature of this Work* required, that it ſhould be committed unto the Son of God. And ſo did,

3. The *End* of it. This was no leſs than to proclaim and eſtabliſh Peace between God and Man. It is not a place to ſhew how old, fixed, laſting and univerſal this Enmity was; Nor yet how great, excellent and precious, in the means, cauſes, and nature of it, that Peace was which God ſent about. Theſe things are known and confeſſed. Theſe things were ſuch as none were fit to intermeddle withal but the Son of God only. He alone who *made* this Peace, was *meet* to declare it. *He is our Peace, and he came and preached Peace*, Eph. 2. 14, 17. And on the account of the diſcharge of this Work, is he called ὁ λόγος, *the Word of God*, Joh. 1. 1. as by whom God was declared. And מלאך פניו, *the Angel of God's Preſence*; and מלאך מליץ, Job 33. 23. *The Angel, the Interpreter*, the great Interpreter of the Mind of God. And, יועץ *Iſa.* 9. 6. the *Counſellor*; and מלאך הברית, Mal. 3. 1. *the Angel or Meſſenger of the Covenant*; as here, *the Apoſtle of our Profeſſion*.

And hence we may ſee, the great Obligation that is upon us to hearken unto this *Meſſage*, not only upon the account of the Meſſage it ſelf, but alſo on the account of Him that brings it. The *Meſſage* it ſelf is *worthy of all acceptation*. And everlaſting Wo will be unto them by whom it is rejected. He that refuſeth *Peace* with God, ſhall have *War* and *Wrath* from him to Eternity, and that deſervedly. But God expects that great weight ſhould be laid on the conſideration of the *Perſon* that brings it.

Surely,

Surely, saith he, *they will reverence my Son.* It may be Men may think in their hearts that if they had heard Christ himself *delivering this Message*, if they had heard him *preaching this Peace*, they would undoubtedly have received and embraced it. So indeed thought the *Jews* of old, that if they had lived in the dayes of the *former Prophets*, they would not have dealt with them as their forefathers did, but would have believed their Word, and obeyed their Commands. As the Rich-man thought that his Brethren would repent, if one might *rise from the dead*, and preach unto them. All men have pretences for their present unbelief; and suppose, that if it were not for them, they should do otherwise. But they are all vain and foolish, as our Lord Jesus manifested in the former instances of the *Jews* and the *Rich-man in Hell.* Here there is no pretence of this nature that can take place. For this *great Apostle* and *Ambassador* of God continueth yet to speak unto us, and to press his Message upon us. So saith our Apostle, chap. 12. 25. *See that ye refuse not him that speaketh; for how should we escape, if we turn away from him that speaketh from Heaven?* He did not only *speak* of old, but he continueth to speak, he *speaketh still*; He *still speaketh* in the word of the Gospel, and in the Administration of it, according to his Mind and Will. When from thence we are pressed to *believe*, and to accept the *Tearms of Peace* that God hath prepared for us, and proposeth unto us; If we refuse them, we reject this *great Apostle*, which God hath sent unto us, to treat with us in his Name. And what will be the end of such men? what will be the end of us all, if the guilt hereof should be found upon us? Another *Observation* also the words will afford us, according to the foregoing *Exposition*, which shall only be briefly mentioned. Namely,

Especial Priviledges will not advantage men without especial Grace. The Lord Christ was in an especial manner, an *Apostle* unto the *Jews*. To them was he sent immediately. And unto them was his *Ministry in the flesh* confined. Greater Priviledges could none be made partakers of. And what was the issue? *He came unto his own, and his own received him not*, Joh.1.11. Incomparably the greatest part of them *rejected him*, and the *Tydings of Peace*, that he came to bring. It is worth your consideration, who are entrusted with all Gospel-*Priviledges*. They *will* not *save* you, they *may ruine* you. Look after Grace to make them effectual, lest they prove the *savour of death unto death* to any of you. Once more, from the ascribing of both these Offices to our Lord Jesus Christ. IX.

The Lord Christ is all in all, in and unto his Church, The King, Priest, and Apostle, or Prophet of it, all in one. So our Apostle tells us, that Christ is, τὰ πάντα ἐν πᾶσι, unto Believers, *All things, and in all things*, Col.3.11. supplying all Wants, answering all Priviledges, the Spring of all Grace, effecting all Mercy; so that *in him alone they are compleat*, as chap. 2. 10 of the same *Epistle.* Here he proposeth it as a Priviledge and Advantage, that we have in him, above what was enjoyed under the *old Testament.* And this consisteth in two things: 1. That what they had in the *Type* only, that we have in *reality* and *substance.* 2. Such was the poverty of the *Types*, that no one of them could so much as *shadow* out, or represent all that Advantage which we really enjoy; and therefore were multiplied, and the work distributed amongst them which they were to represent. This made them *a Yoke*, and that grievous and burdensom. The way of teaching in them and by them was hard and obscure, as well as their observation was difficult. It was a hard thing for them to learn the Love, Grace, and Mind of God by them. God revealed himself in them, πολυμερῶς, by many parts and pieces according as they were capable to receive impression from, and make representation of Divine Wisdom, Goodness, and Grace. Whence our Apostle sayes, that the *Law* had but σκίαν, a *shadow*, and not αὐτὴν τὴν εἰκόνα πραγμάτων, ch.10.1. *the Image it self of things.* It had some scattered *shades* which the great Limner had laid the foundation of *Symmetry* in, but so, as discernable only unto his own infinite Wisdom. A perfect *Image*, wherein all the parts should exactly answer unto one another, and so plainly represent the thing intended, that it had not. Now it was a work beyond their wisdom, out of these scattered pieces and parts of Revelation, especially being implanted on carnal things, to gather up the whole of the Grace and good-will of God. But in Christ Jesus God hath *gathered all into one head*, Ephes. 1. 10. wherein both his Person and Grace are fully and at once represented. Thus they had no one that was King, Priest and Prophet to the Church; nor could any be so, after the giving of the Law; the *Kingdom* being promised unto the Tribe of *Judah*, and the X.

the *Priesthood* confined to the House of *Aaron*, of the Tribe of *Levi*. Neither could any *Typical* Person alone of himself, answer exactly and compleatly that wherein he was a *Type*: For, besides their own *Imperfections* and Failings, even in the discharge of their *Typical*-Office, which rendred them a weak and *imperfect* Representation of Him who was absolutely *perfect in all things*; They could not in and by themselves at all discharge their Office. Kings who were his *Types*, were to act, and did act according to the *Counsel* of others, and those sometime none of the best; as *David* was much guided by the Counsel of *Ahitophel*, which was *to him as if he enquired at the Oracle of God*, 2 Sam. 16. 23. But Christ our King hath all stores of Wisdom and Counsel in himself, *and needed not that any should testifie of Man; for he knew what was in Man*, Joh. 2. 25. So it was propheſied of him, that upon *one stone*, the foundation-stone of the House of God, *there should be seven eyes*, Zech. 3. 9. Counsellors are ὄφθαλμοὶ βασιλέων, the *eyes of Kings*. And in the Monarchy of *Persia*, whence this Prophet was newly come, there were alwayes *seven of them*, Ezra 7. 14. *Thou art sent of the King, and his seven Counsellors*; and their Names at that time are reckoned up, *Esth.* 1. 14. But, saith he, *all these Eyes* shall be on the Foundation-stone it self, so that he shall no way need the Advice or Counsel of others. Or, to the same purpose it may denote *a perfection* of Wisdom and Knowledge, which by that number is frequently signified. And for the *high-Priest* he could do nothing alone. Unless he had an *Altar* and a *Sacrifice*, *Fire* from *above*, and a *Tabernacle* or *Temple*, his Office was of no use. But our Lord Jesus is all this, both *Priest* and *Altar*, Heb. 13. 10. and *Sacrifice*, Ephes. 5. 2. and *Tabernacle* and *Temple*, Joh. 2. Col. 2. 9. and the *Fire*, Heb. 9. 14. all in his own Person, as shall (God willing) be afterwards declared. The like may be said of the Prophets. Who sees not then herein the great Priviledge of the New Testament, seeing we have these things all *really*, which they had only in *type*; And all *in one*, which among them were distributed amongst *so many*, and those all weak and imperfect.

Now seeing that he is thus *All unto us*, two things do naturally and necessarily follow:

First, That we should seek for *All* in him. To what end were all *Typical Offices*, with their Attendencies, instituted in the Church of old? was it not that in them, one thing in one, another in another, they might find and obtain, what ever was *needful* or *useful* for, or unto the Worship of God, their own Edification and Salvation? And shall we not seek for *All in Him*, who was represented, and that but darkly and infirmly, by them all? What ever any one stood in need of in the *Commonwealth of Israel*, he might have it fully answered either by *King*, *Priest*, or *Prophet*. And shall we not be perfectly justified by Him, who is really and substantially all in *one*? Yea, all our defects, weaknesses, and troubles arise from hence, that we make not our Applications unto him, for that Assistance which he is able, ready, and willing to give unto us.

Secondly, As we must go to him for All, So we must *receive* and take him for *All*; that he may be *All* & *in All*. We are not only to address our selves unto him as a *Priest*, to be interessed in his Sacrifice, and the *Atonement* made thereby; but as to our *King* also, to rule us by his Spirit, and to instruct us as the Apostle of our Profession. To take Christ, as some do, for a Prophet, the *Apostle* of God, but not as a *High-Priest*, or a *Priest* properly so called, is to reject the true Christ, and to frame an Idol to themselves in their own imaginations. It is the same to divide him with respect unto any of his other Offices, or parts of his Work whatever.

The *Exposition* of the *second Verse* yet remaineth, which will make way for that *Observation*, which is comprehensive of the principal Design of the Apostle in this place. Having laid down the sum of his Exhortation, by an Addition of the *Fidelity* of Christ, the Apostle maketh a *Transition* to the comparing of him with *Moses*, as to his Office *Apostolical* or *Legatine*; as afterwards he proceeds to compare him with *Aaron* in his Office *Sacerdotal*.

Ver. 2.

[Vers. 2. *Being faithful to him who appointed him, even as* Moses *in his whole House.*

Entring upon a *Comparison* of the Lord Christ with *Moses*, as he was the *Apostle* of God, or *one sent* by him to reveal his Will; he recommends him to the Faith of the *Hebrews* under the principal Qualification of a Person in that Office. *He was faithful.* This being a term of Relation, he further describes it by its respect unto God,

and

and that Act of God whereunto it anſwered; *to him that appointed him:* And then in general expreſſeth the *Compariſon* intended (1.) by naming the Perſon with whom he compared him, *even as Moſes*; And (2.) the ſubject of his Employment, *the whole Houſe of God.*

Firſt, The chief *Qualification* of an Apoſtle or *Ambaſſador* is, that he be *faithful.* Πιστὸν ὄντα. God's Apoſtle is the chief *Steward*, or Diſpenſer of his Myſteries. And it is principally required in Stewards, *that a man be found faithful.* 1 Cor. 4. 2. Ἀπόστολος ἐν οἴκῳ. An Apoſtle in the Houſe, is οἰκόνομος, the *Steward* and Diſpenſer of All things in, and unto the Houſe. This therefore the Apoſtle expreſſeth in the firſt place, and that *abſolutely* and *comparatively.* He was *faithful*, and *faithful as was Moſes. His Faithfulneſs* as an High-Prieſt; and wherein that *Faithfulneſs* did conſiſt, we have declared, chap. 2. 17, 18. Here, though that expreſſion, πιστὸν ὄντα, *being faithful*, is annexed unto the mention of two Offices, *Apoſtolical* and *Sacerdotal*; yet, as appears from the enſuing diſcourſe, it relates only unto the former.

Now the *Fidelity* of a *Legate*, *Ambaſſador*, or an *Apoſtle*, conſiſts principally in the *full Revelation and Declaration* of the whole Mind and Will of him, by whom he is *ſent*, as to the end for which he is ſent; and nothing in his name, but what is ſo his mind and will. Thus, our Apoſtle, to declare his Faithfulneſs in his Office *Apoſtolical*, affirms that he had *Kept nothing back* from them, to whom he was ſent, *that was profitable unto them*, Act. 20. 20. Nor ſhunned to declare unto them *the whole Counſel of God*, v. 27.

There are two things in *Faithfulneſs*. Firſt, *Truſt*; and ſecondly, the *Diſcharge* thereof. *Faithfulneſs* reſpects Truſt. Our Lord therefore muſt have a *Truſt* committed unto him, wherein he was *Faithful*; which alſo he had. For it pleaſed the Father to lay up in him all the *Treaſures of Wiſdom and Knowledge*, *Col.* 2. 3. to commit unto him the whole myſtery of his Will and Grace; And ſo ſent him to declare *himſelf*, *Joh.* 1. 18. And his Name, *Joh.* 17. 6. to make known the laſt full Declaration of his Mind and Will, as to his Worſhip, with the Obedience and Salvation of the Church, *chap.* 1. 1. and therewithal to *ſeal up Viſion and Propheſie*, *Dan.* 9. 24. that no new, or further Revelation of the Will of God ſhould ever be made or added unto what was made by him, *Revel.* 22. 18, 19. Being entruſted with this work, his *Authority* for it is proclaimed; the *Father* giving Command from Heaven unto all, *to hear him*, *Mat.* 17. 5. who was thus *ſent* by him. And therein he received from God the Father, *Honour and Glory*, 2 *Pet.* 1. 17. being declared to be that great *Prophet*, whom all were obliged to *hear* on pain of utter Extermination, *Deut.* 18. 18, 19. *Acts* 3. 23, 24.

This was the *Truſt* of the Lord Chriſt in this matter; and in the *Diſcharge* hereof did his *Fidelity* conſiſt. And this he manifeſted in *Three things*. *Firſt*, in that, in this great Work, he ſought not *his own Glory*, but the Glory of him that *ſent* him. *Joh.* 8. 50. declaring *that he came not in his own*, but *in his Father's Name*, Joh. 5. 43. He turned not his Meſſage unto his own Advantage, but unto the Advantage or Honour of him that ſent him. *Secondly*, in that he declared his *Word*, or Meſſage, not to be his *own*, that is, originally or principally, but his *Fathers*; *The Word which you hear, is not mine, but the Fathers which ſent me*; Joh. 14. 24. *Thirdly*, in that he declared the whole *Will* or *Word* of God, that was committed unto *him*, for the End mentioned; *I have given them the words which thou gaveſt me*, Joh. 17. 8. *witneſſing therein a good Confeſſion*, 1 Tim. 6. 13. ſealing the Truth with his Blood, which he came into the World to bear witneſs unto, *Joh.* 18. 37. And greater *Faithfulneſs* could not be expreſſed.

Secondly, This *Faithfulneſs* he diſcharged towards *Him that appointed Him.* The Apoſtle mentioning the Offices of Chriſt diſtinctly, addeth unto every one of them his *Deſignation*, or Appointment to them: Unto his *Kingly Office*, chap. 1. 1. *He was appointed Heir, or Lord of All*; Unto his *Sacerdotal*, Chap. 5. 5. *He took not on himſelf the Office of a Prieſt*, without the Call of God. And here, as to his *Apoſtolical* or *Prophetical* Office, he was *appointed* of God. And this he doth for two Ends; *Firſt*, To evidence that the Lord Chriſt took not any thing upon him in the Houſe of God, without *Call* or *Authority*. *Secondly*, That we might ſee the Love and Care of God, even the Father, in the Mediation of the Lord Chriſt, as appointing him to his whole *Office* and Work.

To Him that appointed him. This Appointment of Chriſt, or his being made the *Apoſtle* of God, conſiſts in a *fivefold Act* of God, in reference thereunto. Τῷ ποιήσαντι αὐτὸν.

Firſt; In his Eternal *Deſignation* of him to his Work and Office. For as he was in general προεγνωσμένῳ πρὸ καταβολῆς κόσμου, 1 Pet. 1. 20. *fore-ordained before the foundation of the World*: So was he in particular deſigned of God to be his Apoſtle for the inſtruction of the Church. *Iſa.* 48. 16. *Zech.* 6. 13. *Prov.* 8. 22, 30, 31, 32. Hence that *Eternal Life*, which he was to manifeſt, 1 *Joh.* 1. 2. and to bring to *light by the Goſpel*, 2 Tim. 1. 10. is ſaid to be *promiſed* before the *World was*, Tit. 1. 2. even becauſe of this purpoſe of ſending the Son to declare it; on which account alſo, it is ſaid to be *with the Father* before it was *manifeſted* by him, 1 *Joh.* 1. 2. And herein lies the foundation of the *Appointment* of Chriſt unto his Office.

Secondly; In the ſolemn *Promiſe* made from the beginning to *ſend* him to this purpoſe. This gave him a virtual *Law-conſtitution*, whereby he became as its *Prophet*, the Object of the Churches Faith and Expectation. And this was included in the firſt *Promiſe*, Gen. 3. 15. Darkneſs, Blindneſs, and Ignorance being come upon us by ſin, He that was to deliver us from all the Effects and Conſequents of it, muſt of neceſſity be our *Inſtructor* in the Light and Knowledge of God. But the firſt open plain Expreſſion of it by the way of *Promiſe*, is *Deut.* 18. 18. which is confirmed by following *Promiſes* innumerable. See *Iſa.* 11. 2, 3, 4, 5. & *chap.* 40. 11. & 42. 1, 2, 3, 4, 5, 6. & 49. 1, 2, 3, 4, 8, 9. & 52. 15. *Zech.* 6. 12, 13. *Mal.* 3. 1, 2, 3, 4.

Thirdly; In *ſending* him actually into the World, to be the *light of men*, Joh. 1. 4. And to manifeſt that Eternal Life which was with the Father, 1 *Joh.* 1. 2. To which End he furniſhed him with his *Spirit*, and all the Gifts thereof in all *fulneſs*, for the diſcharge of his Office, *Iſa.* 11. 2, 3. & *chap.* 6. 1, 2. For to this end, he received not the *Spirit by meaſure*, Joh. 3. 34. but was *anointed with the Oyl of Gladneſs above his Fellows*, chap. 1. 9. of which *Unction* we have treated at large before.

Fourthly; In the *Declaration* he made of Him to be his *Apoſtle* and *Ambaſſador* by a *viſible ſign*; This was done in the Deſcending of the Holy-Ghoſt upon him in the *likeneſs of a Dove*, Joh. 1. 32, 33.

And herewithal, did God commit his Charge and Truſt unto him, which he was to keep and preſerve; *Zech.* 6. 12, 13. Being thus ſent by the Lord of Hoſts, *Zech.* 2. 8. and therein cloathed with his Name, Authority, and Majeſty, *Mich.* 5. 4. He acted in all things as his Legate and Apoſtle, *by* his Commiſſion and Authority, *in* his Name, and unto his Glory.

Laſtly; Unto theſe *Acts of his Appointment*, God added his Command, and publiſhed it from Heaven unto all, *to hear and obey him*, as the great *Teacher*, ſent from God, as his *Apoſtle*, ſpeaking in his Name; *Mat.* 17. 5. By theſe means was the Lord Chriſt appointed to be the *Apoſtle* of God; and *he was faithful unto him that appointed him*, as hath been declared.

ὡς καὶ Μωσῆς. *As was* Moſes *in his whole Houſe*.] The laſt thing in theſe words, is, the further Aſſertion of the *Fidelity* of Chriſt, by a compariſon with *Moſes*, who was faithful *in his whole Houſe*. We obſerved before, that it is not evident unto whom theſe words are immediately applyed. But whoever they have reſpect unto, they belong alſo to the other: For the one and the other was *faithful* in the *whole Houſe* of God. But the Apoſtle ſeems directly to expreſs the words, uſed by God himſelf concerning *Moſes*, Numb. 12. 7. בכל ביתי נאמן הוא, *In totâ domo meâ fidelis ipſe*; *He is faithful in all my Houſe*. And they are therefore here firſtly intended of him. Three things are then conſiderable in theſe words, (1.) The Commendation of *Moſes*, *He was faithful*. (2.) The Extent of his Faithfulneſs; it was in *all the Houſe of God*; both which are expreſſed in the words. (3.) The *Compariſon* implyed between Chriſt and him.

Firſt; *Moſes* was נאמן *Faithful*. It is true, he failed perſonally in his *Faith*, and was charged of God that he believed him not, *Numb.* 20. 12. But this was in reſpect of his own *Faith* in one particular; And is no impeachment of his *Faithfulneſs* in the eſpecial Office intended; As he was the Apoſtle, the Ambaſſador of God, to reveal his Mind, and inſtitute his Worſhip he was *univerſally faithful*: for he declared and did all things according to his Will and Appointment, by the Teſtimony of God himſelf, Exod. 40. 16. *According to all that God appointed him, ſo did he*. He withheld nothing of what God revealed or commanded; nor did he add any thing thereunto: and herein did his *Faithfulneſs* conſiſt.

ἐν ὅλῳ τῷ οἴκῳ ὅλῳ τῷ οἴκῳ Secondly; The *Extent* of his Faithfulneſs, was, unto the *whole Houſe of God*, ἐν ὅλῳ τῷ λαῷ, in *the whole People*. In his Houſe; that is, in *his Houſhold*, his Family, *Act.* 2. 36. ἀσφαλῶς γινωσκέτω πᾶς οἶκος Ἰσραὴλ;

Ισραὴλ; *let the whole Houſe of Iſrael know*; that is, the whole Family, the Poſterity of *Jacob*, or *Iſrael*. See *Houſe* for *Houſhold*, Acts 16. 15. 1 Cor. 1. 16. 2 Tim. 1. 15. The *Houſe* of God then is his *Houſhold*, his Family, his Church; Called his Houſe, (1.) by way of Appropriation; *his* Lot, *his* Portion, as a man's Houſe is to him. *Deut.* 32. 9. *The Lord's Portion is his People*; *Jacob is the lot of his Inheritance.* (2.) Becauſe of his *Inhabitation*; He dwells in his Church by his eſpecial and *glorious Preſence*, as a man in his own Houſe, *Rev.* 21. 3. Both which are Springs of Care, Love, and Delight. In this Houſe was *Moſes faithful.* And this Commendation of *Moſes* is on all occaſions celebrated by the Jews. So they do in their Hymns in the Rituals of the Sabbath, in *Machzor*, *part* 1. *fol.* 49. כי עבר נאמן קראתלו כליל תפארת בראשו כתת בעמרו לפניך על הר סיני ושני לוחות אבנים הוריד בידו וכתוב בה שמירת שבת: *Thou calledſt him thy faithful Servant*; *and didſt put a glorious Crown on his head, when he ſtood before thee in Mount* Sinai, *and brought down the two Tables of Stone, wherein was written the Obſervation of the Sabbath, &c.*

Thirdly; As to the Compariſon in theſe words, *as Moſes*; we may conſider,

Firſt; That the Apoſtle was now entring upon the greateſt ſtrength of the *Hebrews*; and that wherein they were moſt warily and tenderly to be dealt withal. For although they would allow that the *Angels* were in ſome reſpect above *Moſes*; yet they adhered unto their old Inſtitutions principally on his account, as one who was ſo eminently teſtified unto by God himſelf. He was the viſible *INTERNUNTIUS* and *Mediator* between God and their Forefathers when their Church-ſtate was erected; and they were brought into the enjoyment of thoſe Priviledges, wherein they were exalted above all the *Nations* of the World. The Apoſtle therefore deals not with them in this matter directly, until he had made ſuch a Declaration of the *Perſon* of Chriſt, and proved him to be ſo incomparably exalted above *Angels*, that they could not be juſtly prejudiced, if he preferred him before *Moſes* alſo; and which that he ſhould do, was of indiſpenſible neceſſity unto his Deſign.

Secondly; That whereas, treating concerning the *Angels*, he urgeth thoſe Teſtimonies concerning them, which reſpect their Service and ſubjection; coming to ſpeak of *Moſes*, he produceth the higheſt and moſt *Honourable* Teſtimony that is given concerning him in the whole Scripture. And hereby he both at once grants all that they had to plead concerning him in this matter, and removes all *ſuſpition* from himſelf, as though he intended to derogate any thing from him, under a *jealouſie* whereof he ſuffered much, as is known amongſt the *Jews*. Moreover, he diſcovers a Conſiſtency between the True Honour of *Moſes*, and the Exaltation of Chriſt, which as yet many of them did not underſtand; but thought that if Chriſt and the Goſpel were eſtabliſhed, *Moſes* muſt be caſt off, and condemned.

Thirdly; In this Compariſon he minds them that the Lord Jeſus Chriſt was the great *promiſed Prophet* of the Church, whom they were to attend unto, on pain of being *cut off* from the People of God. God ſayes unto *Moſes*, Deut. 18. 18. *I will raiſe up a Prophet*, כמוך *like unto thee*; as thou art: And yet it is ſaid, *Deut.* 34. 10. *That there was no Prophet in Iſrael*, כמשה *like unto Moſes*, or, *as Moſes*. *One* ſignal Prophet there was to be raiſed up, that ſhould be *like unto him*; that is, who ſhould give *new Laws* and Ordinances unto the Church, which no other Prophet was to do.

And thus doth the Apoſtle make an entrance into his intended proof of the preference or *preheminence* of Chriſt above *Moſes*: (1.) He grants that they were both *Prophets*, both *Apoſtles* of God, ſent by him to declare his Mind and Will. (2.) That they were both *faithful* in the diſcharge of their Office and Truſt. (3.) That this Truſt extended it ſelf to the *whole Church*, and all that was to be done therein in the Worſhip of God. Wherein the difference lay, he declares in the next Verſe.

And in theſe *two Verſes* we may obſerve much of that *Wiſdom* which *Peter* aſcribes unto *Paul* in his writing of this Epiſtle. He is, as was ſaid, entring upon the *ſtrongeſt Hold* of the *Jews*, that whereon they abode moſt pertinaciouſly in the obſervation of their *Ceremonial Inſtitutions*; namely, the Dignity and Fidelity of *Moſes*. At the entrance therefore of this Diſcourſe, he uſeth a *Compellation* manifeſting his intenſe Love towards them, and care of them; calling them his *Brethren*, and therewithal minds them of that Eminent *Priviledge* whereof by *Jeſus Chriſt* they were made partakers, Even the *Heavenly Calling*, which by the Goſpel they had received. Then, entring upon his deſigned Compariſon between *Chriſt* and *Moſes*, wherein he was to be preferred above him, he doth it not, before he had evinced not only that he was

more Excellent than the *Angels*, but also far Exalted above the whole Creation of God; and besides, the Author of such incomparable and unspeakable Mercies, as no otherwise were or could be communicated unto Men. Again, he lets them know, that he was so far from derogating any thing from the Honour and Authority of *Moses*, as he was falsly accused to do, that he grants as much concerning him, and ascribes as much unto him, as any of themselves could justly grant or ascribe: And therefore in the entrance of his Discourse, he declares him to have been the *Legate*, *Apostle*, or *Ambassador* of God unto the People, in the sense before declared; and that in the discharge of his *Office* and *Duty*, he behaved himself with that *fidelity* which God himself approved of. This being the sum of what was pleaded by the *Jews*, on the account of *Moses*, it is all granted and confirmed by the Apostle. How suitable this course of procedure was to the removal of their Prejudices, to inform their Minds, to endear their Affections, and consequently what *wisdom* was used in it, is open and evident. It remains that we consider the Observation which is principally intended in the words, leaving others to be afterward expressed.

XI. *A diligent attentive consideration of the Person, Offices, and Work of Jesus Christ, is the most effectual means to free the Souls of Men from all entanglements of Errors and Darkness, and to keep them constant in the profession of the Truth.* These are the ends for which it is here called for by the Apostle. These *Hebrews* were yet entangled in their old *Judaism*; and by reason of their Temptations, Prejudices, and Persecutions, were ready to decline from the Truth. To free them from the *one*, and to prevent the *other*, the Apostle calls them to the *consideration* of what he had delivered, and what he was yet to deliver, concerning the Person, Offices, and Work of Christ. This being the *principal Intention* of the place, we shall abide a little in the Confirmation and Application of our Observation.

What is in this *Duty* considered *subjectively*, was declared in the Exposition of the Words; what is in its manner of performance, and especial *Object*, must be now further unfolded: And there are in it these things ensuing.

First; A *diligent searching* into the Word, wherein Christ is revealed unto us. This himself directs unto, *John* 5. 39. The Scriptures reveal him, declare him, testifie of him. To this end are they to be *searched*, that we may learn and know what they so declare and testifie. And this *Peter* tells us was done by the *Prophets* of old, 1 *Pet.* 1. 10, 11. They *searched diligently* into the Revelation, made in them by the Spirit, of the Person, Sufferings, and Grace of Christ, with the Glory that ensued thereon. Christ is exhibited unto us in the *Gospel*, which is therefore called the *Gospel of Christ*, and the *Word of Christ*, that is, *concerning him*, as our Apostle declares, *Rom.* 1. 1, 2, 3. Both *the Prophets of old*, saith he, and the *Gospel* also, treat concerning the Son of God, *Jesus Christ* our Lord. Herein then consists the first part of this great Duty. *SEARCH the Scriptures*, with all the advantage of help afforded, that you may find out, discern, and understand what is revealed concerning him in them, as he is the end of the Law, and the fulness of the Gospel, the *Center* in whom all the Prophesies, Promises, Rules, and Precepts of them do meet. Without this aim in our *Reading*, *Hearing*, searching the Word, we labour in vain, and *contend uncertainly*, *as men beating the Air*. Unto him, and the Knowledge of him, is all our study of the Scripture to be referred: And the Reason why some in the perusal of it, have no more Light, Profit, or Advantage, is, because they have no more respect unto Christ in their enquiry. *If he be once out of our Eye*, *in searching the Scripture*, we know not what we do, nor whither we go, no more than doth the *Mariner* at Sea without regard to the *Pole-Star*. Truths to be believed, are like Believers themselves. All their Life, Power, and Order, consist in their Relation unto Christ; *separated from him*, they are dead and useless.

Secondly; *Meditation* upon what is discovered unto us, is also included in this Duty. When a Revelation was made of Christ and his Work, unto the Blessed *Virgin his Mother*, it is said, She *kept the Sayings*, *and pondered them in her Heart*, *Luke* 2. 17. As *Job* adviseth all to do, *chap.* 22. 22. And the Apostle bids us take care, that the Word of *Christ may dwell in us richly*, *Col.* 3. 6. that it may not pass through our Minds with some transient Effects; as it doth in Reading and Hearing, if alone it casts some glances of Light upon the Understanding, some motions on the Affections; but make its abode, and dwell with us, that is, by constant Meditation. But this Duty is by many spoken unto, and the evil of the Neglect of it sufficiently declared.

Thirdly,

Thirdly; A Spiritual Endeavour in this *Search* and *Meditation*, to bring the Soul unto a *conformity* with that Revelation which is made of Christ in the Word. This is the genuine effect of them, if duly attended, 2 *Cor.* 3. 18. The Glory of Christ is revealed in the Gospel, as a Face is represented in a *Glass*. This we behold by a Spiritual *search* into it, and *Meditation* on it. By this *Intuition* we are *assimilated* unto the Glory so revealed. The Holy Ghost thereby brings upon our Hearts that very Likeness and Image which we so contemplate. And although properly this be rather an *Effect* of the Duty treated of, than any *part* of it; yet because it is that which we ought continually to aim at, and without the attainment whereof we labour in vain, I reckon it thereunto. When the Image of Christ is wrought upon our Hearts, and the *Dying and Life* of Christ *made manifest in us*, 2 *Cor.* 4. 10; then hath this Duty its perfect Work.

Secondly; The *Object* of it is to be considered. This in our Proposition, following the Apostle, is confined unto his *Person*, his *Offices*, and his *Work*. These he dealeth with the *Hebrews* about.

First; He treateth about his *Person*, and concerning that, proposeth two things especially unto consideration. First, His Glorious *Excellency*. Secondly, His Condescention and Grace. The *one* is the *sole* Subject of the first Chapter; the *other* the *principal* Subject of the Second. First, He calls them to the Glorious Excellency of the Person of Christ. He had instructed them, how in his *Divine Nature* he was the Eternal Son of God, the *Brightness of his Glory*, and *Express Image of his Person*, by whom the Worlds were made, and therefore deservedly exalted, even as *Mediator*, being *Incarnate*, incomparably above the most Glorious Beings of all Gods Creation. This he would have us especially to regard in our *consideration* of him. So did the Apostles of old, *John* 1. 14. They *considered* his Glory, as the *only begotten of the Father*, therefore full of Grace and Truth. This excellency of the *Person of Christ* branches it self into many Instances, not here to be recapitulated. It may suffice in general, that this is to be the *principal Object* of our Meditation. The Revelation which he made of himself under the *Old Testament*, had an especial respect unto this Glory. Such is the Description of him, *Psal.* 68. 17, 18. applyed unto him, *Ephes.* 4. 8. as that also, *Isa* 6. 1, 2, 3. applyed unto him, *John* 12. 41. And it is a signal Promise, that under the Gospel we shall *see the King in his Beauty*, *Isa* 33. 17. or see, by Faith, the uncreated Excellencies and Glory of this King of Saints. And indeed the Faith of the Saints of the Old Testament did principally respect the *Glorious Person of the Messiah*. In other things they were very dark, and little can be gathered from the Scripture, of what Spiritual Apprehension they had concerning other things, whereby they were instructed. But their Minds and Faith were distinctly fixed on his *Person*, and his Coming, leaving his Work, and the Mysterie of Redemption, unto his own Wisdom and Grace. Hence had they so many Glorious Descriptions of him granted unto them, which was alwayes to keep up their Hearts in a desire and expectation of him. And now under the New Testament, it is the greatest Tryal of Faith, whether it be *Evangelical*, Genuine, and Thriving; namely, by the respect that it hath to the Person of Christ: If that be its immediate and principal *Object*, if it respect other things with regard unto him, and in subordination unto him, it is assuredly of an Heavenly extract; if otherwise, it may justly be suspected. This is that *Head of Gold* which the Spouse admires in her Beloved, *Cant.* 5. 11. And unspeakable is the influence, which the consideration of this *Glorious Excellency* of Christ, attended with infinite Wisdom and Power, hath into our preservation in the Truth. Secondly; His Grace and Condescention. This the Apostle insists npon, *Chap.* 2. His Design therein is, to shew what this Glorious and Excellent Person *submitted* himself unto, that he might save and deliver Sinners. And this he greatly presseth, *Phil.* 2. 5, 6, 7, 8. This *Glorious One* humbled himself into the form of a Man, of a Servant, unto Death, the Death of the Cross. A due mixture of Greatness, and Grace, or Goodness, is the most powerful Attractive and *Load-stone* of Affections. Hence God, who is Infinitely Great, and *Infinitely* Good, is the ultimate Object of them. In the Person of Christ it is incomparably and *inimitably*, so that there is nothing in the Creation to *shadow* it out unto us: See *Rev.* 1. 5, 6, 11, 13, 14, 15, 16. He who is *Alpha* and *Omega*, the First and the Last, the Prince of the Kings of the Earth, even He loved us, and washed us in his own Blood. Hence unto a believing Soul, he becomes *white and ruddy*, the chiefest of ten Thousand, *Cant.* 5. 11. see *Psal.* 45. 2, 3, 4. This is a means of preservation. Hence the Apostle wonders at the *Galatians*, that

that they ſhould *depart from the Truth, after that Jeſus Chriſt had been evidently ſet forth before their Eyes, Crucified amongſt them*, Gal. 3. 1. For an evident Declaration of him, and Repreſentation of his Love in the Preaching of the Goſpel, is a ſufficient means to preſerve men from ſuch miſcarriages. We ſee what a warm, natural, blind Devotion will be ſtirred up in the *Papiſts* by the Superſtitious Pictures of Chriſt, which they have amongſt them. And if a falſe means ſhall be effectual to ſtir up a falſe Love and Devotion, ſhall not the true proper inſtituted means, of the repreſentation of the Glory of Chriſt in the Goſpel, be effectual to beget conſtancy and perſeverance in Faith and Obedience? Theſe things the Apoſtle minds them of concerning his *Perſon*, to be improved unto the *end* propoſed.

Secondly; Conſider him as to his *Offices*. In theſe Verſes the Apoſtle minds the *Hebrews* of his *Prophetical* and *Sacerdotal*; but he directs them to his *Regal* alſo; which he had treated of, *chap.* 1. Neither doth he mind them ſo directly of the *Offices* themſelves, as the *Qualifications* of his Perſon on their Account. His *Authority* as a King, His *Mercifulneſs* as our High-Prieſt, and his *Faithfulneſs* as a Prophet, or God's *Apoſtle*, are the things he would have them conſider.

Firſt; His *Authority* as King, Lord, and Heir of All. *Chap.* 1. *v.* 1, 2, 3. His dealing with the *Hebrews* was principally about the *Inſtitution of New Ordinances of Worſhip*, and aboliſhing of the *Old*. This Sovereign *Authority* was required unto. This the Lord Chriſt was furniſhed withal, as the *Son*, as the *Heir*, and Lord of all. A due *conſideration* hereof, would throughly remove all Doubts and Scruples in this Matter. And the neglect hereof, is the cauſe of all that confuſion and diſorder that is at this day in the World about the *Worſhip* of God. Men not *conſidering* the Authority of Chriſt, either as inſtituting the Ordinances of the Goſpel, or as judging upon their neglect and abuſe, are *careleſs* about them, or do not acquieſce in his pleaſure in them. This hath proved the ruine of many Churches, who neglecting the *Authority of Chriſt*, have ſubſtituted their *own* in the room thereof. The conſideration therefore, of this Kingly *Legiſlative* Authority of the Lord Chriſt, by Men, as to their preſent Duty, and future Account, muſt needs be an effectual means to preſerve them in the Truth, and from back-ſlidings. See *Rom.* 14. *v.* 9, 10, 11, 12. 2 *Cor.* 5. 9, 10.

Secondly; His *Mercifulneſs*, as the High-Prieſt of his Church. This he had aſſerted, *Chap.* 2. 17. and that upon a full and evident previous Demonſtration. Conſider him *that* is ſo, and *as* he is ſo. This, becauſe of its importance, he often preſſeth, *Chap.* 4. 14, 15, 16. *Chap.* 7. 25, 26, 27, 28. *Chap.* 9. 12, 13, 14. *Chap.* 10. 21, 22. And this is of ſingular uſe to preſerve *Believers*, from decayes and fainting in the Profeſſion of the Truth. For from his *Mercifulneſs*, unſpeakable Encouragements, Strength, and Conſolation, in Obedience and Profeſſion of the Goſpel may be educed, as in our progreſs, God aſſiſting, we ſhall manifeſt. Want of a due improvement of this *Encouragement*, and the aſſiſtance that may be obtained thereby, is the occaſion of all the decayes and *back-ſlidings* that are found among Profeſſors. What can thrive in the Soul, if the Love, Care, Kindneſs, and Ability to ſave, that are in Chriſt, all which are included in this *Mercifulneſs*, are neglected?

Thirdly; His *Faithfulneſs*; This relates unto his *Office Prophetical*, which is by the Apoſtle aſcribed unto him, and confirmed to be in him in theſe Verſes. Yea, This is that which he would have them immediately, and in the firſt place, for to *conſider*, and which being once fixed on their Minds, thoſe other things muſt needs have the more effectual influence upon them. For, if he be abſolutely *faithful* in his Work, his *Authority* and *Mercy* ought ſurely diligently to be heeded. To this end the Apoſtle compares him in particular with *Moſes*, in theſe Verſes, and in the next exalts him above him. And no better *medium* could be uſed to ſatisfie the *Hebrews*, who were ſufficiently perſwaded of the *faithfulneſs* of *Moſes*. He being then *ultimately* to reveal the Will of God, and being *abſolutely* faithful in his ſo doing, is to be attended unto. Men may thence learn what they have to do in the Church and Worſhip of God, *even to obſerve, and to do what-ever he hath commanded*, and nothing elſe, *Mat.* 28. 20. *Rev.* 1. 5. Chap. 3. 14.

Thirdly; As his Perſon and Offices, ſo his *Work* alſo is propoſed unto our conſideration for the ends mentioned. This the Apoſtle fully diſcourſeth, *Chap.* 2. 9, 10, 14, 15, 17, 18. The *ſpecialties* of this Work are too many to be here ſo much as recounted. In general, the *Love* and *Grace* that was in it, the *Greatneſs* of it, the *Benefit* we receive by it, the *Glory* of the Wiſdom, Goodneſs, Grace, Holineſs, and Righteouſneſs

neſs that ſhines forth in it, are the principal immediate Objects of our Faith and Conſideration.

Theſe things we have inſtanced in particular, as thoſe, which being of great importance in themſelves, we are likewiſe directed unto, by the *ſeries* of the Apoſtles Diſcourſe. But we mention them not excluſively unto other concernments of the Lord Chriſt. Whole Chriſt, and All of him, is by us diligently to be conſidered, that we may attain, and we ſhall attain the *ends* laid down in the precedent Obſervations: For,

Firſt; Our Faith and our Obedience is our *walking with God*, *Gen.* 17. 1. or our *walking in the Truth*, 2 *John* 4. 3 *John* 4. And that which is principally incumbent on them that would *walk aright*, is, to have a due regard unto their *Way*. This *Way* is Chriſt, *John* 14. 6. *I am the Way*, ſaith he, *No man cometh unto the Father, but by me*. Such a Way, *as wayfaring men ſhall not err in*, *Iſa.* 35. *v.* 8. Such a *living Way*, as is alſo a Guide. In attendance therefore unto him, we ſhall neither *err* nor miſcarry. And as all miſtakes in Faith ariſe from a want of a due reſpect unto him, as the *real way* of going unto God, ſo all aberrations in Doctrine or Worſhip, ſpring out of a neglect of a due conſideration of his *Perſon* and *Offices*, wherein all Truths do center, and whereby they are made effectual and powerful.

Secondly; They that *conſider* him in the way and manner explicated, cannot but take him for their only Guide in the things of God. See *John* 1. 14. with *Chap.* 6. 68, 69. To whom alſo ſhould they go or betake themſelves? This is foretold concerning him, *Iſa.* 42. 4. And for this Duty, we have the Command of God, *Mat.* 14. 3. *HEAR HIM*. This they will do who *conſider* him. And to them who do ſo, he is given to be a *Guide* and a *Leader*, *Iſa* 55. 4. and a *Light*, *Chap.* 51. 4. and a *Shepheard* to direct them in the freſh paſtures of the Goſpel, with Care and Tenderneſs, *Chap.* 40. 11. And no Soul ſhall miſcarry under his Conduct, or wander into danger under his Care. But here lies the root of mens failings in this matter; They ſeek for *Truth* of themſelves, and of other Men, but not of Chriſt. What they can find out by their *own* endeavours, what other men inſtruct them in, or *impoſe* upon them that they receive. Few have that Faith, Love and Humility, are given up unto that diligent Contemplation of the Lord Chriſt and his *Excellencies*, which are required in thoſe who really *wait for his Law*, ſo as to learn the Truth from him.

If it be yet enquired, Whether thoſe *who duly conſider Jeſus Chriſt*, may not yet miſtake the *Truth*, and fall into *Errors*? I anſwer, They may: But,

Firſt; Not into any that are *pernicious*. He will aſſuredly preſerve ſuch Perſons from *deſtructive* Errors. As he hath not prayed that they *may be taken out of the World*, but preſerved in it; ſo he doth not take them out of all poſſibility of Errors or Miſtakes, but from ſuch only as may prejudice the *eternal condition* of their Souls.

Secondly; They ſhall not act their Miſtakes and Errors, with a Spirit of Envy, Malice, and Diſquietment againſt the Truth. For none that *duly conſidereth Jeſus Chriſt*, can be captivated under the Power of ſuch a frame of Spirit, ſeeing there is nothing more *unlike* unto him.

Thirdly; Even their *miſtakes* are from failures in their *conſideration* of the Lord Chriſt, either in the matter or manner of it. Either they *ſearch* not after him with that Spiritual diligence which they ought; or, they *meditate* not on the diſcoveries that are made of him in the Word, or, they labour not after *aſſimilation*, and conformity unto him. And upon theſe *Neglects* it is no wonder if Errors and Miſtakes do ariſe.

Thirdly; Becauſe all the *Treaſures of Wiſdom and Knowledge are hid in Chriſt*, *Col.* 2. 3. and therefore from him alone are they to be received, and in him *alone* to be learned. Now *Wiſdom* and *Knowledge* have both of them reſpect unto Truth. Where they are obtained, there Truth it ſelf doth dwell. In the due *conſideration* of the Lord Chriſt are theſe Treaſures opened unto us. And although we may not *at once* clearly and fully diſcern them, yet we are in the proper *way* to know them and poſſeſs them. There is not the leaſt *line* of Truth, how *far* ſoever it may be extended, and how *ſmall* ſoever it may at length appear, but the ſprings of it lie in the Perſon of Chriſt: And then we learn it aright, When we learn it in the *Spring*, or, *as it is in him*, *Epheſ.* 4. 21. which when we have done, we may ſafely trace it down, and follow it unto its utmoſt extent. But he that looks on *Goſpel-Truths*, as *Sporades*, as ſcattered up and down independently one of another, who ſees not the Root, Center, and Knot of them in *Jeſus Chriſt*; it is moſt probable, that when he goes about to

gather

gather them for his uſe, he will alſo take up things quite of another nature. They ſay, That all *Moral Vertues* are knit up in one, that is *Righteouſneſs*, ſo that he who hath that, hath all the reſt, at leaſt radically and virtually. This I know, that all Spiritual Truths are knit up and centered in him who is the Truth. And they who have *learned him*, as the Apoſtle ſpeaks, *Epheſ.* 4. 20. have with him received the *Seeds of all Truth*, which being watered and attended, as they ought, will in due time flouriſh into all their proper Branches and Fruits; for all *things are gathered into one head in him*, *Epheſ.* 1. 10.

Fourthly; The right performance of this Duty, Enlivens, Excites, and Acts all thoſe Graces and gracious Affections, which are effectual to preſerve us in the Truth, and to keep us from decayes in our Profeſſion. The Lord Chriſt being the proper Object of them, and this *Conſideration* conſiſting in the Application of the Faculties of our Souls unto that Object; by a due exerciſe of thoſe Graces, they muſt needs be *increaſed*, and augmented thereby; as all Grace grows and thrives in and by its exerciſe, and ordinarily not otherwiſe. And when any Grace is ſo *applyed* unto Chriſt, as ſpiritually to *touch* him, Vertue goes forth from him for its ſtrengthening. The neglect then alſo hereof, muſt of neceſſity produce the contrary effect, *John* 15. 5, 6.

Thus in particular is *Faith* increaſed. For according as the *Object* of it is cleared, manifeſted, repreſented, ſuitable and deſirable unto the Soul; ſo is Faith it ſelf excited, ſtirred up, and ſtrengthened. Now this is no otherwiſe done, but when the Soul is enabled graciouſly to ponder on the *Perſon* and *Offices* of Chriſt. There it finds all that is *needful* unto it, to make it happy and bleſſed; to procure Pardon, Peace, Righteouſneſs, and Glory for it. This Faith receives, and is improved by it. So the Apoſtle informs, 2 *Cor.* 3. 18. Having Boldneſs and Liberty given us in the Goſpel, to *conſider and behold* by Faith the Glory of Chriſt, we are thereby *transformed* into his Likeneſs and Image; namely, by an increaſe of Faith, whereby we grow up into him who is the Head. And this brings along with it an increaſe in all other Graces, whereby we are preſerved in the Profeſſion and Practice of the Truth.

By this means alſo a Fountain of *Godly ſorrow* is opened in the Hearts of Believers, which is a precious Grace, *Zech.* 12. 10. The Conſideration of the Lord Chriſt, as *pierced* for us, or by us, will melt and humble the Soul, or it will never yeeld unto any Ordinance of God.

The *Spouſe* in like manner in the *Canticles*, giving an account of her great and incomparable *love* unto her *Beloved*, manifeſts that it aroſe from the exact *Conſideration* that ſhe had taken of his Perſon, and all that belonged thereunto, *Chap.* 5. 9, 10, 11. The like may be ſaid of all other Graces; and by theſe muſt we be *preſerved*, or utterly fail. As to the *Uſe* of theſe things,

Firſt; We may ſee hence the Reaſon, *Why ſo many turn aſide, and fall off from the Truth and Wayes of the Goſpel.* They have given over a *due Conſideration* of *Jeſus Chriſt*, his Perſon, Offices, and Mediation; and ſo have loſt the means of their preſervation. They have been *weary* of him, not ſeeing a *form or lovelineſs* in him for which he ſhould be deſired. What a ſad inſtance have we hereof in thoſe poor deluded Creatures; who neglecting him, pretend to find all *Light* and *Life* within themſelves? This is their *Bethel*, the beginning of their Tranſgreſſion. For when Men have neglected the Perſon of Chriſt, is it any wonder if they deſpiſe his Wayes and Ordinances, as is their manner? Indeed, the Ordinances of the Goſpel, its Worſhip and Inſtitutions have no Excellency, no Beauty in them, but what ariſeth from their relation unto the Perſon and Offices of Chriſt; and if they are neglected, theſe muſt needs be burthenſom and grievous. And as it is in vain *to draw men unto the embracement* of them, who know him not, who are not acquainted with him, ſeeing they appear unto them the moſt grievous and intollerable of all things that can be impoſed on them; ſo they who, on any account, ceaſe to conſider him by Faith, as he is propoſed unto them in the Goſpel, cannot long abide in their Obſervation. Give ſuch Men the Advantages of Liberty, and keeping up *a Reputation of Profeſſion* without them, which they ſuppoſe a new and ſingular Opinion will furniſh them withal, and they will quickly caſt them off as a *Burthen* not to be born. And as it is with *Goſpel-Worſhip*, ſo it is with all the *Articles of Faith*, or important Truths that we are to believe. The *Center* and *Knot* of them all is in the Perſon of Chriſt. If they are once looſed from thence, if their *Union* in him be diſſolved, if Men no more endeavour to learn the *Truth*, *as it is in Jeſus*, or to acquaint themſelves with the Will of God, as he

he hath *gathered all things unto an head* in him, they *scatter* as it were of their own accord from their Minds; so that it may be they retain no one of them; or, if they do so, yet not in a right manner, so as to have an experience of the power of them in obedience. This is the cause of the *Apostacies* amongst us; Christ is neglected, not considered, not improved: A *Light within*, or a *formal Worship without*, are enthroned in his stead, and thence all sorts of *Errors* and *Evils* do on their own accord ensue. Deal with any whom you see to neglect his *Wayes* and *Truths*, and you will find this to be the state of things with them; they have left off to value and esteem the *Person of Christ*; or, they had never any acquaintance with him. And in vain is it to dispute with men about the *Streams*, whilst they despise the *Fountain*. The Apostle gives us a *threefold Miscarriage* in Religion: *Col.* 2. 18. (1.) A pretence of a *Voluntary* uncommanded *Humility*; A *pretended Mortification*, indeed a bare Covering of base and filthy Pride. (2.) *A worshiping of Angels*, an instance to express all false self-invented worship. And (3.) *Curiosity in vain speculations*, or mens *intruding* themselves into the things *which they have not seen*, setting out things with *swelling words of vanity*, *wherewith* in truth they have no acquaintance, *whereof* they have no experience. And all these, saith he, *v.* 19. proceed from hence, that *they hold not the Head*, they have let go the Lord Christ from whom all truths are to be derived, and consequently all truth it self. Here lies the spring of our *frequent Apostacies*. Again; we may hereby examine and *try* our selves. Do we at any time find any of the Wayes, Institutions, or Ordinances of Christ *grievous or burdensom* unto us? do we find a secret dislike of them, or not that delight in them which we have formerly enjoyed? If we search into the *root of our distempers*, we shall find that our hearts and spirits have not been exercised with that *Consideration* of the Person and Office of Christ which our duty calls for. We have not been kept in a constant *Adoration* of his Majesty, *Admiration* of his Excellency, *Delight* in his Beauty, *Joy* in his undertaking, *Holy thoughtfulness* of his whole Mediation. This hath betrayed us into our *lukewarmness* and indifferency, and made us *faint and weary* in his wayes. Hence also all endeavours for a *Recovery* from such a frame, that regard only the particular *Instances* that we are sensible of, are *languid* and successless. He that finds himself faint in, or weary of any of the wayes of Christ, or any duties of Obedience unto him, or that discovers an undervaluation of any of the Truths of the Gospel, as to their use, or importance, and thinks to recover himself and retrieve his spirit, only by applying himself unto that *particular* wherein he is sensible of his failure, will *labour in the fire* and to no purpose. It may be that after some dayes, or months, or years, he will find himself more at a loss than ever; and that because although he *striveth*, yet he *striveth not lawfully*. If we would recover our selves, we must go to the source and beginning of our decayes.

Thirdly, This tends directly unto our Instruction in these *perilous days*, such as the latter dayes are foretold to be. All means that ever the Devil made use of from the foundation of the world, to *draw off*, *or deterre men* from Gospel obedience, are at this *Day* displayed. The world smiles upon *Apostates*, and promiseth them a plentiful supply of such things as the corrupt nature of man esteems desirable. *Errors* and *false-worship* with temptations from them, spread themselves with wings of *glorious pretences* over the face of the whole earth. *Tryals*, *Troubles*, *Storms*, *Persecutions* attend & threaten on every hand; and he only that endureth unto the end shall be saved. He that like *Jonah is asleep* in this tempest, is at the door of ruine; he that is *secure* in himself from danger, is in the greatest danger *of falling* by security. What then shall we do, what means shall we use for our preservation? Take the counsel of our blessed Apostle. *Holy Brethren, partakers of the Heavenly Calling, consider the Apostle and High Priest of our profession.* And again, chap. 12. 3. *Consider him who endured such contradiction of sinners against himself, lest you be weary and faint in your mind.* Be much in the consideration of the Person, Office and work of Christ. This will *conform* you unto him, *derive* strength from him, *arme* you with the same mind that was in him, *encrease* all your Graces, keep you from being weary, and give you assured Victory. He *deserves* it, you *need* it, let it not be omitted.

Fifthly; This will give direction unto them who are called unto the Work of *Teaching others*. The Person and Offices of Christ are the things which principally they are to insist upon. For that which is the *chiefest Object* of the Churches Faith, ought to be the *chiefest Subject* of our Preaching. So *Paul* tells the *Galatians*, that in his preaching, *Christ was evidently crucified before their eyes*, Gal. 3. 1. He proposed

Chriſt crucified unto their conſideration, *determining*, as he ſpeaks in another place, *to know nothing amongſt them but Jeſus Chriſt and him crucified.* For if the *Conſideration of Chriſt* be ſuch an important duty in *Believers*, certainly the due *propoſal* of him unto their *conſideration* is no leſs in *Preachers*. Chriſt alone is to be preached *abſolutely*, and all other truths as they Begin, End, and *Center* in him. To propoſe the Lord Chriſt Amiable, Deſirable, Uſeful, and every way worthy of Acceptation, is the great duty of the Diſpenſers of the Goſpel.

I have inſiſted the longer on *this Obſervation*, becauſe it compriſeth the main deſign of the Apoſtle's words, and is alſo of ſingular uſe to all that profeſs the Goſpel. Thoſe which remain ſhall be only named.

XII. *The Union of Believers lyes in their joynt-profeſſion of Faith in the Perſon and Offices of Chriſt, upon a participation in the ſame Heavenly Calling.* So it is deſcribed by the Apoſtle, and the addition of other things, as neceſſary thereunto, are vain.

XIII. *The ordering of all things in the Church depends on the ſoveraign appointment of the Father.* He appointed the Lord Chriſt unto his Power, and his Office in the Church.

XIV. *The faithfulneſs of the Lord Chriſt in the diſcharge of the Truſt committed unto him, is the great ground of Faith and Aſſurance unto Believers in the Worſhip of the Goſpel.* To that end is it mentioned by the Apoſtle.

XV. *All things concerning the Worſhip of God in the whole Church or Houſe now under the Goſpel, are no leſs perfectly and compleatly ordered and ordained by the Lord Jeſus Chriſt, than they were by* Moſes *under the Law.* The compariſon is to be taken not only *ſubjectively*, but *objectively* alſo, or it will not ſuit the Apoſtle's purpoſe. As the *Faithfulneſs of Moſes* extended it ſelf unto the whole Worſhip of God, and all things concerning it under the *old Teſtament*; So that of Chriſt muſt be extended to the *whole Worſhip* of God, and all the concernments of it under the *New Teſtament*. It is true, the *Faithfulneſs* of Chriſt *intenſively* would be no leſs than that of *Moſes*, if he revealed all that was committed unto him of his Father, unto that purpoſe; for *Moſes* did no more. But herein would *Moſes* be preferred before him; If all things any way needful or uſeful to, or in the Worſhip of God, in matter and manner, were committed unto him, ſo that nothing might be added thereunto, and not ſo unto Jeſus Chriſt; which ſurely neither the deſign of the Apoſtle, in this place, nor the Analogie of Faith will allow.

Verſ. 3, 4, 5, 6.

THE Apoſtle having made his *Entrance* into the *Compariſon* deſigned by him between *Chriſt* and *Moſes*, and ſhewed in general wherein they were *alike*, and as to his purpoſe *equal*, (which, that thoſe who are *compared together* ſhould be in ſome things, is neceſſary) he proceeds to evince the *Prelation* of Chriſt, and his *Exaltation above him* in ſundry ſignal Inſtances: The matter principally aimed at.

Ver. 3, 4, 5, 6. πλείονος γὰρ δόξης ἔτος παρὰ Μωσῆν ἠξίωται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου, ὁ κατασκευάσας αὐτόν. Πᾶς γὰρ οἶκος κατασκευάζεται ὑπό τινος; ὁ δὲ τὰ πάντα κατασκευάσας, Θεός. Καὶ Μωσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων. Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ, οὗ οἶκος ἐσμεν ἡμεῖς, ἐάν περ τὴν παῤῥησίαν, καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν κατάσχωμεν.

πλείονος: *Vulg. Lat. Amplioris enim gloriæ iſte præ Moyſe dignus eſt habitus.* Retaining the *Caſe* of the *Greek Subſtantive*, the *Latin* is corrupt, as *Valla*, *Eraſmus*, and *Vatablus* obſerve. But the ſenſe is not obſcured. The *Syriack* renders not ἠξίωται at all, but reads the words, *For the Glory* (or Honour) *of this Man is more*, (or greater) *than that of Moſes.*

καθ' ὅσον *Eraſmus* and *Beza* ſupply *tanto* at the beginning of the Verſe, to anſwer καθ' ὅσον, which they tranſlate *quanto*, in the next words; or they take that expreſſion to anſwer, *tanto*, *quanto*. Ours; *in quantum*, *in as much*, properly.

οὗτος

οὗτος, *Iſte, This man.* A demonſtrative Pronoun, uſed ſometimes in a way of *contempt*; as *Joh.* 9. 29. τοῦτον δὲ οὐκ οἴδαμεν πόθεν ἐστίν; where we render it, *This Fellow*, as being ſpoken with Contempt. But more frequently in a way of Excellency; as οὗτος ἐστιν ὁ Δημοσθένης, This is that *Demoſthenes*. So *Lucian*; Δείξει σε τῷ δακτύλῳ, οὗτος, ἐκεῖνος λέγων; He ſhall *point at thee, ſaying*, This is *that Excellent Perſon*. Which the *Poet* expreſſeth,

At pulchrum eſt digito monſtrari & dicier, Hic eſt.

Moſtly it is ſimply *demonſtrative* and *diſtinctive*, as in this place. *This Man*, of whom we ſpeak; or, *Perſon*.

The words of *Compariſon* are doubled; πλείονος παρὰ Μωσῆν; For, ἡ Μώσης, or τοῦ Μωσέως; or abſolutely, δόξης παρὰ Μωσῆν but the conjunction of παρὰ with an *Adjective Comparative*, as it is not unuſual, ſo it is *emphatical*, and denotes the Greatneſs of the *Prelation* of Chriſt above *Moſes*. Παρὰ Μωσῆν.

Ἠξίωται. *Dignus habitus eſt*; is, or, *was counted worthy*. But the word ſignifies not only a bare being *accounted worthy*, but ſo as alſo to be *poſſeſſed of that*, whereof *one* is ſo eſteemed worthy. Ἀξιωθεὶς δωρῶν, is not only *worthy of gifts*, or a *reward*, but he that is *muneribus donatus quibus dignus cenſetur*; that is, Poſſeſſed of the Rewards whereof he is worthy. So that ἀξιωθεὶς τιμῆς and δόξης, is he that *hath that Honour and Glory* whereof he is eſteemed worthy. And therefore the *Syriack* leaves this out, namely, *Eſteem* or *accounting*, and expreſſeth that which is principally intended. *His Glory was greater than that of Moſes*. Ἠξίωται.

Πλείονα τιμὴν ἔχει τοῦ οἴκου, Vulg. Lat. *Quanto Ampliorem honorem habet domûs, qui fabricavit Illam*: rendring the *Greek* conſtruction by the ſame caſe, οἴκου by *domûs*, not only is the *ſpeech* barbarous, but the *ſenſe* is alſo perverted; yet the *Rhemiſts* retain this Ambiguity. *By ſo much as more ample glory than the houſe hath he that framed it*: but πλείονα τιμὴν ἔχει τοῦ οἴκου, is *Majorem*, or *Ampliorem habet Honorem quam ipſa Domus*; *hath more Honour than the Houſe, or the Houſe it ſelf*. Πλείονα τιμὴν ἔχει τοῦ οἴκου.

Δόξη and τιμὴ, *Glory* and *Honour*, are uſed by the Apoſtle as ἰσοδυναμοῦντα, words of the ſame importance and ſignification. And ſo are they frequently uſed elſewhere in the Scripture. Δόξης τιμῆς.

Τοῦ οἴκου, *The Houſe*. Many of the old Tranſlators render it *the Temple*, becauſe the *Temple* of old was frequently called הבית *the Houſe*. But the Alluſion of the Apoſtle is general unto any Houſe; and the building of it. Τοῦ οἴκου.

And *Moſes* was faithful, ὡς θεράπων, *tanquam famulus*; Syr. עפרא *Servus*, a *Servant*. Θεράπων is properly and moſt uſually one that doth *inſervire Sacris*; that attends upon, and miniſters about *Holy Things*, λειτουργὸς. So amongſt the Heathen, θεραπεύειν τοὺς θεοὺς, and ἡ περὶ τοὺς θεοὺς θεραπεία; *the Sacred Service of the Gods*. So *Pollux onomaſt.* lib. 1. ὀνόματα τὰς θεοὺς θεραπευόντων; τῶν θεῶν θεράπευται ἱερεῖς, νεωκόροι; the ſame with Prieſts, Sacred Officers. The word is uſed in the New-Teſtament only in this place; θεραπεία and θεραπεύω often, but *always* for *healing* or curing the *ſick and infirm*; which is another ſenſe of the word. And in this ſenſe it is derived from the *Hebrew*, רפא *to heal*; whence is רפאים, rendred ſometimes *Phyſicians*; ſometimes *dead men*. Θεραπεύειν, when it is uſed elſewhere for to *ſerve*, is applyed unto the ſervice of a *Freeman*, and is more honourable than δουλεύειν, although that alſo is *tranſlated* into an honorable uſe in the Goſpel, from the Object, and Lord or Author of it. Δοῦλος Ἰησοῦ Χριστοῦ, ἀφωρισμένος εἰς εὐαγγέλιον, Rom. 1. 1. A *Servant of Jeſus Chriſt ſeparated to the Service of the Goſpel*. Θεράπων.

Ὁ κατασκευάσας: *qui præparat*; *prepareth, frameth* it; and, as reſpecting τὸν οἶκον, an Houſe; *built it*. Ὁ κατασκευάσας.

If we hold faſt, τὴν παῤῥησίαν: Vulg. Lat. *Fiduciam*; Truſt or Confidence. *Syr.* גליות אפא the *Revelation*, or *opening of the face*; alluding to that of the Apoſtle, 2 *Cor.* 3. 18. ἀνακεκαλυμμένῳ προσώπῳ, *with open face* behold the Glory of God; an *Hebraiſm* for Confidence, *Beza. Loquendi libertatem*; *Freedom* or boldneſs of *ſpeaking* unto God. So παῤῥησιάζωμαι is moſt frequently uſed, *to ſpeak openly or boldly*. And as παῤῥησία is joyned here with κάυχημα, *glorying* or *boaſting*, it may have that ſenſe. And the riſe of the word refers to ſpeaking. It is from ῥῆσις, *dictio*, a ſaying or ſpeaking; from εἴρω, *dico*, and is as much as πανηγυρία, the ſpeaking of all that is, or ought to be ſpoken. *Fandi libertas*; a *liberty* of ſpeaking, and *boldneſs* in ſpeaking, notwithſtanding oppoſition and danger. So he in the *Poet*: Τὴν παῤῥησίαν.

Dicam equidem, licet ille mihi mortemque minetur.
He would ſpeak Truth, though it coſt him his life.

And so παῤῥησίαν διδόναι is to give *liberty of speech*. Boldness and Confidence absolutely is Παῤῥησία. Ours leave *Beza*, (which they do seldom) and render this word, *Confidence*. It is used frequently in the New-Testament; sometimes *adverbially*, for *boldly*, *openly*, *plainly*, especially by *John* in the Gospel; Sometimes *substantively*, for Boldness or Confidence; but constantly in an *indifferent* sense. No where doth it denote any *Christian Grace*, but only in this Epistle of *Paul*, and the first Epistle of *John*.

Τὸ καύχημα. Καὶ τὸ καύχημα τῆς ἐλπίδος: Vulg. Lat. *Et Gloriam Spei*, the Glory of Hope. So the *Rhemists*. *Gloriationem Spei*, the *glorying or boasting of Hope*. *Arius*, *Erasm*. *Vatab*. Ours; *the rejoycing of Hope*, wanting a word to render *Gloriatio*, usual and not restrained to an ill sense. And καύχημα is sometimes used for ἀλλαλίαμα. Beza; *Spem illam de qua gloriamur: That Hope whereof we boast*. This word is peculiar to *Paul*, and not used in the New-Testament but by him, and by him frequently; as are also καυχάομαι, and καύχησις. And it is a word, as that foregoing, ἐν τῷ μέσων, of an *indifferent* sense and acceptation; which may be applied either unto Good or Evil. Some καύχημα, or *boasting* is not good, *Jam*. 4. 16. And there is a καύχημα, which here and elsewhere our Apostle commends; a *Rejoycing*, or *Exultation* in that which is good.

Τῆς ἐλπίδος. Τῆς ἐλπίδος: Syr. ܕܣܒܪܬܐ *of his Hope*; that is, the Hope we have in him. Æthiop. *If we hold fast our Grace, and our Rejoycing, and our Hope*.

Βεβαίαν κατάσχωμεν. Βεβαίαν κατάσχωμεν; *Firmam retinuerimus*. Βεβαίαν is properly referred to παῤῥησίαν, not agreeing with καύχημα in *Gender*, nor with ἐλπίδος in *Case*: which latter it may have yet respect unto, supposing a Trajection in the words. Our *Translators* have fitly rendred these words, by, *holding fast our Hope firm*. For *firm* regards the thing *held*, and not our manner of *holding*. *Beza* supposeth it ought to be βεβαίου, but *unnecessarily* (as such Conjectures were the only fault of that great Interpreter) for it refers principally to παῤῥησίαν. The *Syriack* expresseth it not.

Οὗ οἶκος ἐσμέν. The rest of the words are plain and obvious. Only the *Vulgar Latin* stumbles oft in this *Verse*: it renders ὃς οἶκος ἐσμέν, *quæ domus sumus nos*: As the *Rhemists*, *Which House we are*, for *whose House are we*. The Translator seems to have read ὅς, *not*, ὃς; and so *Beza* affirms that he found it in one *Greek Copie*.

Επὶ τὸν οἶκον. And again; Christ as a Son *in Domo sua*, in his House: that is, ἐν οἴκῳ αὐτοῦ, for ἐπὶ τὸν οἶκον, over his own House. The *Rhemists* retain *in his house*; corrupting the sense.

Αὐτοῦ. Αὐτοῦ, not ἀυτοῦ; his *own house*, not *his house*: or, if the *Relative* be retained, it refers unto Christ; *I will*, saith he, *build my Church*; and not to God the Father.

Ver. 3. *For this* (Man) *was counted worthy of more Glory* (was more honourable) *than Moses; inasmuch as he who hath builded the House*, (an House) *hath more honour than the House*.

Ver. 4. *For every House is builded by some Man; but he that built all things is God*.

Ver. 5. *And Moses verily* (was) *faithful in all his House as a Servant, for a Testimony of those things which were* (after) *to be spoken*.

Ver. 6. *But Christ* (was faithful) *as a Son over his own House; whose House are we, if we hold fast the Confidence, and the rejoycing of*, (or, glorying in) *the Hope firm unto the End*.

The Apostle proceeds in these words with his design of evidencing the Excellency and *Prelation* of Christ above *Moses*, as he had done before *in reference unto Angels*, and all other *Revealers* of the Will of God unto the Church; reserving an especial consideration for Him who was of especial esteem with the *Hebrews*. Herewithal he expresseth the Reason of his Desire, that they would seriously consider him, namely in his Person and Offices.

Two things in general are to be born in mind, for the right understanding of these words, and the *meaning* of the Apostle in them.

First; That he is now dealing with the *Hebrews* in the last and greatest Instance of *the Excellency of the Gospel*, taken from the consideration of his Person by whom it was revealed. For here he prefers him above *Moses*, whose dignity was the *last plea* and pretence of the *Hebrews*, for retaining their old Church-state and Customs. But no plea or pretence will prescribe unto the Authority and Honour of Jesus Christ.

Secondly; That the *Subject* he here treats of, is not his utmost Intention; but he useth

uſeth it as an Argument or *Medium*, to prevail with them unto *Conſtancy and Perſeverance*, as the Verſes immediately enſuing do manifeſt.

The Connexion of the Diſcourſe is denoted in the firſt word; *For*, A *cauſal Conjunction*, which ſometimes renders a *Reaſon* of what hath been before ſpoken; Sometimes directs unto an *Inference* of what is afterwards to be introduced: as we have ſeen, *chap.*2. 10, 11. In this place it is evident that the Apoſtle doth not *render a Reaſon* of what he had laſt affirmed; namely, *That Chriſt was faithful in all the Houſe of God, as was Moſes*; ſeeing he paſſeth directly unto a *new Argument*, for his general End and Purpoſe; namely, The dignity of *Chriſt* above *Moſes*, which he manifeſts by ſundry Inſtances. Neither doth this word reſpect the enſuing proof of the *Preeminence* of Chriſt aſſerted; as if he had ſaid, He is worthy of more Glory than *Moſes*, *Becauſe* he *that buildeth the Houſe*, *&c.* But there is a *Retroſpect* in it unto the *firſt Verſe*, and a Reaſon of it induced, why it was ſo neceſſary for the *Hebrews* diligently to conſider *the Apoſtle of our Profeſſion*; Namely, becauſe of his Glory, Honour, and Dignity above that of *Moſes*: Conſider Him, ſaith he, FOR, *He is worthy of more Glory than Moſes*; which he demonſtrates in theſe *four Verſes*, and then returns again unto his Exhortation. This is the Order of the Diſcourſe; And in it there is a *Propoſition*, and two *Arguments* for its Confirmation, which contain the *ſubject matter* of it. γὰρ.

The *Propoſition* laid down by the Apoſtle in theſe Verſes is plain and evident; ſo alſo do the *Arguments*, whereby he confirms it, ſeem to be. But the *Illuſtration* that he makes of them, and the *Inferences* he takes from them, are involved. Wherefore theſe things in general we ſhall endeavour to give ſome light into.

The Propoſition is this; *That Chriſt was counted worthy of more Glory than Moſes*. The firſt proof of this Propoſition lies in thoſe words, of *ver.* 3. *Inaſmuch as he who hath builded the Houſe, hath more Honour than the Houſe*: And this he further confirms, or illuſtrates, v. 4. *For every Houſe is builded of ſome; but he that built all things is God*. The latter expreſly in *ver.* 5, 6. of which afterwards.

For, the *manner of Arguing*, here uſed by the Apoſtle, it is educed from the foregoing *Verſes*. In the compariſon made between *Chriſt* and *Moſes*, he allowed *Moſes* to be faithful, proving it by the *Teſtimony* of God himſelf, who had ſaid he *was faithful in all his Houſe*. The Church, or People of God, being in that Teſtimony called *the Houſe of God*, and that by God himſelf; The Apoſtle takes advantage of the *Metaphor* to expreſs the *Dignity* of Chriſt in his Relation to the Church, under that Expreſſion of *the Houſe of God*: For, not only the things themſelves, but the *manner* of their expreſſion in the Scripture, is of great Importance; and much Wiſdom, *much acquaintance with the mind of God*, may be attained by a due conſideration thereof. And a double Relation unto *this Houſe*, doth he aſcribe unto him, which are the principal Relations that attend any Houſe whatever. The firſt is of a *Builder*, whence he takes his *firſt Argument*, v. 3, 4. the other of an *Owner*, Inhabiter, and Poſſeſſor, whence he takes his *Second*, v. 5, 6. And theſe are the principal reſpects of any Houſe; without the *firſt*, it is *not*; and without the *latter*, it is of *no uſe*.

In his firſt Argument, *v.*3. the *Propoſition* only is expreſſed; The *Aſſumption* is included, and the *Concluſion* left unto an obvious Inference: for plainly the Apoſtle reaſons *ſyllogiſtically* in this Caſe.

The *Propoſition* is this; *He that buildeth the Houſe, hath more honour than the Houſe*.

The *Aſſumption* included is; *But Chriſt built the Houſe*, *And Moſes was only of the Houſe, or a part of it*; and therefore, *He had more Glory than Moſes*.

That this *Aſſumption* is included in the Words, is evident, both from the *Neceſſity* of it, to infer the purpoſe of the Apoſtle, as alſo from his management of his *ſecond Argument* to the ſame End: *v.* 5, 6. For therein the *Propoſition* is only ſuppoſed, as having been before, for the ſubſtance of it, expreſſed; And the *Aſſumption* is plainly laid down, as containing the *New Medium* which he inſiſts upon.

The *Propoſition* of the Argument in theſe Verſes is, *A Son over his own Houſe is of more honour, than a Servant in the Houſe of another*. This is only ſuppoſed.

The *Aſſumption* is expreſſed, *But Chriſt is a Son over his own houſe*, Moſes *was only a Servant in anothers houſe*, whence the *concluſion* is plain and evident.

As then the *Propoſition* in the latter Argument is ſuppoſed, ſo is the *Aſſumption* in the former.

In the Confirmation of the firſt Argument the *4th verſe is inſerted*; *For every Houſe is built of ſome, but he that buildeth all things is God*.

Some ſay theſe words are produced in the confirmation of the *Propoſition* of the firſt

Argument

Argument, he that buildeth the Houſe, hath more honour than the Houſe; And ſo that it is *God the Father*, who is intended in them. For to prove, *that he who buildeth the Houſe, is more honourable than the Houſe*, he inſtanceth in him who is the great Builder, or Creator of all things, even God himſelf, who is *infinitely more glorious* than all things built by him; which holds in proportion to all other *Builders* and their *Buildings*.

Others ſay; That this is affirmed in confirmation of the *minor Propoſition*, namely, *That Chriſt built the Houſe*; becauſe it being an *Houſe*, it muſt be built *by ſome*; and being ſuch an Houſe as it is, it could be built by none, but *he who is God*. And theſe take the *Son* to be expreſſed by that name, *God*. And ſome there are, who would not have any *Proof* to be intended in theſe words; but a meer *Illuſtration* of what was before ſpoken, by a compariſon between *Chriſt* and his Works about *his Houſe*, and God and his Houſe in the creation of all: which way the *Socinians* take. The true intendment of the Apoſtle we hope to evince in the enſuing Expoſition.

For this (man) *was counted worthy of more glory* (was more honourable) *than Moſes*. Here lies the *Propoſition*, that is propoſed unto Confirmation; wherein two things occur, Firſt, A *Suppoſition*, that *Moſes was counted worthy of glory*. Secondly, an *Aſſertion*, *That the Lord Chriſt was much more worthy of glory*.

Firſt; The Apoſtle grants and ſuppoſeth that *Moſes* was, ἀξιωθεὶς δόξης, *counted worthy of glory*; or, truly glorious and honourable. Glory is *Excellentis virtutis fama cum laude*; The *Illuſtrious fame of an Excellency with praiſe*. And in this *Glory* there are two things; Firſt, An *Excellency* deſerving Honour: And, ſecondly, The *Fame* and *Reputation* of that *Excellency*. Where both theſe concur, there is a perſon ἀξιωθεὶς δόξης, *worthy of Glory*, and really honourable. So the Glory of God himſelf conſiſteth in his eſſential Excellencies, and their Manifeſtation.

For the firſt; with reſpect unto *Moſes*, it conſiſteth principally in two things.

Firſt, in the Work wherein he was employed. The Work it ſelf was *glorious*, and rendred him ſo who was employed about it. So our Apoſtle declares 2 *Cor.* 3. 7. *The Miniſtration of Death, written and engraven in ſtones, was glorious, ſo that the Children of Iſrael, could not ſteadfaſtly behold the face of* Moſes, *for the glory of his countenance*. It was *glorious*, and rendred him ſo. And one part of this Miniſtration is called, *the Glory*, Rom. 9. 4. The giving of the Law, the erection of the viſible Church-ſtate in the Poſterity of *Abraham*, attended with all that *glorious Worſhip* which was inſtituted therein, was a Work of *exceeding Glory*. In this Work was *Moſes* employed, and that in ſo high and honourable a manner, as to be the *ſole Mediator* therein between God and the People, *Gal.* 3. 19. As himſelf ſpeaketh, *Deut.* 5. 5. *I ſtood between the Lord and you at that time, to ſhew you the Word of the Lord*. This was his *peculiar Glory*, that God ſingled him out from amongſt all the Poſterity of *Abraham*, to be thus employed.

Secondly; In his *Fidelity* in the diſcharge of his Work and Office. This is a ſingular *Excellency*, which added unto the *former Dignity* makes it compleat. It is no *Glory* for a man to be imployed in a *Glorious Work*, and to miſcarry therein; It will rather end in his Diſhonour and Reproach. As he in the *Fable*, who would needs drive the *Chariot of the Sun*; which ended in the breaking of his Neck. Better never be employed in the Work of God, than deal *unfaithfully* in it. But, a *Glorious Truſt*, and *great Faithfulneſs* therein, render the condition of a man really excellent. So was it with *Moſes*, as was declared on the preceding *Verſes*. However he might fail *perſonally* in his own *Faith* as a Believer, he failed not *miniſterially* in his Fidelity, as the *Internuntius* between God and his People; And every *perſonal* failing in *Faith*, doth not impeach a man's *miniſterial fidelity*, or faithfulneſs in his Office. In theſe things was he excellent. *It is a thing very glorious to be faithful in an Office, committed to us of God*.

Secondly; He had the *Fame* and *Reputation* of theſe Excellencies on a double account.

Firſt; In the *Teſtimony* that was given him by God himſelf, as to his Fidelity in the diſcharge of his Truſt. This, God gave him during his life, *as was ſhewed*, and ſundry times after his death. This is the great Foundation of all his Renown. And what *greater Honour* could be done unto any creature, than to be adorned with ſuch an illuſtrious Teſtimony by God himſelf? Greater *Honour* never had any, but he alone, with whom he is compared. And thus God *gives Grace and Glory*. Grace to be faithful, and Glory upon mens being ſo.

Secondly;

Secondly; He had Glory in that *Honour and Eſteem* which was continued unto him in the Church, until the *Son himſelf* came; until that time, the whole Church of God was preciſely bound unto the obſervation of the Laws and Ordinances appointed *by him*, and thereon did all their happineſs in this world, and that to come, depend. That was the condition of their Temporal and Eternal welfare. The Neglect hereof expoſed them unto all miſery from God and man. This was the Charge that God left on them throughout all their Generations. *Remember the Law of Moſes my Servant, which I commanded unto him in Horeb, for all Iſrael, with the Statutes and Judgements.* *Mal.* 4. 4. This made his Name and Remembrance honourable unto the Church, and which the ſinful abuſe of, turned afterwards to the Snare, Temptation and Diſadvantage of the incredulous *Jews*. According to the prophetical imprecation of the Pſalmiſt, *Let their table become a ſnare before them, and that which ſhould have been for their welfare become a trap*; Pſal. 69. 22. which our Apoſtle declares to have befaln them on their rejection of the Goſpel, through an obſtinate adherence to the letter of the Law of *Moſes*; Rom. 11. 18,19. Yet we may obſerve, that in all the Honour which God gave *Moſes* in the Church, he never commanded, he never allowed that any ſhould worſhip him, or adore him, pray to him, or make Images of him. To give this honour unto Saints, Apoſtles or others, is mens Invention, not Gods Inſtitution. God knows how to give Glory unto his Servants, without imparting unto them his own, the Royalty of his Crown; *His Glory will he not give unto another.*

This then was the Glory of *Moſes*, and if we ſhall adde hereunto other concernments of him, they will make it the more conſpicuous. Such were the *Care* of God over him in his *Infancy*, his Miraculous *Call* to his Office, the *Honour* he had in the world, the *Miracles* which he wrought, and the ſignal *Teſtimony* given him from God, in all the conteſts about his Miniſtry, and many things of the like nature might be added. But it is the things which appertain unto his *Office* and the diſcharge of it, which are principally intended.

This therefore the Apoſtle grants, that he might not give the leaſt ſuſpicion unto the *Hebrews*, that he would detract from the due Praiſes and Honour of *Moſes*, as he was commonly traduced amongſt them to do. See *Acts* 20. 21, 28. *chap.* 25. 8. The Unbelieving part of them indeed boaſted of *Moſes*, unto the Contempt of the Lord Chriſt; John 9. 29. *We know that God ſpake unto Moſes, as for this fellow, we know not whence he is.* And they generally thought the prevalency of the Goſpel was derogatory unto his Honour and Law: *Acts* 13. 45, 50. But theſe things moved not him to deal partially in the Truth. He allows unto *Moſes* his due Honour and Glory, and yet aſſerts the *Excellency of Chriſt above him*, ſhewing evidently the conſiſtency of theſe things, as there neither is nor can be any Oppoſition or Contrariety between any Ordinances or Inſtitutions of God. And we may hence obſerve,

Every one who is Employed in the Service of God in his Houſe, and is faithful in the diſcharge of his Work and Truſt therein, is worthy of Honour: ſo was *Moſes*. It becometh neither the Greatneſs nor Goodneſs of God that it ſhould be otherwiſe. And he hath eſtabliſhed it by an Everlaſting Law. *Them that honour me*, ſaith he, *I will honour; and they that deſpiſe me, ſhall be lightly eſteemed*, 1 *Sam.* 2. 30. The honouring of God *in the ſervice of his Houſe*, is that which by this unalterable Edict for its being *honoured*, is ratifyed and confirmed. They who therein *honour* God, ſhall be *honoured*; for the mouth of the Lord hath ſpoken it. They are *Honourable*, For; *Obſ.* 1.

Firſt, their *Work* is ſo; Reputation, Glory, and Honour, attend *honourable Works*. This *work* is God's. The Church is *Gods Husbandry, Gods Building*; 1 *Cor.* 3. 9. They have a great work in hand, *Gods work*, and have a Glorious συνεργῶ, or *Aſſociate*, even God himſelf. God ſo works *by them*, as that alſo he works *with them*, and they are συνεργοι θεοῦ, *Labourers together with God*. They work alſo in the Name and on the behalf of God, 2 *Cor.* 5. 20. Whatever Glory and Honour then can poſſibly redound unto any, from the *Nature of the Work* wherein they are Employed, it all belongs to them. Hence the Apoſtle commands, that we ſhould eſteem *ſuch very highly in love for their works ſake*, 1 *Theſ.* 5. 13. Their work makes them worthy of Eſtimation, yea of *double Honour*, 1 Tim. 5. 17. What that is in particular it may be is *uncertain*; but it is *certain* that not an *ordinary Honour*, not a common reſpect or eſteem, but that which is *double* or abounding is intended.

Secondly; *Honour* is reflected upon them from him who goes before them in their work, and their eſpecial *Relation unto him*. This is *Jeſus Chriſt*, the great Builder of the Church. Are they Paſtors or Shepherds; he is the ἐπίσκοπος τῆς ψυ-

χῶν,

χῶν, *The Bishop of Souls*, 1 Pet. 2. 25. And the ἀρχιποίμὴν, the chief, *or Prince of those shepherds*, *chap.* 5. 4. And to be associated with Christ in his Work, to share in Office under him, will appear at length to have been honourable. *The Queen of Sheba* counted them happy and blessed who were Servants unto *Solomon*, and stood before him, 2 *Chron.* 9. 7. And what are they who stand before him, who is infinitely greater and wiser than *Solomon!* The Lord help poor *Ministers* to believe their Relation unto the Lord Christ, and his Ingagement with them in their Work, that they may be supported against those innumerable discouragements that they meet withal.

Thirdly; *The especial nature of their Work* and Employment, is another Spring of Honour unto them. It lies about things *Holy*, *Spiritual*, *Mysterious*, and more Excellent than all the things of this World. It is their Work to discover and to bring forth to light *unsearchable Riches*, Ephes. 3. 8. to reveal and to declare the *whole Counsel of God*, Acts 20. 27. to prepare and make ready the Bride for the Lamb, to gather in God's Revenue of Glory, *&c.*

Fourthly; *The Effects of their Work* do also communicate Honour unto them. They are such, they are all those things whereon depends all the Glory of God *in the concernments of the Souls* of Men, unto Eternity. The Ministry of the Word is that alone whereby God ordinarily will treat with the Souls of Men; the means that he will make use of, for their Conviction, Conversion, Sanctification, and Salvation: These things depend therefore on this Work of theirs, and are effects of it. And in them will the Glory of God be principally concerned unto Eternity. In them will his Goodness, Righteousness, Grace, Mercy, Patience, and all the other Excellencies of his Nature shine forth in Glory; All of them appear in his dealings with the Souls of Men by his Word.

Fifthly; Their *Especial Honour* will one day appear in their *Especial Reward*, Dan. 12. 3. המשכילים; *Instructors*, *Teachers*, they that make Men wise, that give them Understanding, *shall shine as the brightness of the Firmament*, ומצדיקי הרבים; And *the justifiers of many*, those that make them righteous *ministerially*, by revealing unto them the Knowledge and Righteousness of Christ, whereby they are justified, *Isa.* 53. 11. *as the Stars for ever and ever.* If they have not *more Glory* than others, yet they shall have a *distinct Glory* of their own. For when the *Prince of Shepherds* shall be manifested, he will give unto these his *Shepherds* ἀμαράντινον τ δδξης ςέφανον, 1 *Pet.* 5. 4. Such a *peculiar Crown*, as great triumphant Conquerers were wont to be crowned withal.

Only it must be observed, that there is nothing of all this spoken, meerly with respect unto *being employed* one way or other, really, or in pretence in this House of God, but only unto a *faithfulness* in the discharge of the *Trust* committed unto them who are so employed. *Moses was worthy of Honour*, not because he was Employed, but because he was *faithful* in his *Trust* and *Employment*. The *twelve Spies* that were sent into *Canaan* to search the Land, were all equally Commissionated & Employed: Two of them only were esteemed worthy of Honour, the rest dyed in their sin, *as not faithfully discharging their Trust*, but bringing up an evil report on the Land of Promise; as many do on the House of God, by one means or other, who are employed in the service of it. And these are so far from being *worthy of Honour*, that they deserve nothing but Reproach, Contempt, and Shame: For, as God sayes in this matter, *He that honoureth him, he will honour*; so he adds, *and he that despiseth me, shall be lightly regarded.* Such Persons are rejected of God, from any acceptance in their Office, *Hos.* 6. 4. and *as unsavory Salt* unto the House it self, are to be cast *out on the Dunghil*, Mat. 5. 13. Are Servants, whom when their Lord comes, *he will tear in pieces, and give them their portion with Hypocrites*, Mat. 24. 50, 51. Persons therefore who undertake to be *Builders* in the *House of God*, who have received no Skill or Ability from the *Master-Builder*, or are *negligent* in their *Work*, or corrupt it, or *daub* with untempered Mortar, or are *any way unfaithful*; what-ever *double* or *treble* Advantage they may obtain from Men in this World, they shall have nothing but shame and confusion of face from *God* in that which is to come.

Let then those who are indeed *faithful in this Work*, be satisfied with the *Work* it self. It will prove in the end to have been a good Revenue, a blessed Inheritance: Add but that *Reward* which the Lord Christ brings with him, unto the *Reward of Honour* that is in the Work it self, and it will be abundantly satisfactory. We dishonour our *Master*, and manifest that we understand not much of *our Work*, when we are sollicitous about any other recompence.

And

And this alſo will ſerve to ſtrengthen ſuch Perſons in all the *Oppoſitions* they meet withal, and all the *diſcouragements* they are encompaſſed with in the diſcharge of their Duty. It is enough to give them an holy Contempt and Scorn of the worſt that can befal them. And this alſo may teach others their duty towards them, which for the moſt part they are *unwilling* to hear, and *more unwilling* to practiſe.

Let us now return to conſider what is poſitively affirmed in this Aſſertion, with the proof of it.

This Man; οὗτος, *A Demonſtrative Pronoun*, denoting the *Perſon* treated of. It is rendred *this Man*; but it reſpects him not meerly *as Man*, but directs to his *Perſon*, God and Man, as he is expreſly called *God* in the next Verſe, as we ſhall ſhew. οὗτος.

Was counted worthy of more Glory; much more Glory. Δόξης πλείονος παρὰ Μωσῆν. See the Explication of the Words. Speaking of the Miniſtry of *Chriſt* and of *Moſes*, 2 Cor. 3. 10. He ſaith, *For even that which was made Glorious, had no Glory in this reſpect, by reaſon of the Glory that excelleth.* So doth the manner of the expreſſion here uſed, intimate the *Glory* of Chriſt to be ſo far above the Glory of *Moſes*, that in compariſon thereof it might even ſeem to be *no Glory*. Δόξης πλείονος παρὰ Μωσῆν.

Accounted worthy; more honoured, *had more Glory*, from God, and in the Church, was more Glorious. ἠξίωται.

And this Glory, although it did attend the *Perſon* of Chriſt, yet it is not that which is due unto him upon the account of his *Perſon*, (as afterwards ſhall be more fully declared) but that which belongs to him in his *Office*, the Office which he diſcharged towards the Church, (wherein alone he is to be compared with *Moſes*, for in his Perſon he was before exalted above all) which yet is ſuch as none could diſcharge but he whoſe Perſon was ſo excellent, as he declares, *v.* 4. This the Apoſtle poſitively aſſerts, and then proceeds to the proof of it in the next words. His way of proof is, as I obſerved, *Syllogiſtical*; wherein the *Propoſition* is expreſſed; *That he who builds an Houſe, is of more Honour than the Houſe built.* The Aſſumption is ſuppoſed and included; *But Chriſt built the Houſe*, Moſes *was only a part of it.* The force of which Argument will appear in our opening of the words.

The Glory of Chriſt intended the Apoſtle ſets forth under the *metaphorical* Terms of an *Houſe*, its *Building* and *Builder*. The occaſion of this *Metaphor*, he takes (as was ſaid) from the foregoing Teſtimony, wherein it is affirmed, *that* Moſes *was faithful in the Houſe of God.* An *Houſe* is either *natural*, that is, a *Family* or an *Houſhold*, the Children of one *Parent*, that is built by them (as בן a Son, is from בנה to Build; So Ruth. 4. 11. *The Lord make the Woman that is come into thy Houſe, like* Rachel, *and like* Leah, אשר בנו שתיהם את בית ישראל, *which two built*, Childed, *the Houſe of* Iſrael) or *Artificial*, a Building by Men for an Habitation; as every ſuch *Houſe is built by ſome.* And in an Alluſion thereunto, there is an Houſe that is Moral and Spiritual, or a Myſtical Habitation, namely for God himſelf; ſuch is the Church of God ſaid to be, *Epheſ.* 2. 20, 21, 22. 1 *Tim.* 3. 15. 2 *Tim.* 2. 20. 1 *Pet.* 2. 5. partly by a *general* alluſion unto *any Houſe for habitation*, partly with particular reſpect to the *Temple* that was called the *Houſe of God*, under the Old Teſtament. The *Metaphor* uſed by the Apoſtle in this place, reſpects *an Artificial Houſe*, and the things ſpoken do primarily belong thereunto. The *Application* that he makes is unto a *Spiritual Houſe*, the Houſe of God wherein he will dwell, and thereunto alſo do the things that are ſpoken properly appertain. Herein then lies the deſign and force of the Apoſtle's Diſcourſe. The Church of God, with all the Ordinances of Worſhip in it, are an *Houſe*, *the Houſe of God*, as appears in the foregoing Teſtimony. Now as to *Honour* and *Glory*, this is the condition of an *Houſe*, that he who *builds it* is much more honourable than the Houſe it ſelf. But this Houſe of God was *built* by Jeſus Chriſt, whereas *Moſes* was only a *part of the Houſe* it ſelf, and ſo no way to be compared in *Honour* and *Glory* with him that built it.

Both parts of this Diſcourſe are obnoxious to ſome *difficulty*; The removal whereof will further clear up the ſenſe of the Words and meaning of the Holy Ghoſt.

Firſt then; It doth not appear that the *Propoſition* laid down by the Apoſtle is *univerſally* true in all Caſes; Namely, that He who *builds the Houſe*, is alwayes more *honourable than the Houſe*, which yet is the Foundation of the Apoſtles Inference in this Verſe. For *Solomon* built the *Temple*, yet the Temple was far more glorious than *Solomon*. I do not ſpeak in reſpect of their *Eſſence* and *Being*, for ſo an Intellectual Rational Creature is to be preferred above any *Artificial Building* what-ever. But

in respect of their *use* in the Church of God, and so the Temple far excelled *Solomon* its builder.

I answer; This may so fall out where one builds an House by the Authority of *another*, and for his use, so that it is not his *own House* when it is built. But when one builds an House by his own *Authority*, for his own *use*, whereby it becomes his *own House*, and wholly at his own disposal, there he is alwaies more honourable then the House it self. And so is it in this matter. *Solomon* indeed built the Temple; but upon the Command and Authority of God; he built it as a Servant, it was never his in possession, or for his use to dwell in or dispose of. On all accounts it was anothers; It was the House of God built by his *Command*, for himself to *dwell* in. It is no wonder then, if it were more honorable than *Solomon*. But things are quite otherwise in the *Building* intended. Christ *built his house*, by his own Authority, for his own use, for himself to dwell in. And in such Cases the *Proposition* is *universally true*. And this appears so clearly from the Nature of the thing it self, that it needs no farther Confirmation.

Secondly, for the proof of the Apostles intention; it is supposed in the *Assumption*, that *Moses* was not *the builder of the House of God*, but only a part of it; for without that supposition, the Assertion of Christs being preferred above him as the *Builder*, is not confirmed. But the contrary hereunto seems to be true; namely, that *Moses* was a *principal Builder* of the House of God, at least of the House under the old Testament. *Paul* upon the Account of his Preaching the Gospel fears not to term himself, a *wise Master-Builder*: 1 *Cor.* 3.10. And shall not at least the same honour be allowed unto *Moses*? For what was wanting to render him a Builder? There were two *principal parts* of *that House of God* wherein his ministry was used. First, the *place* and seat of the Worship of God, or the Tabernacle with all its *Glorious Utensils* and Appurtenances: Secondly, the Ordinances and Institutions of Worship to be celebrated therein. Of these two *that House of God* seemed to consist; And they are often so called. And was not *Moses* the *principal Builder* of both? For the *Tabernacle* and the Furniture of it, he received its *pattern* from God, and gave Direction for its *Building* unto the utmost pins, like a *wise Master-Builder*. And Secondly, for the *Ordinances* and *Institutions* of Worship, they were wholly of his Appointment. He received them indeed by Revelation from God, and so God spake *in him*, as he did afterwards *in the Son*: Chap. 1. 1. But he prescribed them unto the Church, on which Account they are called *the Law of Moses*. So that he seems not to have been *a part of the House*, but plainly the *Builder* of it.

Answ. To remove this difficulty, we must consider, both *what House* it is that the Apostle intends, and also *what manner of Building* of it, in the Application of his *Metaphor*.

First; for the House of God in this place, the Apostle doth not intend by it, the House of this or that *particular Age*, under this or that *Form* or administration of Worship; but the House of God in all Ages, and Places, *from the foundation of the world*, unto the End thereof. For, as this is evident from what he insists on in the *next Verse* in Confirmation hereof, namely, *That he that builds all things is God*; So it was not sufficient unto the purpose of the Apostle, to declare that Christ was a Builder, and *Moses* the part of an House, unless he manifested he was so, that is, a part of the House that Christ built. Now of this House *Moses* unquestionably was not the *Builder*, but onely a part of it, and employ'd in the *Ministry* of it in one Age or Season alone.

Secondly; the Building of the House, as to the manner of it, is either *Ministerial*, or *Autocratorical*. In the first way, every one who labours by God's Appointment in the Dispensation of the Word, or otherwise for the edification of the Church, is a *Builder*, a *ministerial Builder*; and those who are employed in that Work in an especial and eminent Manner, as the Apostles were, may be said to be *Master-Builders*. And so was *Moses* in the House of God. But it is a Building in the other way and manner that is intended by the Apostle, a Building with supream Power, and for the Builder's own use.

Having cleared and vindicated *the Argument of the Apostle* in this third verse; our next work is to explain and confirm the severals of *his assertion*, partly expressed, and partly included therein. And they are these; 1. *That Christ built the Church, or the House of God.* 2. *That he was worthy of Glory and Honour on that account, and had them accordingly.* 3. *That this his Glory and Honour was incomparably greater than that of* Moses.

First,

First; Unto the building of the House of God, Three things are required. First, the giving out the design, platform, and pattern of it, in its Laws, Ordinances, and Institutions, that it may answer the end whereunto it is designed. This is the תבנית, the τύπος or ὑπότυπωμα, the effigiation or delineation of the House.

Secondly, the preparing and fitting of the materials of it, and the compacting of them together, that they may grow up unto an house, an holy Temple an habitation for God; and this is properly הבנין, or οἰκοδομή, the building of the House.

Thirdly, the Solemn Entrance of the Presence of God into it, for its Appropriation Dedication and Sanctification unto God, חנוכה. These three things concurred in both the old *Typical* Houses, the Tabernacle of *Moses*, and the Temple of *Solomon*.

The first thing was, that the *pattern* was prepared and shewed unto *Moses* in the Mount, Exod. 25. 8. *Make me a Sanctuary that I may dwell among them, according to all that I shew thee, the pattern of the Tabernacle, and all the Instruments thereof, even so shalt thou make it*; and ver. 40. *Look that thou make them after the pattern which thou wast caused to see in the Mount.* God had caused *Moses* to see תבנית a Similitude, a Representation of the House which he would have built, and also the things that belonged thereunto. This our Apostle calls τύπος, Hebr. 8. 5. *an expreß Image* of it, which contained not only the *material Fabrick*, but also the Laws, Ordinances, and Institutions of the Worship of God belonging thereunto, for all these did God shew and declare unto *Moses* in the Mount, as is expressed in the Story.

Secondly; Upon this *Moses* prepared all the Materials fit for that Fabrick by the free-will offering of the people, and by the skill of *Bezaleel* and *Aholiab*, compacted, fitted and reared up an House, a Tabernacle or a Sanctuary. See *Exod.* 38. 39. 40.

Thirdly; The glorious presence of the Lord entred into the Tabernacle so erected, and *God dwelt there*, Exod. 40. 34. *Then a cloud covered the Tent of the Congregation, and the Glory of the Lord filled the Tabernacle.* God came, and in a wonderful manner took possession of this his House.

So it was also in the preparation and building of the Temple, (1.) The Pattern of it, of the whole *Fabrick*, and all the Orders, Ordinances, and Worship of it was given and shewed unto *David*, who delivered it unto *Solomon* his Son. So he concludes the Account that he gave of all the particulat Concernments of these things: 1 *Chron.* 28. 19. *All this, said David, the Lord made me understand in writing by his hand upon me, even all the work of this Pattern.* (2ly.) *Solomon* prepares Materials in Abundance, and by the skil of *Hiram* framed them into an House, and all the holy Utensils of it, as is at large expressed in the Story. (3ly.) The Temple being erected, the glorious presence of God entred thereinto, to appropriate, *Dedicate* and *Sanctifie* it unto God, 1 *Kings* 8. 10, 11. *And it came to paß, that when the Priests were come out of the Holy Place, that the Cloud filled the House of the Lord, so that the Priests could not stand to minister because of the Cloud, for the Glory of the Lord had filled the House of the Lord.*

It is evident then that these three things are required to the *Building* of the House of God, whereof these *material Fabricks* were a Type and Representation. And all these were perfectly effected by *Jesus Christ* the Son of God. I have said before, that it is not the House or Church of this or that Age, Place, or Generation, that is intended in this Expression, but the Church of God in all Ages, and places from first to last. I confess the principal Instance of this work is in the Church of the *New Testament*, whose Foundation *in* himself, and Erection *on* himself, he did so expressly and particularly undertake. *On this Rock*, saith he, *I will build my Church.* Matth. 16. 18. The stable Rock of Faith in himself as the Eternal Son of God, as designed to the great work of God, in glorifying himself among Sinners. This work of building the House of God, was alwayes from the beginning performed by himself. The first thing required unto it may be considered two wayes. First, as to the *Delineation* or forming of this House in his own Eternal mind, as the Son, and Wisdom of the Father. He was in the Eternal Counsels of the Father, about the providing and framing of this Habitation for himself. God from all Eternity had laid the plot and design of this great Fabrick, and all the concernments of it, in the *Idea* of his own mind. And there it was hid, even from all the Angels in Heaven, until its actual rearing, until the event. *Ephes.* 3. 9,10, 11. This design and purpose of his, he purposed in Jesus Christ. That is, this Counsel of God, even of Father and Son, *Prov.* 8. 31. 32. was to be accomplished in and by him. And this Glorious *Pattern* he had in his mind in all Ages, and brought with him into the world, when he came to put the last hand unto it. This

anſwered the תבנית or *Idea* repreſented to Moſes in the Mount.

He expreſſed this conception of his mind, when he gave out Laws, Rules, Orders, Ordinances, Inſtitutions of Worſhip, the whole Patteru of the Houſe as it was in divers mannners, and at ſundry ſeaſons to be erected. I have in the *Prolegomena* unto the firſt part of theſe Diſcourſes, abundantly manifeſted, that it was *the Son* who from the foundation of the world, immediately in his own perſon tranſacted the Affairs of God with men. Thither I refer the Reader. He it was that walked in the Garden when *Adam* had ſinned, and gave the firſt promiſe unto him, which proved the foundation of the Houſe of God in after-Ages. He it was that was with the people in the Wilderneſs, which gave them their Laws and Statutes in *Horeb*, and ſo built *autocratically* the houſe of God. And for the Church of the New Teſtament, when he immediately and *viſibly* tranſacted all the affairs of the Kingdom of God, it is moſt apparent, he ſpake with, and inſtructed his Diſciples, in all things pertaining to the Kingdom of God, *Acts* 1. 3. that is, of the Houſe; And, as God Commanded *Moſes*, that he ſhould make all things according to the Pattern ſhewed him in the Mount, ſo Chriſt requires of his Diſciples that they ſhould *Teach men to do and obſerve, all things whatever he Commanded*, *Matth.* 28. 20. which is therefore all that belongs unto the Houſe of God.

Secondly; The Second thing required unto the Building of this Houſe, is the providing of *Materials*, and the framing and compacting of them into an *Houſe* for God. Now this was a great work indeed: eſpecially conſidering the Condition of all thoſe perſons whereof this Houſe was to be conſtituted; *They were dead in Treſpaſſes and Sins*, and the Houſe was to be a *living Houſe*, 1 *Pet.* 2. 5. They were all *Enemies to God*, ſtrangers from him and under his Curſe. The Houſe was to be made up of the *Friends of God*, and ſuch as he might delight to dwell with and among. They were *Dead Stones*, and the Houſe was to be built of the *Children of Abraham*. This then was a great and glorious Work, and which none could perform but he that was unſpeakably more honourable than *Moſes*, or all the Sons of men. The particulars of this work are many and great, I ſhall briefly reduce them unto four heads, ſuch as were reſembled and repreſented in the building of the Tabernacle by *Moſes*.

Firſt then, *Moſes* gathered the materials of the Tabernacle by a *free-will offering from among the people*, Exod. 35. 4, 5. *And Moſes ſpake unto all the Congregation of the Children of Iſrael, ſaying, This is the thing which the Lord Commanded, ſaying, Take you from amongſt you an offering unto the Lord; whoſoever is of a willing heart, let him bring it, an offering of the Lord.* By this means without force or compulſion or impoſition were the *Materials* of the Tabernacle brought in. And ſo alſo doth the Lord Chriſt provide for the building of the Church. He doth not gather men by force or violence, or drive them together unto the Profeſſion of the Truth with the Sword, as *Mahomet* and the *Pope* do to their Idols. But he invites none, receives none, admits of none, but thoſe that *willingly offer themſelves*. Such as *come* unto him, and give up themſelves to the Lord, and to the Officers of his Houſe, by the Will of God, he admits; and no other. 2 *Cor.* 8, 1. *Rom.* 12. 1. And herein he puts forth the Greatneſs of his Power, in *giving them this will of Coming*; for they have it not in, nor of themſelves; but he makes them *willing in the day of his power*, *Pſal.* 110. 3. And this work we could manifeſt to be great and glorious, might we inſiſt on the particulars of it.

Secondly, The materials of the Tabernacle being freely offered, were *wiſely framed*, and compacted together, and faſhioned into a Sanctuary for an habitation of the Lord. This was the work of *Bezaleel* and *Aholiab*, by Art, Wiſdom, and Skill; But the faſhioning of the Real Spiritual Houſe of God by Chriſt in all Ages, is a thing full of *myſterious Wiſdom* and Holineſs. The Apoſtle expreſſeth it in ſundry places, we may touch on ſome of them. *Epheſ.* 2. 20, 21, 22. *Jeſus Chriſt himſelf is the chief corner ſtone; in whom all the Building framed together, groweth into an Holy Temple in the Lord: in whom you alſo are builded together for an habitation of God through the Spirit.* The living Stones being brought together by their own *willing offering* themſelves to the Lord, They are by him, as the Tabernacle of old, *fitly framed together* into an holy Temple or Habitation for God. How this is done, as he ſayes in general that it is by the Spirit, ſo he particularly declares, Chap. 4. 15, 16. *growing up into him in all things which is the Head even Chriſt, from whom the whole Body fitly joyned together and compacted, by that which every Joynt ſupplyeth, according to the effectual working in the meaſure of every part, maketh increaſe of the Body unto the edifying it ſelf in love.* And he

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expreſſeth it again to the ſame purpoſe; *Col.* 2. 19. There are various Alluſions in the Words, both unto an *Artificial* Houſe, and unto the natural Body of a man. The ſumme is, That in Chriſt the Head of this Body, the Lord and Builder of this Houſe, there is reſident a *Spirit of Life*, which by him is communicated to every ſtone of the Houſe, which gives it life, uſefulneſs, union unto the Head or Lord of the Body or Houſe; as alſo order and beauty in reference unto the whole; That is, being all alike united unto Chriſt, and acted in their places and order by one Spirit, they become *one houſe* unto God. In brief; the compacting and uniting of the materials of this Houſe is twofold: Firſt *Phyſical* and living. Seconly, *Legall* or *Moral*. The former is, as was ſaid, by the communication of the ſame Spirit of Life unto them all, which is in Chriſt their Head; ſo that they are all animated and acted by the ſame Spirit. The Second is their regular diſpoſition into beautifully ordered Societies, according to the Rules and Laws of the Goſpel.

Thirdly; That the Houſe ſo built and compacted, might be an Habitation unto God, it was neceſſary, that an *Atonement* ſhould be made for it by Sacrifice, and that it ſhould be purified and ſanctified with the *blood thereof*. This our Apoſtle declares Chap. 9. 19, 20, 21. *For when Moſes had ſpoken every Precept to all the people, according to the Law, he took the blood of Calves, and of Goats, with water and Scarlet wooll, and ſprinkled both the Book and all the people, ſaying, This is the blood of the Teſtament, which God hath enjoyned unto you. Moreover he ſprinkled likewiſe with blood, both the Tabernacle and all the Veſſels of the Miniſtry.* This alſo was Chriſt to do in the building of his Church, as the Apoſtle in the ſame place declares. He was to make *Atonement* for it by the Sacrifice of himſelf; and to ſprinkle it wholly with his own Blood; that both an Atonement might be made for it, and likewiſe that it might be cleanſed, ſanctified, and dedicated unto God; which part of his work in building his Houſe, the Scripture moſt largely inſiſts upon.

Fourthly; The Tabernacle being erected, and ſprinkled with Blood, it was alſo with all its *Utenſils* to be *anointed with the Holy Oyle*; and it was ſo accordingly, *Exodus* 40. 9, 10, 11. *Thou ſhalt*, ſaith God, *take the anointing Oyle, and anoint the Tabernacle, and all that is therein, and all the Veſſels thereof, and it ſhall be holy. And thou ſhalt anoint the Altar of the burnt Offering, and all his Veſſels, and ſanctifie the Altar, and it ſhall be an Altar moſt holy.* That this Unction was a Type of the Holy Ghoſt, is known; He is the *Oyle of Gladneſs* wherewith Chriſt himſelf, and all his, were to be anointed. This therefore the Lord Chriſt in an eſpecial manner takes care for in the building of his Houſe; Namely, to have it anointed by the Holy Ghoſt: This he promiſed unto them; *John* 16. 7. and this he performeth accordingly, 1 *Joh.* 2. 22. This *Unction* with all the bleſſed and glorious effects of it, doth the Lord Chriſt grant unto this whole Houſe of his. And theſe are the heads of ſome of the principal Actings of Chriſt in the building of the Houſe of God: All which are done by him effectually, and by him alone.

Laſtly, Unto the Compleating of this Houſe for an Habitation to the Lord; the *Glorious Entrance of his Preſence* into it was required. And this alſo is accompliſhed by him according to his promiſe, that he will be with us, among us, and dwell in us by his Spirit unto the End of the World: *Matth.* 28. 20. 1 *Cor.* 3. 16. 2 *Cor.* 6. 19. *Epheſ.* 2. 19, 20, 21, 22.

And ſo we have briefly demonſtrated the firſt thing expreſſed in the words; namely, That Chriſt was the Builder of the Houſe, whereof Moſes was a part, and a member onely.

The Second thing aſſerted is, *That the Lord Chriſt is worthy of all Glory and Honour, upon the Account of his thus building his Church, the Houſe of God.* This alſo is directly taught by the Apoſtle, and included in the compariſon that he makes of him with *Moſes*, and his preference above him. He is worthy of *much more Glory* and Honour than *Moſes*. *What Glory* it is that the Apoſtle intends, we muſt firſt enquire; and then ſhew, both that he is *worthy* of it, and alſo *hath* it; which things comprize what remains of the Apoſtles intention in this firſt Argument. *Obſ.* 2.

Firſt; The Lord Chriſt hath an *Eſſential Glory*, the ſame with that of the Father. This he had from Eternity antecedent unto his whole undertaking *of building the Houſe of God*. *He and his Father are* ONE, *John* 10. *verſ.* 30. Before his Humiliation he was in the *Form of God*, and *counted it no robbery to be equal to God*, *Phil.* 2. *v.* 6. *Equal* in Dignity and Glory becauſe of the ſame nature with him, which is the fountain of all Divine Glory and Honour. This is the *Glory* which he had with the

Father before the *World was*, which being clouded for a ſeaſon, in his taking on him the *Form of a Servant*, *Phil.* 2. 8. he deſires the manifeſtation of again, upon the accompliſhment of his work in this world, *John* 11. 6. *Rom.* 1. 3. But this is not the Glory intended. For the Reaſon and cauſe of it, is not his *Building the Houſe of God*, but his *Divine Nature* from which it is abſolutely inſeparable. Had this *Houſe* never been *built*, yet he would have been thus glorious to Eternity.

Secondly; There is in Chriſt the Glory and Honour of the *Humane Nature*, as glorified after its obedience and ſuffering. This Nature was rendred glorious by virtue *of its Union* with the Son of God from his Incarnation, as it is expreſſed by the Angel, *Luke* 1. *ver.* 35. *The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee; Therefore alſo ſhall that Holy Thing which ſhall be born of thee be called the Son of God.* But it received an inconceiveable Addition of Glory, when being made *ſpiritual* and heavenly, and every way glorified beyond what the underſtanding of man can reach unto, (for whereas our *vile bodies ſhall be made like unto his glorious Body*, or we ſhall be made like unto him, *it doth not appear*, is not conceivable, *what we ſhall be*; 1 *John* 3. *v.* 2.) it was received triumphantly into Heaven, *Acts* 1. *v.* 9. there to continue until the times of the *Reſtitution of all things*, *Chap.* 3. *ver.* 21. Neither is this as abſolutely conſidered, the *Glory and Honour* here intended. For this Glory is not merely that which he hath in *himſelf*, but that which *is due to him* from, and *given to him* by the Church.

Thirdly; There is the Honour and Glory which he hath received in his Exaltation, as the *Head of the Church*. What this Glory is, and wherein it doth conſiſt, or what are the Effects of his *Exaltation*, have been at large declared on *Chap.* 1. ver. 2, 3, &c. *Matth.* 28. *ver.* 18. *Epheſ.* 1. *ver.* 20, 21, 22. *Col.* 1. *ver.* 15, 16, 17, 18. In this laſt place both the Nature and Reaſon and Conſequents of it are expreſſed. The Nature of it is in this, that He is *the firſt born of every Creature*, ver. 15. or Lord, and Heir of the whole Creation of God; *the Head of the Body*, with an abſolute *Preeminence in all things*, ver. 18. And the Reaſon which makes this Exaltation reaſonable, is taken from the Dignity of his Perſon abſolutely conſidered, and the Infiniteneſs of his *Power*. For, in his *Perſon*, he is the *Image of the inviſible God*, ver. 15. Or, the *Expreſs Image of the Father*, as *Hebr.* 1. ver. 3. And as to his Power, by him were all *things created that are in Heaven, and that are in Earth*, ver. 16. as is at large declared, *John* 1. ver. 1, 2, 3. This made it equal, that having fulfilled the Work aſſigned unto him, mentioned ver. 20, 21, 22. He ſhould enjoy all the Glory and Honour inſiſted on; that is, that after he had *built the Houſe of God*, he was thus exalted.

What this Glory or Honour of Chriſt is, with reſpect unto the Church or the Houſe built by him, ſhall be briefly declared; ſuppoſing, as was ſaid before, what hath been already taught concerning it on the firſt Chapter. And it may be conſidered,

Firſt, In reſpect of the collation of it upon him. His Glory as the eternal Son of God, was and is *perſonall* and natural unto him, even as it is unto the Father. For each Perſon being *poſſeſſed in ſolidum* of the ſame Nature, each of them being *God by Nature*, and the *ſame God*, they have the ſame Glory. But this Glory of Chriſt, as *the Builder of the Church*, *as Mediator*, is conſequent unto, and beſtowed upon him by the Will and actual Donation of the Father. By him was He *deſigned unto his Work*, and from him doth he *receive his Glory*. *He raiſed him from the Dead, and gave him glory*, 1 *Pet.* 1. 21. That is, not only rendred him Glorious by his Reſurrection, as *He was declared to be the Son of God with Power, according to the Spirit of Holineſs by the Reſurrection from the Dead*; as Rom. 1. 4. that is, made known by that miraculous divine Operation to be the true real Son of God, and his Divine Nature thereby manifeſted, nor only, becauſe he was afterwards *received up into Glory*, 1 *Tim.* 3. 16. that is, gloriouſly and triumphantly in his humane Nature received into Heaven; But becauſe it was his Will, that Glory and Honour ſhould be yielded, aſcribed, and payed unto him. For ſo he ſpeaks concerning the whole Intellectual Creation. As firſt, for *Angels*; he ſaith, *Let all the Angels of God worſhip him.* Chap. 1. 6. And for Man; *The Father hath committed all Judgment unto the Son, that all men ſhould honour the Son, even as they honour the Father.* John 5. ver. 22. 23. So that this Glory and Honour is conferred upon the Lord Chriſt as the builder of the Church, by the Grant, Donation, and Will of the Father.

Secondly; As to the *Nature* of this Glory, it conſiſts in this; that he is the Object of all Divine Religious Worſhip; and the principal Author of all the Laws thereof; whereby,

whereby it is outwardly and ſolemnly celebrated or performed. Hence there is a twofold Duty incumbent on the Church in reference to him who is the Builder of it, our Mediator Jeſus Chriſt. (1.) That they ſerve him, truſt him, believe in him, obey him with all Religious ſubjection of Soul and Conſcience. Hence ſaith he, *ye believe in God, believe alſo in me*; Jo. 14. 1. *ye believe in God* the Father who ſent me, believe alſo in me who am ſent, with the ſame Divine Faith and Confidence. Commands and Examples unto the ſame purpoſe are multiplied in the Scripture, as I have elſewhere ſhewed at large. Jeſus Chriſt our Mediator, God and man, the Builder of the Church, is the proper object of our Religious Faith, Love, and Fear, even as the Father is. In him do we believe, on his Name do we call, to him do we ſubject and commit our Souls unto Eternity. This glory is due unto him becauſe he built the Church. (2.) The *Obſervation* of all his Commands, Laws, and Inſtitutions as the great Sovereign Lord over our Souls and Conſciences in all things. For to *this end Chriſt both dyed, and roſe, and lived again, that he might be Lord both of the Dead and the Living*: Rom. 14. 9. Supream Lord over us whileſt alive, requiring obedience to all his Laws as a Son over his own Houſe; and when we are Dead, to raiſe us again and to bring us unto his Judgment-Seat, as ver. 10, 11. And this obedience he gives in command to all his Diſciples, *Matth.* 28. 20. And in theſe things conſiſts that *peculiar Glory* which Chriſt as this Builder of the Houſe hath, or is endowed withall.

Thirdly, Two things may be conſidered concerning this Glory; (1.) What it is that is the *formal Reaſon* of it; that which renders him a *meet object* of the Churches Worſhip, and the Churches Worſhip to be truly *Divine* or Religious. (2.) What is the *principal motive* prevailing with us to give him this Glory and Honour. For the firſt, it is no other but the *Divine Nature*. The Natural and Eſſential Excellencies of the Deity, are the *formal Reaſon and proper Object* of all Divine Worſhip. We worſhip the Lord Chriſt who is God and Man; he is ſo in one Perſon; and his Perſon who is God and Man is the Object of that Worſhip. But the *formal Reaſon* and Object of it is the Divine Nature in that Perſon. Give me leave to ſay; God himſelf could not command the Lord Chriſt to be worſhipped with Divine Religious Adoration, were he not *God by Nature*, for the thing it ſelf implyeth a contradiction. Religious Worſhip is nothing but an Aſſignation of that Honour which is due to divine Excellenices; namely, to truſt, believe, fear, obey, love, and ſubmit unto, Infinite Holineſs, Goodneſs, Righteouſneſs, Power, in the firſt Cauſe, laſt End, and Sovareign Lord of all. Now to aſſign Glory proper to divine Excellencies, and which receiveth its nature from its object, where divine Excellencies are not, is openly contradictory. Beſides, God hath ſaid; *I am the Lord, that is my name, and my Glory will I not give unto another*, Iſa. 42. 8. He that hath not the *Name of God*, that is his Nature, ſhall not, nor can have this Glory which is to be the Object of the Worſhip mentioned. And there are not ſcarcely more groſs Idolaters in the world, than thoſe who profeſs to worſhip Chriſt, and to believe in him, in a word, to give him all the Glory that is due to God, and yet deny him ſo to be.

Now, in our Worſhip of Chriſt, which is our aſſignation of Glory unto him, he is conſidered two waies: (1.) *Abſolutely*, as *he is over all, God bleſſed for ever*, Rom. 9. 5. (2.) As he is the Mediator between the Father and us. In the firſt reſpect he is the proper and ultimate Object of our Worſhip. We believe in him, pray unto him; as *Stephen* offered his dying Prayer unto him in particular. They ſtoned *Stephen* praying or invocating, in theſe words, *Lord Jeſus, receive my ſpirit*, Acts 7. 59. So are we *baptized* in his Name, and thereby initiated into his Service, as our Lord and our God; as, *Thomas* expreſſeth his confeſſion of him, *John* 20. 28. So may we pray unto him directly and diſtinctly, making his Perſon the ultimate Object of our Faith, Truſt, and ſubjection of Soul therein. See *Epheſ.* 5. 23, 24, 25. 2 *Cor.* 5. 15. *Tit.* 2. 14. *Rom.* 14. 9, 18. (2.) Conſider him in the latter way, as the *Mediator between the Father and us*; So he is the immediate, but not the ultimate Object of our Worſhip. In this ſenſe, *through him we do believe in God, who raiſed him up from the dead, and gave him Glory, that our Faith and Hope might be in God*, 1 Pet. 1. 21. He is the means of our Faith and Hope. By him we have an *acceſs by one Spirit unto the Father*; Epheſ. 2. 18. And according to his Command, we ask of God *in his Name*, and *for his ſake*, John 16. 23, 24, 26. And in this ſenſe, in all our Worſhip internal and external, in our Faith, Confidence, Obedience, and Supplications, the Father is conſidered, as the *ultimate* Object of our Worſhip, and the Lord Chriſt the Son, as he who hath procured Acceptance for us, who pleads our cauſe, manageth our affairs,

juſtifies

juſtifies our perſons, and prevails for Grace and Mercy. And this is the moſt ordinary and ſtanding way of Faith in the Worſhip of God. We addreſs our ſelves to the Father by Chriſt the Son as Mediator, conſidering him as veſted with his Offices in and over the Houſe of God. This the Apoſtle excellently expreſſeth, *Epheſ.* 3. 14, 15, 16, 17, 18, 19. However it is free for us to addreſs our Petitions directly unto Chriſt, as he is God, equal with the Father.

And we may ſee here the Difference that is between our Worſhip of *Chriſt the Mediator*, and the *Papiſts* worſhip of their Saints and Angels. They go firſt to their Saints, to the *bleſſed Virgin* eſpecially: to her they pray; what to do? to give them, Grace, Mercy, Pardon of Sins, and Salvation. This, indeed, many of them have done, and do, and that in an horrible Idolatrous blaſphemous manner. But this they commonly plead; that they only pray to Saints that they would pray and intercede with God for them; granting that they may be Mediators of Interceſſion, though not of Oblation. Well then! their *praying unto Saints* is one diſtinct Act of Worſhip, whereof the Saints are the only Object; which, they being meer Creatures, is open and expreſs Idolatry. But now in our Worſhip of God by Chriſt, it is the ſame Worſhip whereby we worſhip the Father and the Son; the Father in and through the Son; with the ſame actings of Faith and confidence, and by the ſame Invocation; the one as the Object ultimately of our Interceſſion, the other as the Mediator of our Acceptance. But it will be ſaid, May we not then pray to Chriſt to pray to the Father for us, which would be a diſtinct Act of Religious Worſhip? I Anſwer, (1.) We have no Preſident in Scripture, nor Warrant for any ſuch addreſs. (2.) It ſeems not agreeable to the *Analogie* of Faith, that we ſhould pray unto Chriſt to diſcharge his own Office faithfully. But this we may doe; we may pray unto him diſtinctly for Grace, Mercy, Pardon, *becauſe he is God*, and we may pray unto the Father by him, as he is *our Mediator*, which two *Modes* of Divine Worſhip are ſufficiently revealed in the Scripture.

Secondly; Having conſidered the *formal Reaſon* of the Glory inſiſted on; We are nextly to inquire after the *great Motive* unto our giving him this Glory, that makes him worthy of it, and obligeth us in eſpecial Duty to give it unto him. Chriſt our Mediator, God manifeſted in the fleſh, God and Man, whole Chriſt, his divine and humane nature in one Perſon, is the Object of our Religious Adoration and Worſhip; and it is juſt, righteous, equal that we ſhould conſtantly and continually worſhip him, *becauſe he hath built the Houſe of God*; becauſe of his work of Mediation.

As it is in the firſt Command, ſo it is in this matter, *I am the Lord thy God, which brought thee out of the Land of Egypt, out of the houſe of bondage: thou ſhalt have no other Gods before me*; *Exod.* 20. 2, 3. Declaring himſelf to be the Lord God, he propoſeth the formal Reaſon of all Religious Worſhip, and that which makes it indiſpenſably neceſſary. But yet to ſtir the people up unto the actual performance of it, he adds that *great Motive* in what he had done for them, *he had brought them out from the Land of Egypt, out of the houſe of Bondage*. Had he not done ſo, all Worſhip and Honour divine, was due unto him; but having done ſo, it is a ſtrong obligation to bind them to diligence in its obſervance. So I ſay it is in this matter. Chriſt is to be worſhipped, becauſe he is God; but the great motive hereunto is what he hath done for us in the work of Redemption. And unto all that we have ſaid in this matter, we have the joynt Teſtimony of all the Saints and Angels of God. *Rev.* 5. 8, 9, 10, 11, 12, 13. *And when he had taken the Book, the four living Creatures, and four and twenty Elders, fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the Prayers of the Saints. And they ſang a new ſong, ſaying, Thou art worthy to take the book and to open the ſeals thereof; for thou waſt ſlain, and haſt redeemed us unto God by thy blood, out of every kindred, and tongue, and People, and Nation; And haſt made us unto our God Kings and Prieſts, and we ſhall raign on the Earth. And I beheld, and I heard the voyce of many Angels round about the Throne, and the living Creatures, and the Elders, and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands. Saying with a loud voyce, Worthy is the Lamb that was ſlain to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing. And every Creature which is in Heaven, and on the Earth, and under the Earth, and ſuch as are in the Sea, and all that are in them, heard I; ſaying, Bleſſing, and Honour, and Glory, and Power, be unto him that ſitteth on the Throne, and unto the Lamb for ever and ever.* The whole of what we have aſſerted is here confirmed. For, (1.) The *Lamb* here is Jeſus Chriſt the Mediator, the Lamb of God that took away the Sins of the World.

(2.) The

(2,) The *Worship* and Honour ascribed unto him, is holy, sacred, and religious, and that from the whole Creation. (3.) It is but *one and the same Worship* that is given unto the Lamb, and to him that sits upon the Throne, even the Father. (4.) The Reason hercof and great Motive unto it, whence it is said that he is worthy of it, that is, it is our continual Duty to perform it unto him, is because of the great things he hath done for us, in our Redemption and Salvation; that is, his *building of the House of God.*

From what hath been spoken it is evident in what sense we worship the Man Jesus Christ, with divine Honour and Worship; even as his humane Nature by virtue of Personal Union subsisteth in the Person of the Son of God, which Person is the proper Object of our Worship.

To close this matter; here lies a great difference between Christ and *Moses.* That whereas the work of *Moses*, brought all the Honour and Glory he had unto his Person, and which yet was but an inferiour work, the work of a Servant or Ministerial Builder; The Person of Christ brought Glory and Honour unto his work, although it were very excellent and glorious; for he condescended and humbled himself unto it, *Phil.* 2. 6, 7, 8. But yet the work being done, is a cause of giving new Honour and Glory unto his Person.

It remains onely, that I briefly give the Reasons why this *Building of the House* doth render the Lord Christ so worthy of Glory and Honour: It doth so;

First; because the work it self was *great* and glorious. Great works make the Authors of them famous and honourable. Hence have been the endeavours of Men to eternize their names, to make themselves famous and renowned by their works and buildings. This was one end of that stupendious enterprize of thech ildren of men in the building of *Babel*; they would build a Tower to make *themselves a Name*, Gen. 11. *v.* 4. To get them renown and glory. And they have been imitated by their Posterity, who in all Ages have praised their Saying. So *Nebuchadnezzar* testifyeth concerning himself: *Dan.* 4. 30. *Is not this*, saith he, *great Babylon, that I have built for the House of the Kingdom, by the might of my Power, and for the honour of my Majesty?* But alas, what poor perishing heaps have been the Products of their endeavours? they have all long agoe been made a spoil unto time and confusion. When *Solomon* went about to build a material *Typical House* for God, he tells *Hyram* the King of *Tyre* in his message unto him; that *the House which he built was very great*; for saith he, *great is our God above all gods*; 2 *Chron.* 2. 5. But he adds moreover; *but who is able to build him an House, seeing the Heaven, and the Heaven of Heavens cannot contain him; who am I then that I should build him an House, save only to burn Sacrifice before him.* The use of this House is not for God to dwell in, but for us to worship him in. Do not conceive that I am building a Temple with such thoughts and apprehensions, as the Nations build theirs unto their false Deities; namely, to confine them to a place and keep them in. The *Immensity* of the Nature of our God will admit of no such thing. It's only a place for his Service that I intend. But now this hath Christ done; he hath built an House for God to dwell in for ever. And this on many Accounts was a greater work than that of the Creation of all things out of nothing. But if from that antient work of Creation was to arise all the Glory of God according to the Law of Nature; how excellent is this Honour and Glory, which ariseth to Jesus Christ, and to God by him, from this new Creation; from his forming and creating *new Heavens* and *new Earth* wherein dwelleth Righteousness!

Secondly, it is Glorious on all accounts of Glory: Glorious in it self: who can set forth, who can express the Glory and Beauty, the Order of this work? The Tabernacle with the Temple of old, and all their furniture were exceeding Glorious: But yet they and their Worship had no Glory, in Comparison of the more excellent Glory of this spiritual House, 2 Cor. 3. 10.

It is *Glorious* in its *Foundation*; which is Christ himself. *Other Foundation can no Man lay, save that which is laid, which is Jesus Christ*; 1 *Cor.* 3. *ver.* 11. This is the *Rock* on which this House is built, *Matth.* 16. *v.* 18. *He is laid in Zion for a Foundation, a Stone, a tryed Stone, a precious Corner-Stone, a sure Foundation, Isai.* 28. *v.* 16. So glorious, that when he is brought forth, those concerned in the building, shout with crying, *Grace, Grace unto it, Zech.* 4. v. 7. And it is *glorious* in its Superstruction; it is built up of *Living Stones*, 1 Pet. 2. v. 4. which also are Precious and Elect; cemented among themselves and wrought into beauty and Order by the Spirit of God: It is also *Glorious* in respect of its End; it is built unto the Glory of God. This House

is the Foundation of *Eternal Glory*, as being that upon the account whereof God will for ever be glorified. It comes into the place of the whole Creation at firſt, and doubles the revenue of Glory unto God. But as unto theſe things more muſt be ſpoken afterwards.

Our duty is to bear in mind this *Honour* and *Glory* of Chriſt; as that whereunto he is exalted, that whereof he is every way *worthy*. And herein our concernment and Honour doth lye. For if, *any one Member of the myſtical Body being Honoured, all the Members rejoyce with it*, 1 Cor. 12. ver. 26. how much more have all the Members cauſe to rejoyce in this unſpeakable Honour and Glory of their Head, whence all their Honour in particular doth flow.

Obſ. 3. *The Honour and Glory of all that were ever employed, or ever ſhall ſo be in the work and ſervice of the Houſe of God, joyntly and ſeverally conſidered, is inferiour, ſubordinate, and ſubſervient to the Glory and Honour of Jeſus Chriſt, the chief Builder of the Houſe. He is worthy of more Honour* than they all. He is the *Son*, they are *Servants*. He is *over the Houſe*, they are *in it*, and Parts of it. They are *Shepherds*, but the Sheep, the Lambs are his.

He is the ἀρχιποίμην, the chief or *Prince of Shepherds*; all their Honour is from him, and if it be not returned unto him, it is utterly loſt.

Verſ. 4.

Ver. 4. *For every Houſe is built by ſome, but he that built all things is God.*

In this Verſe the Apoſtle *confirms* and *illuſtrates* what he had before aſſerted and proved. Hereunto two things were neceſſary. For firſt, whereas his whole Diſcourſe had reference unto the *Analogie* that is between an *Houſe and its Builder* on the one hand, and *Chriſt with his Church* on the other; Seeing it lies in this, that as the Builder is worthy of more Honour than the Houſe built by him, So is Chriſt of more than the whole Church or Houſe of God which was built by him; it was therefore neceſſary to ſhew, that his Argument had a real foundation in the things, from which the *Parity of Reaſon* inſiſted on by him did ariſe. This he doth in the firſt words; *Every Houſe is builded by ſome*. Every Houſe what ever hath its builder, between whom and the Houſe, there is that reſpect, that *He* is more honourable than *it*. This therefore holds equally in an *Artificial* Houſe, and in an *Analogical*. The reſpect mentioned is alike in both.

Secondly; If that *Building* of the Houſe, which alone would make good the Apoſtles inference and Intention (namely, that Chriſt was more honourable than *Moſes*, becauſe he built the Houſe; *Moſes* was only a part of it,) were ſuch as we have deſcribed, the *Building of the Church in all Ages*, who could perform it? to whom muſt this work belong? why, ſaith he, *He who built all things is God*.

Two things are here to be inquired into; Firſt, *What* is intended by the *All things* here mentioned: Secondly, *who* is intended by *God*, who is ſaid to *build them all*.

For the firſt, τὰ πάντα, *all things*, is put for ταῦτα πάντα, all *theſe things*; all the things treated about; which kind of expreſſion is frequent in the Scripture. And therefore *Beza* well renders the words, *hæc omnia*, all *theſe things*. The whole Houſe, and all the Perſons that belong unto it, or the Parts of it in all Ages. And thus is τὰ πάντα conſtantly reſtrained to the ſubject matter treated of. Beſides, the word κατασκευάσας, here uſed by the Apoſtle, whereby he expreſſed before the *building* of the Houſe, plainly declares that it is the ſame *kind of Building*, that he yet treats of, and not the *abſolute Creation* of all things, which is no where expreſſed by that word. And this is ſufficient to evince what we plead for. This word is no where uſed in the Scripture to expreſs the *Creation of all things*, neither doth it ſignifie to create, but to prepare, and to build. And it is often uſed in this buſineſs of preparing the Church or the wayes of the Worſhip of God. See *Matth.* 11. 10. *Luke* 1. 17. *Chap.* 7. 21. *Hebr.* 9. 2. *ver.* 6. So that there can be no pretence of applying it to the Creation of the World in this place. Again, the making *of all things*, or the *firſt Creation*, doth not belong unto his purpoſe; but the mention of it would diſturb the Series of his diſcourſe, and render it *æquivocal*. There is neither Reaſon for it in his deſign, nor Place for it in his diſcourſe, nor any thing in it to his purpoſe.

Secondly; *Who* is here intended by the name *God*. The words may be ſo underſtood, as to ſignifie either, *that God made or built all theſe things*, or, *that he who made*

and

and built all theſe things, is God; The firſt ſenſe making God the *Subject*, the latter, the *Predicate* of the Propoſition. But as to our purpoſe they amount unto the ſame. For if He who made them is God, his making of them declares him ſo to be. And it is the Lord Chriſt who is intended in this expreſſion; For,

Firſt; if *God abſolutely* or God the Father be intended, then by the *building of all things* the Creation of the world is deſigned; ſo they all grant who are of that Opinion: but that this is not ſo we have already demonſtrated from the words themſelves.

Secondly; The Introduction of *God abſolutely*, and his building of all things in this place, is no way *ſubſervient* unto the purpoſe of the Apoſtle. For what light or evidence doth this contribute unto his principal Aſſertion; namely, That the Lord Chriſt was more honourable than *Moſes*, and that upon the Account of *his building the Houſe of God*, the confirmation whereof he doth in theſe words expreſly deſigne.

Thirdly; It is *contrary* to his purpoſe. For whereas he doth not prove the Lord Chriſt to be deſervedly preferred above *Moſes*, unleſs he manifeſt that by his *own Power* he built the Houſe of God in ſuch a manner as *Moſes* was not employed in; according to this Interpretation of the Words, he here aſſigns the *principal Building* of the Houſe unto *another*, even the Father, and ſo overthrows what he had before aſſerted.

This then is that which by theſe Words the Apoſtle intends to declare; namely, the *Ground* and *Reaſon* whence it is that the *Houſe* was or could be in that glorious manner *built by Chriſt*; even becauſe *he is God* and ſo *able* to effect it; and by this *effect* of his Power he is manifeſted ſo to be.

Verſe 5.

And Moſes verily (was) *faithful in all his Houſe, as a Servant, for a Teſtimony of thoſe things which were after to be ſpoken: But Chriſt* (was faithful) *as a Son over his own Houſe; whoſe Houſe are we, if we hold faſt the confidence, and the rejoycing of the hope firm unto the End.* Ver. 5.

The Apoſtle in theſe words proceedeth unto *another Argument* to the ſame purpoſe with the *former*, conſiſting in a *Compariſon* between *Chriſt* and *Moſes*, in reference unto their Relation to the Houſe of God *when built*. In the *Building* they were both *Faithful*; Chriſt as the chief *Builder*, *Moſes* as a principal *part of the Houſe*, miniſterially alſo imployed in the building of it. The Houſe being *built*, they are both *faithful* towards it in their ſeveral *Relations* unto it; *Moſes* as a *Servant in* the Houſe of God; Chriſt as a *Son over* his *own Houſe*; his own becauſe *he built* it.

The *Vulgar Latine* reads alſo in the latter Place, *in the Houſe*: ἐν τῷ οἴκῳ; for ὅτι τὸν οἶκον; *over the Houſe*; but corruptly as was obſerved. The Agreement of the *Original Copies*, and *Series* of the Apoſtle's Diſcourſe, require, *over the Houſe*; *A Son over the Houſe*. ὅτι ὁ οἶκον.

Some by αὐτῆς, would have God the Father to be intended; *over his Houſe*, the Houſe of God. But the other Senſe, *his own Houſe*, is evidently intended. Having built the Houſe, and being the Son or Lord over it, it becomes *his own Houſe*. αὐτῆς

As to *Moſes*, there are in the words; (1.) His *Relation* to the Houſe of God, which was that of a *Servant*. (2.) The *End* of his Miniſtry; for a *Teſtimony of the things that were to be ſpoken afterwards*.

In reference unto the Lord Chriſt, (1.) His *Relation* to the Houſe is aſſeretd to be that of a *Son*, or *Lord over the Houſe*; (2.) An *Implication* of his *Faithfulneſs* in that Relation; *But Chriſt as a Son*; that is, *was faithful as a Son*. (3.) A declaration of the ſtate and condition of that *Houſe* over which as a Son he preſides, with an Application of the things ſpoken, unto the Faith and Obedience of the Hebrews; *whoſe Houſe are we, if we hold faſt*.

The Argument of the Apoſtle in theſe words is obvious. The Son faithful over his own Houſe, is more Glorious and Honourable than a Servant that is faithful in the Houſe of his Lord and Maſter. But *Chriſt* was thus a *Son* over the *Houſe*, *Moſes* only a *Servant* in it.

There is one Difficulty in the *Terms* of this *Argument*, which muſt be removed before we enter upon the Explication of the words in particular. And this lies in the Oppoſition that is here made between a *Son*, and a *Servant*, on which the ſtreſs of it

doth lie. For *Moſes* was not *ſo a Servant*, but that he was alſo a Child, a *Son* of God. And the Lord Chriſt was not *ſo a Son*, but that he was alſo the *Servant* of the Father in his work, and is in the Scripture often ſo called; and accordingly he conſtantly profeſſed that as he was *ſent* by the Father, ſo he came to do *his Will* and *not his Own*.

Anſw. Firſt; the Compariſon here made is not between the Perſons of *Chriſt* and *Moſes* abſolutely, but with reſpect unto their Relation unto the Church or Houſe of God in their *Offices*. *Moſes* was indeed a Son of God by *Adoption* (for the Adoption belonged unto Believers under the Old Teſtament, *Rom. 9. ver.* 4.) He was ſo in his own Perſon; but he was not a Son in reference *unto the Houſe*, but a Servant by his Office and no more. And the Lord Chriſt who was the Son of God upon a more glorious account, even that of his Eternal Generation, is not here thence ſaid *to be a Son*, he is not as ſuch here ſpoken of, but as one that had the Rule *as a Son* over the Houſe.

Secondly; it is true Chriſt was the *Servant of the Father* in his work, but he was more than ſo alſo. *Moſes* was in the Houſe a Servant and no more. The Lord Chriſt was ſo a Servant, as that he was alſo the *Son*, Lord, and Heir of all. And this, as to the Equity of it, is founded originally in the Dignity of his Perſon, for he is *God over all*, *bleſſed for ever*, *Rom. 9.* ver. 5. He was *God* and Lord by *Nature*, a Servant by *Condeſcention*; and therefore made a Son, or Lord by the Father's *Conſtitution*, as our Apoſtle declares at large, *Phil.* 2. v. 6, 7, 8, 9. This then is the *œconomy* of this matter. Being in himſelf God over all, he became by voluntary condeſcention in the ſuſception of *humane Nature* the Servant of the Father; and upon the doing of his Will, he had the Honour given him of being the Son, Head, and Lord over the whole Houſe. So that no Scruple can hence ariſe againſt the force of the Apoſtles Argument. Two things are in general contained in the words, as they report the Relation of *Moſes* to the Houſe of God. (1.) His *Miniſtry*: (2.) The *End* of that Miniſtry, as was obſerved. (1.) *Moſes verily was faithful as a Servant in his whole Houſe.* [The *Office* aſcribed unto him, is that of a *Servant*. A Servant of God, and of the People. θεραπων a *Servant*, Miniſter, or Officer *in ſacris*, in things belonging to Religious Worſhip. This was his Place, Office, Dignity and Honour. And this is accompanied with a threefold *Amplification*; (1.) In that he was *faithful* in his Service, which wherein it conſiſted hath been declared. (2.) In that he was a Servant *in the Houſe of God*; not in the World onely, and in complyance with the works of his Providence; (as all things ſerve the Will of God; and wicked Men, as *Cyrus* and *Nebuchadnezzar*, are called *his Servants*) but in *his Houſe*; in that ſervice which is of neareſt Relation and of greateſt Concernment unto him. It is an Honour to ſerve the Will of God in any *Duty*; but in thoſe eſpecially which concern his *Houſe* and his Worſhip therein. (3.) In that he was not thus *employed*, and thus *faithful*, in this or that part of the *Houſe* of God, in this or that Service of it, but in his *whole Houſe* and all the concernments of it. Herein was he differenced from all others whom God uſed in the Service of his Houſe under the Old Teſtament. *One* was employed in one part of it, another in another; *One* to teach or inſtruct it, another to reform or reſtore it; *One* to renew a neglected Ordinance, another to give a New Inſtruction, none *but he* was uſed in the ſervice of the *whole Houſe*. All things, for the uſe of all Ages, until the *time of Reformation* ſhould come, were ordered and appointed by him. And theſe things greatly ſpeak his *Honour and Glory*; although, as we ſhall ſee, they leave him incomparably inferiour to the Lord Chriſt.

εἰς μαρτυρίαν. *For a Teſtimony of thoſe things which ſhould be ſpoken after.* The *end* of the *Service and Miniſtry of Moſes*, is expreſſed in theſe words. It was to be εἰς μαρτυρίαν, *for a Teſtimony*. The Word and Ordinances of God are often called his *Teſtimony*. That whereby he *teſtifieth* and witneſſeth his Will and Pleaſure unto the Sons of Men. עדות *that which God teſtifieth*. Some therefore think the meaning of the words to be, that *Moſes* in his Miniſtry revealed the *Teſtimony* of God; and thoſe words, of *the things that ſhould be ſpoken*, are as much as in and by the things that he ſpake; that God would have *ſpoken by him*, wherein his Teſtimony did conſiſt. But this Expoſition of the Words is perplexed; and makes a direct coincidence between the *Teſtimony* and the things ſpoken, whereas they are diſtinct in the Text, the one being ſubſervient unto the other; the *Teſtimony* unto the *things ſpoken*. Others take Teſtimony to be put for a *Witneſs*;

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He that was to bear *Teſtimony*; which it was the Duty of *Moſes* to be and to do. He was to be a *Witneſs* unto the Word of God which was given and reveal'd by him. And both theſe Expoſitions ſuppoſe the *things ſpoken*, to be the things ſpoken by *Moſes* himſelf. But neither doth this ſeem to anſwer the mind of the Holy Ghoſt. For

Firſt; This being a *Teſtimony* refers to the whole *Faithfulneſs* of *Moſes*, which was not confined or reſtrained unto the things that were ſpoken, but extended it ſelf unto the whole Service of the Houſe wherein he was employed, as well in the building of the Tabernacle, and Inſtitution of Ordinances, as revealing the Will of God in his Law.

Secondly; λαλησομένων; reſpects things *future* unto what he did in his whole Miniſtry. This our Tranſlation rightly obſerves, rendring it, *the things that ſhould be ſpoken after*. And this, as well the Order of the words, as the Importance of them doth require. In his Miniſtry he was a *Teſtimony*, or by what he did in the Service of the Houſe, he gave Teſtimony; Whereunto? to the things that were afterwards to be ſpoken, namely in the *Fulneſs of time*, the appointed Seaſon, by the *Meſſiah*, that is the things of the *Goſpel*. And this indeed was the proper End of all that *Moſes* did or ordered in the Houſe of God. λαλησομένων

This is the Importance of the words, and this was the true and proper end of the whole Miniſtry of *Moſes*, wherein his *Faithfulneſs* was tryed and manifeſted. He ordered all things by God's direction in the *Typical Worſhip* of the Houſe, ſo as that it might be a Pledg and Teſtimony of what God would afterwards reveal and exhibit in the Goſpel. *For Chriſt is the end of the Law for Righteouſneſs unto them that do believe*: *Rom.* 10. *ver.* 4. And it was revealed unto him, as *unto the other Prophets, that not unto themſelves, but unto us, they did miniſter in the Revelations they made of the things teſtified unto them by the Spirit of Chriſt which was in them*, 1 *Pet.* 1. *ver.* 11, 12. And whereas it is frequently ſaid, that *Moſes bare witneſs unto the Lord Chriſt and the Goſpel*, he did it not ſo much by direct *Propheſies* and Promiſes of him, as by the whole conſtitution and ordering of the Houſe of God and all its Inſtitutions, eſpecially in the *Erection of the Tabernacle* and the Apointment of the *Sacrifices* annexed to it. For as the firſt *witneſſed* and repreſented the Aſſumption of our Humane Nature by Chriſt, whereby ἐσκήνωσεν he *tabernacled amongſt us*; *John* 1. *ver.* 14; And therefore after the Tabernacle was built, God ſpake only from thence, *Levit.* 1. 1. So did the latter, that great Sacrifice whereby the *Lamb of God took away the Sins of the World*. Herein was *Moſes* Faithful.

And here the Apoſtle takes his leave of *Moſes*; he treats not about him any more; and therefore gives him as it were an *honourable Burial*. He puts this glorious *Epitaph* on his *Grave*; *Moſes a faithful Servant of the Lord in his whole Houſe*.

Verſe 6.

But Chriſt as a Son over his own Houſe. The term *Faithfull* is here to be repeated; *was Faithful as a Son over his own Houſe*. Every word almoſt proves the prehemineence aſſerted. He is a *Son*, *Moſes* a *Servant*. He *over* the Houſe, *Moſes in* the Houſe. He over his *own* Houſe, *Moſes* in the Houſe of another. *Ver.* 6.

In what Senſe the Lord Chriſt is ſaid to be the *Son over his Houſe*, hath been ſo fully declared in our *Expoſition on the firſt Chapter*, that it need not here to be inſiſted on. Abſolute and Supreme Authority over all Perſons and Things, are intended in this Expreſſion. All Perſons belonging unto the Houſe of God are at his diſpoſal; and the *Inſtitution of the whole Worſhip of it* is in his Power alone. Which things (as was ſaid) have been already ſpoken unto.

Whoſe Houſe are we. Having confirmed his Argument, the Apoſtle returns after his manner, to make Application of it unto the Hebrews, and to improve it for the enforcement of his Exhortation unto *Conſtancy and Perſeverance*. And herein, firſt, he makes an Explanation of the *Metaphor* which he had inſiſted on: I have, ſaid he, ſpoken theſe things of *an Houſe* and its Building; but it is the *Church*, it is our ſelves that I intend; *Whoſe Houſe are we*: Secondly; that they might know alſo in partilar, whom it is that he intends, he adds a farther Deſcription of them; *if we hold faſt our confidence and the glorying of Hope unto the end*. δ. οἶκος ἐσμεν.

Whoſe Houſe are we. That is, *Believers* who worſhip him according unto the Goſpel are ſo. And the Apoſtle frequently both in Exhortations, and Applications of Arguments and Threatnings, joyneth himſelf with the profeſſing *Hebrews* for their Dire-

Direction and Incouragement. Now *Believers* are the House of Christ upon a treble Account.

1. Of their *Persons*. In them he dwels *really* by his Spirit. Hence are they said to be *living Stones*, and on him to be built into a *holy Temple*. 1 *Pet.* 2. *ver.* 5. And as such doth he *dwell* in them, *Ephes.* 2. *ver.* 20, 21, 22. 2 *Cor.* 3. *ver.* 16. *Chap.* 6. *ver.* 19. *John* 14. *ver.* 17.

2. Of their being *compact* together in Church-Order according to his Institution, whereby they are built up, cemented, united, and become an House, like the Tabernacle or Temple of old, *Ephes.* 4. 16. *Col.* 2. *ver.* 19.

3. Of their *joint-Worship* performd in that Order; wherein, and whereby he also dwels among them; or is present with them unto the *consummation* of all things. *Rev.* 21. *v.* 3. *Matth.* 28. 20.

If we hold fast our Confidence, and the glorying of Hope firm unto the end.

ἐαν πὲρ Ἐαν πὲρ, These words may have a double sense; First, to express the *Condition* on which the Truth of the former Assertion doth depend. We are his House; but *on this Condition*, that we *hold fast*, &c. Secondly; to express a *Description of the Persons* who are so the House of Christ, by a Limitation and Distinction amongst *Professors*; shewing that in the former Assertion he intends only those *who hold fast their confidence firm to the End*.

According unto these several Interpretations, the words are severally employed. Those who embrace the first Sense, make use of them to prove a possibility of the *falling away of true Belivers*, and that *totally* and finally from Christ. For, say they, without the supposition thereof, the words are superfluous and useless. Those who cleave to the latter Sense, suppose the words irrefragably to confirm the *certain permanency* in the Faith of those who are truly the House of Christ; they being such alone, as whose Faith hath the Adjuncts of *Permanency and stability* annexed unto it. For others; what ever they may profess, they are never truly or really the House of Christ; whence it undeniably follows, that all true Believers do certainly *persevere* unto the End.

I shall not here engage into this *Controversy*, having handled it at large elsewhere. Only as to the first sense contended for, I shall briefly observe; First, that the *Supposition* urged proves not the Inference intended; and secondly, that the *Argument* from this Place, is not suited unto the *Hypothesis* of them that make use of it. For as *Paul* puts himself among the number of those who are spoken of, whose faith yet none will thence contend to have been liable unto a *total failure*; so such *conditional* expressions of Gospel-Comminations, although they have a peculiar Use and Efficacy towards Believers in the course of their Obedience, as manifesting God's detestation of Sin, and the certain *Connexion* that there is by God's eternal Law between unbelief and punishment; yet they do not include any Assertion that the *Persons of Believers* may at any time, all things considered on the part of God as well as of themselves, actually fall under those penalties; as hath been at large elsewhere evinced. Again, this *Argument* suits not the *Hypothesis* that it is produced in the Confirmation of. For if it be the *Condition* of the foregoing Assertion, whereon the Truth of it doth depend, then are none at present *the House of God*, but upon a supposition of their *Perseverance* unto the End. But their Opinion requires that Persons may be really this House by vertue of their *present Faith* and Obedience, although they afterwards utterly fall from both, and perish for evermore. This then cannot be the sense of the words according to *their Principles*, who make use of them for *their Ends*. For they say that Men may be the House of Christ although they hold not fast their confidence unto the End; which is directly *to contradict* the Apostle, and to render his Exhortation vain and useless.

The words therefore are a Description of the Persons who are the House of Christ, from a certain *Effect*, or *Adjunct* of that Faith whereby they become so to be. They are such and only such, *as hold fast their Confidence*, and glorying of Hope, firm *unto the End*; whereby they are distinguished from *Temporary Professors* who may fall away.

παῤῥησία Two things are observable in the words. First, what it is that the Apostle requires in them that are the House of Christ; Namely, *Confidence* and *Glorying in Hope*. Secondly; the *manner* of our retaining them; we must *hold them fast and firm*; whereunto is subjoyned the *continuance of this Duty*, it must be unto *the End*. First, for our *Confidence*; most understand by it either *Faith* it self or a *Fiduciary Trust* in God, which

which is an inſeparable Effect of it. This *Grace* is much commended in the Scripture, and they ſay, here intended by our Apoſtle. A *Reliance* they mean, reſting and repoſing our hearts upon God in Chriſt, for Mercy, Grace, and Glory; This is our *Chriſtian Confidence*. And the *Rejoycing of Hope*; That is the *Hope* wherein we rejoyce. Hope of Eternal life, promiſed by God, purchaſed by Jeſus Chriſt, and expected by Believers, fills them with *joy* and *rejoycing*; as, *Rom.* 5. *ver.* 5. 1 *Peter* 1. *ver.* 8.

Theſe things are *true*; but whether peculiarly intended in this Place by the Apoſtle is queſtionable; yea that the words are of another *Importance*, and require another Interpretation, is manifeſt from *them*, and the *context*.

For *Firſt*; the word παῤῥησία, tranſlated *confidence*, although it frequently occur in the New Teſtament, yet it is never uſed to ſignify that *Fiduciary Truſt* in God which is an *Effect* of Faith, and wherein ſome have thought the *Nature* of it to conſiſt. For unleſs where it is uſed *adverbially* to ſignify *openly*, *plainly*, *notoriouſly*, as it doth alwayes in the Goſpel of *John*. (See *Chap.* 18. *ver.* 20.) it conſtantly denotes a *Freedom*, *Liberty*, and conſtancy of Spirit, in *ſpeaking* or doing any thing towards God, or Men. See *Acts* 2. *ver.* 29. *Chap.* 4. *ver.* 13, 20. 2 *Cor.* 3. *ver.* 12. *Phil.* 1. *ver.* 20. 1 *Tim.* 2. *ver.* 13. And we have before manifeſted that this is the *genuine* and native ſignification of the Word. τὴν παῤῥησίαν.

Secondly; The *confidence* here intended doth refer unto our *Hope*, no leſs then the καύχημα, or *Rejoycing* that followeth. The words are not rightly diſtinguiſhed, when *confidence*, is placed diſtinctly as one thing by its ſelf, and *Rejoycing* onely is joyned with *Hope*. And this is evident from the conſtruction of the words. For, βεβαίαν *firm*, *agrees* not immediately with ἐλπίδα of *Hope*, which is of another *Caſe*; nor with καύχημα, *rejoycing*, which is of another *Gender*; but with παῤῥησίαν, it agrees in both, and is regulated thereby; which it could not be, unleſs *Confidence* were joyned with Hope alſo; Confidence of Hope.

Thirdly. Not our *Hope* it ſelf, but the καύχημα *Glorying* or rejoycing in it, and of it, is intended by the Apoſtle: and therefore no more is our *Faith* in the former Expreſſion.

The *genuine Senſe* then of theſe words, will beſt appear from the Conſideration of the State and *Condition* of the *Hebrews*, and what it is that the Apoſtle invites and incourageth them unto. This *Condition*, as hath been frequently declared, was a condition of *Perſecution*, and danger of backſliding thereon. How then are men at ſuch a ſeaſon uſually prevailed upon, ſinfully to *fail*, and miſcary in their Profeſſion? It is not at firſt by parting directly and openly with Faith and Hope, but by failing in the fruites of them, and the *Duties* which they require. Now of that *Hope* which we have concerning a bleſſed Immortality and Glory by Jeſus Chriſt, there are two proper Effects or Duties; or it requires two things of us. Firſt; a free, *bold*, and *open Profeſſion* of that Truth which our Hope is built upon, and that againſt all Dangers and Oppoſitions; for we know that this *Hope will never make us aſhamed*, Rom. 5. ver. 5. This is the παῤῥησία τῆς ἐλπίδος here mentioned. A confident, open, Profeſſion of our Hope. This we are exhorted unto, 1 *Pet.* 3. *ver.* 11. *Be ready alwayes to give an Anſwer to every Man that asketh you a Reaſon of the Hope that is in you.* This ἑτοιμασία πρὸς ἀπολογίαν; this Promptitude and Alacrity in *Apologizing*, avowing, defending, pleading for the Grounds of our Hope, is the παῤῥησία, the Confidence, or rather Liberty and boldneſs of Profeſſion here intended. Secondly, an open oppoſing of our *Hope*, or that which is *hoped for*, unto all Difficulties, Dangers, and Perſecutions, with an holy boaſting, glorying, or *rejoycing* in our lot and portion, becauſe the *Foundation of our Hope* is ſure, and the things we hope for are pretious and excellent, and that to the contempt of every thing that riſeth againſt them, is alſo required of us. This is the καύχημα τῆς ἐλπίδος intended. In theſe things men are apt to fail in Temptations and Perſecutions; and when any do ſo faint, as that they take off from the *Confidence* of their Profeſſion; and when they cannot with joy and ſatisfaction, oppoſe the Foundation and end of their *Hope* unto theſe Dangers, they are near unto backſliding. And theſe things alſo are inſeparable from that Faith whereby we are made the Houſe of Chriſt. For although they may be intercepted in their Acts for a ſeaſon, by the power of ſome vigorous Temptation, as they were in *Peter*, yet radically and habitually they are inſeparable from Faith its ſelf, *Rom.* 10. *ver.* 10. καύχημα τῆς ἐλπίδος.

Theſe therefore are the things which the Apoſtle intends in theſe words; and by ſhewing

ſhewing them to be indiſpenſable *Qualifications* in them who are the Houſe of Chriſt, he tacitly perſwades the *Hebrews* to look after and to ſecure them in themſelves, unto the End of his General *Exhortation* before laid down.

In the laſt Place the Apoſtle declareth the *manner* how theſe things are to be ſecured: If *we hold faſt* our Confidence *firm* unto the End. The Duty it ſelf relating unto the manner of our retaining theſe things, is to *hold them faſt*. The ſtate of them wherein they are to be retained, is *firm or ſtedfaſt*, and their *Duration* in that eſtate, *is to the End*.

κατὰ-χωμεν The firſt is expreſſed by the word κατάχωμεν, which ſignifies a careful, powerful *holding* any thing to it againſt oppoſition. Κατέχειν τὸ πλῆθος, is effectually to *retain* the *multitude* in obedience when in danger of Sedition. And κατέχειν φρουρᾶς; to hold, retain, or keep a place with a Guard. As in *Latine*, *Oppidum præſidio tenere*. Two things therefore are repreſented in this Word. Firſt; That great *Oppoſition* will ariſe againſt this Duty, againſt our *Firmitude* and Conſtancy in Profeſſion. 2ly; That great *Care*, Diligence, and Endeavour is to be uſed in this matter, or we ſhall fail and miſcarry in it. Becauſe of the Oppoſition that is made againſt them: Becauſe of the Violence that will be uſed to wreſt them from us, unleſs we hold them faſt, that is retain them with Care, Diligence and Watchfulneſs, we ſhall loſe them or be deprived of them.

βεβαίαν Secondly; They are to be kept *Firm*. The meaning of this word the Apoſtle explaineth, *Chap.* 10. *ver.* 23. *Let us hold faſt the Profeſſion of our Faith without wavering*; βεβαίαν, that is ἀκλινῆ; without declining from it, or ſhaking in it. It is not enough that we keep and retain, yea *hold faſt* our profeſſion; but we muſt keep it up againſt that uncertainty and fluctuating of mind which are apt to invade and poſſeſs unſtable perſons in a time of Tryal.

εἰς τὸ τέ-λος Thirdly; Herein muſt we continue *unto the End*; that is, whilſt we live in this World; not for the preſent Seaſon only, but in all future Occurrences, until we come unto the *End* of our Faith, or the end of our Lives, and the Salvation of our Souls. The *Obſervations* from theſe verſes enſue.

Obſ. *The Building of the Church is ſo great and Glorious a Work, as that it could not be effected by any, but he who was God. He that builds all theſe things is God.* To him is it aſcribed, *Acts* 20. *ver.* 28. 1 *John* 3. *ver.* 16. And it requires God to be the Builder of it.

Firſt; for the *Wiſdom of its contrivance*. When God appointed *Bezaleel* to the work of *building the Tabernacle*, he ſayes, That he had *fill'd him with the Spirit of God, in Wiſdom and Knowledg and Underſtanding*; Exod. 31. ver. 3. And none were to be employed in the work with him, but ſuch as were *wiſe-hearted*, *and into whom God had put wiſdom*, *ver.* 6. And yet this was but for the building of an *Earthly Tabernacle*; and that not to *contrive* it, but only to make and erect it according to a *Patern* which God himſelf did frame; This they could not do, until they were *filled with the Spirit of God in Wiſdom*. What then muſt needs be required unto the *contrivance* of this glorious, myſterious, ſpiritual, heavenly Houſe of God? Nothing could effect it, but infinite Wiſdom. Yea the *Manifold Wiſdom of God* was in it, *Epheſ.* 3. *ver.* 10. All the *Treaſures of his Wiſdom and Knowledg*, Col. 2. ver. 3. In this *Eternal Wiſdom* of God was the myſterious *Contrivance* of this *Building* hid from the foundation of the World; *Epheſ.* 3. *ver.* 9. and its breaking forth from thence in the Revelation of it made in the Goſpel, was accompanied with ſo much Glory, that the Angels of Heaven did earneſtly deſire *to bow down and look into it*, 1 *Pet.* 1. v. 13. We have a very dark view of the Glories of this *Building*; and where it is *myſtically* repreſented unto us, as *Iſai.* 60. *Ezech.* 43, 44, 45. *Revel.* 21. 22, We may rather *admire* at it than *comprehend* its Excellency. But when we ſhall come to ſee, how the Foundation of it was laid, at which *all the Sons of God ſhouted for joy*; how by the ſtrange and wonderful working of the Spirit of Grace, all the *ſtones* deſigned from Eternity for the building of this Houſe were quickned and made *living* in all Ages and Generations; and how they are from the *Beginning* of the World unto the *End* of it, *fitly framed together* to be a *Temple* unto the Lord; and what is the Glory of God's *Inhabitation* therein, we ſhall be ſatisfied that *Divine Wiſdom* was required thereunto.

Secondly; For the *Power of its Erection*. It is the Effect of Divine Power; and that whether we reſpect the *Oppoſition* that is made unto it, or the *preparing* and fitting of the work it ſelf. Thoſe Angels who left their *Firſt Habitation* had drawn all

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the whole Creation into a Conſpiracy againſt the *Building* of this Houſe of God. Not a Perſon was to be uſed therein, but was engaged in an Enmity againſt this work. And who ſhall prevail againſt this Oppoſition? Nothing but *Divine Power* could ſcatter this combination of *Principalities and Powers*, and defeat the Ingagement of the World, and the *Gates* of *Hell* againſt this Deſigne. Again for the work it ſelf; The *Sins* of Men were to be expiated, *Atonement* for them was to be made, a *Price* of Redemption to be paid, *dead Sinners* were to be quickned, *blind Eyes* to be opened, Perſons of all ſorts to be *Regenerated*, Ordinances and Inſtitutions of *Worſhip* for Beauty and Glory to be erected, *Supplies of the Spirit* at all Times, and all Ages, and Places for its increaſe in Grace and Holineſs were to be granted, with other things innumerable, which nothing but Divine Power could effect. Conſider but this one thing; whereas all the parts of this Houſe are ſubject to diſſolution, the Perſons whereof it conſiſts doe and muſt all dye, he that builds this Houſe muſt be able to raiſe them all from the Dead, or elſe his whole work about the Houſe it ſelf is loſt. Now who can do this but he that is God? They who think this is the work of a mere man, know nothing of it; indeed nothing of God, of themſelves, of the Spirit of God, of Faith, Grace, Redemption, or Reality of the Goſpel as they ought: It is but a little dark view I can take of the Wiſdom and Power that is laid out in this work; and yet I am not more ſatisfied that there is a God in Heaven, than I am that he that built this thing is God. And herein alſo may we ſee, whence it is that this *Building* goes on notwithſtanding all the *Oppoſition* that is made unto it. Take any one *Single Believer* from the Foundation of the world, and conſider the *Oppoſition* that is made by Sin, Satan, and the World, in Temptations, and Perſecutions, unto his Intereſt in this *Houſe of God*, and doth it not appear marvelous that he is preſerved, that he is delivered? How hath it been in this matter with our own Souls, if we belong unto this Houſe? That we ſhould be *called* out of Darkneſs into marvelous Light, that we ſhould be *preſerved* hitherto notwithſtanding our Weakneſs, Faintings, Infirmities, Falls, Sins, &c. Is there not ſome *ſecret hidden Power*, that effectually in waies *unknown* to us, *unperceived* by us, puts forth it ſelf in our behalf? Take any *particular Church* in any Age, and conſider the Perſons of whom it is compoſed; commonly the *Poor*, the *Weak*, the *fooliſh* in and of the World, are the matter of it. The intanglements and *Perplexities* that it meets withal from the Remainders of its own Darkneſs and Unbelief, with the Reproach and Perſecution which for the moſt part it meets withal in the World, ſeem enough to root it up, or to overwhelm it every moment; Yet it abides firm and ſtable. Or conſider the *whole Church*, with all the *Individual Perſons* belonging thereunto, and that in all Ages, throughout all Generations; and think what it requires for its Preſervation in its *inward* and *outward* Condition; *Divine Power* ſhineth forth in all theſe things. Not *one ſtone* of this *Building* is loſt or caſt to the Ground; much leſs ſhall ever the *whole Fabrick* of it be *prevailed againſt*.

The greateſt and moſt honourable of the Sons of Men that are employed in the work of God in his Houſe, are but Servants, and parts of the Houſe it ſelf, ver. 5. *Moſes verily as a Servant.* *Moſes* himſelf, the great Law-giver was but a *Servant*. And if he were no more, certainly none that followed him under the *Old Teſtament*, being all *inferiour* unto him, (*Seeing there aroſe not a Prophet in Iſrael like unto him*, Deut. 34. 10.) were in any other condition. So did the principal *Builders* of the Church under the *New Teſtament* declare concerning themſelves. *Servants of* JESUS CHRIST, was their only *Title of Honour*. And they profeſſed themſelves to be *Servants of the Church* for Chriſts ſake, 1 *Cor.* 4.5. And on that Ground did they diſclaim all *Dominion* over the *Faith or Worſhip* of the Church, as being only *Helpers of their Joy*: 1 Cor. 1. 24. *Not as Lords over the Lord's Heritage, but as Enſamples of the Flock.* 1 *Pet.* 5.1. all according to the charge laid upon them by their Lord and Maſter, *Matth.* 20. 25, 26, 27. And this appears; *Obſ.*

Firſt; Becauſe no Man hath any thing to do in this Houſe but by virtue of *Commiſſion* from him who is the only Lord and Ruler of it; This beſpeaks them *Servants*. They are all taken up in the *Market-place*, from amongſt the number of *common Men* by the Lord of the *Vineyard*, and ſent into it by him. Neither are they ſent *to reſt or ſleep* there, nor to *eat* the Grapes and fill themſelves, much leſs to tread down and ſpoil the *Vines*; but to work and labour until the *Evening* when they ſhall receive their Wages. All things plainly prove them *Servants*; and their Commiſſion is recorded, Matth. 28. 18, 19, 20. which ought carefully to be attended unto.

Secondly; It is required of them *as Servants*, to observe and obey the *Commands* of their Lord, and nothing else *are they to do, have they to do* in his House. It is required of them that they be *Faithful*; and their *Faithfulness* consists in their dispensation of the *Mysteries of Christ*; 1 *Cor.* 4. 1, 2. *Moses* himself who received such a Testimony unto his Faithfulness from God, did nothing but what he *commanded him*, made nothing but according to the *Patern shewed him in the Mount.* Nor were the *Builders* under the *New Testament* to *teach the Church to do or observe* any thing in the House of God, but what the Lord Christ *commanded them*, *Matth.* 28. 20. This is the Duty of a Faithful Servant, and not to pretend his own Power and Authority to *ordain* things in the House for its worship and sacred use not appointed by his Lord and Master. There is a strange Spiritual Fascination in this matter, or men could not at the same time profess themselves to be *Servants*, and yet not think that their whole Duty consists in doing the will of their Lord, but also in giving out *Commands of their own* to be observed. This is the work of *Lords*, and not of *Servants*. And if it be not forbid them by Christ, I know not what is.

Thirdly; As *Servants* they are *accountable*. They must give an *Account* of all that they do in the House of their Lord. This their *Master* often and solemnly warns them of. See *Matth.* 24. 45, 46, 47, 48. *Luke* 12. 42. An *Account* he will have of the Talents committed to them, of *their own Gifts*; and of the Persons or Souls committed to their charge; *of his Sheep*; an Account of their Labour, Pains, Diligence, and Readiness to do or suffer according to his mind and will. An *Account* they must give, *Hebr.* 13. 14; and that unto the *Chief Shepherd* when he comes; 1 *Pet.* 5. 4. It is to be feared that this is not *much* in some Mens thoughts, who yet are *greatly* concern'd in it. They *count* their Profits, Advantages, Preferments, Wealth; but of the *Account* they are to make at the last day, they seem to make no great reckoning. But what do such Men think? Are they *Lords* or *Servants*? Have they a *Master* or have they not? Are they to do their own wills, or the will of *another*? Do they *fight uncertainly* and *beat the Air*, or have they some certain scope and aime before them? If they have, what can it be, but how they may give up their *Account* with Joy? Joy, if not in the *safety of all their Flocks*, through the sinful neglect and miscarriages of any of them, yet in their own *Faithfulness*, and the Testimony of their Consciences thereunto.

Fourthly; As *Servants* they shall have their *Reward*. Every one *his Peny*; that which he hath laboured for. For although they are *but Servants*, yet they serve a Good, Just, Great and Gracious *Lord*, who will not forget their Labour, but give unto them a Crown at his Appearance, 1 *Pet.* 5. 4.

See hence the boldness of the *Man of Sin*, and his Complices, whose Description we have exactly, *Matth.* 24. 48, 49. *An evil Servant who sayes in his heart, that his Lord delayeth his coming, and so smites his fellow Servants, and eats and drinks with the drunken.* He pretends indeed to be a SERVANT of SERVANTS, but under that Specious Title, and shew of *Voluntary Humility*, takes upon him to be an absolute Lord over the House of God. There are but two sorts of *Dominion*; First, that which is internal and *Spiritual* over the Faith, Souls, and Consciences of Men; and then that which is *external* over their Bodies and Estates. And both of these doth he, *this* SERVANT of SERVANTS, usurp in the House of God, and thereby sits in it, making *ostentation of himself to be God.* And two wayes there are whereby *Supreme Dominion* in and about things sacred may be exercised, one by making Laws, Ordinances, and Institutions, Religious or *Divine*; the other by corporal punishments and corrections of them who observe them not. And both these doth he exercise; what the Lord Christ commandeth to be *observed* in his Church, he observeth not, nor suffereth those to do so who would. And what he hath not appointed nor commanded, in Instances innumerable he injoyneth to be observed. Wicked and Evil Servant, whose Lord in due time, will call him to an Account. Is this to be a *Servant* or a *Tyrant*.

Others also would do well to ponder the *Account* they are to make; And well is it with them, happy is their condition, whose greatest Joy in this World on solid grounds is, that they are in this work *accountable Servants.*

Obs. *The great End of all Mosaical Institutions, was to represent or prefigure and give Testimony unto the Grace of the Gospel by Jesus Christ.* To this End was Moses faithful in the House of God; namely, to give Testimony unto the things *That were afterwards to be spoken*

spoken. The Demonstration of this *Principle*, is the main scope of this *Epistle* so far as it is *Doctrinal*; and the consideration of it will occur unto us in so many *Instances*, as that we shall not need here to insist on the general Assertion.

It is an eminent Priviledge to be the House of Christ, or a part of that House. Whose House are We. This the *Apostle* minds the *Hebrews* of, that a sense of their Priviledge therein, and advantage thereby, might prevail with them unto the Duties which he presseth them unto. And it is thus an Advantage: Obs.

First; because this House is *God's Building*, 1 *Cor.* 3. 9. *Ye are Gods Building*; an House that he *built* and that in an admirable manner. The *Tabernacle* of old was thus far of Gods *building*, that it was built by his *Appointment*, and that according to the Pattern that he gave of it unto *Moses*. But this *Building* is far more Glorious: *Chap.* 9. 11. *a great and perfect Tabernacle not made with hands, that is to say, not of this Building.*

Again; It is so of *God's building*, that none is employed in a way of *Authority* for the carrying of it on, but the Lord Christ alone; the Son and Lord over his own House. And he takes it upon himself, *Matth.* 16. 18. *I will build my Church.* But it may be objected; that it is thus also with the *whole World.* It is the *Building of God.* and was built by the *Son*, the Eternal Word by whom all things were made, and without whom, *nothing is made that was made*, *John* 1. 2, 3. Yea it was built to be θεοῦ οἰκητήριον, an *Habitation for the Divine Glory*, in the providential Manifestations of it. I Answer, All this is true; It is so, and is therefore excellent, and wonderfully sets out the Glory of God, as hath been declared on the *foregoing Chapter.* But yet this House whereof we spake, on many accounts excelleth the whole *Fabrick* of Heaven and Earth. For First; it is not barely an *House*, but it is a *Sacred House*, a *Temple.* Not an ordinary, but an Holy, a *dedicate* dwelling place. *Ye are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth into an Holy Temple in the Lord*, Ephes. 2. 20, 21. This is Gods *Mansion*; when all other things of the World are let *out to farm* unto the Sons of Men; They are *Cottages* for flesh and blood to dwell in; this is Gods place of constant and special Residence.

Secondly; It is a *special kind of Temple*; not like that built of old by *Solomon*, of Stones, Cedar-wood, Silver and Gold; but it is a *spiritual House*, 1 Pet. 2. 5. made up of *living Stones* in a strange and wonderful manner. A Temple not subject to decay, but such as grows continually in *every stone* that is laid in it, and in the daily new addition of living stones unto it. And although these stones are continually removed, some from the *lower Rooms* in this House in Grace, to the *Higher stories* in Glory, yet not one stone of it is or shall be lost for ever.

Thirdly; The *manner* of Gods *Habitation* in this House is peculiar also. He *dwelt* indeed in the *Tabernacle* and Temple of old; but how? By Sacrifices, carnal Ordinances, and some outward Appearances of Glory. In this House he dwels *by his Spirit: Ye are builded together an Habitation of God through the Spirit*, *Ephes.* 2. 22. And *know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you*, 1 Cor. 3. 16. Unspeakable therefore is this Priviledge, and so are the Advantages which depend thereon.

The Greatness of this Priviledge requires an answerableness of Duty. Because *we are this House* of God, it becometh us to *hold fast our Confidence* unto the end. This is particularly expressed; but the *Reason* is the same unto many other Duties which on the account of our being the *House of God*, are incumbent on us. As (1.) Universal *Holiness*, Psal. 93. 5. (2.) Especial *Purity of Soul and Body*, becoming an Habitation of the Holy Spirit, 1 *Cor.* 3. 16, 17. *Chap.* 6. 19, 20. (3.) Endeavours to fill up the place, state, condition, and relation, that we hold unto the House for the Good of the whole, *Coll.* 2. 19. *Ephes.* 21. 15, 16. For besides the general *Interest* which all Believers have in this House, which is equal in and unto them all, every one hath his Especial *place* and order in this Building. (1.) In the peculiar Season, Age, or *Generation*, wherein our Service in this House is expected. And these require several Duties suited unto the Light, Enjoyments, and Tryals, of the whole in them. (2.) In the Especial Places, or *Offices* that any hold in this House. (3.) In the respect that is to be had unto the *particular* or *especial Assemblies* of this House whereunto any living stone doth belong. (4.) With respect unto *Advantages* that any are Intrusted with-

Obs.

all, for the increase or *Edification* of the House in Faith and Love; all which call for the discharge of many especial Duties.

Obs. *In times of Tryal and Persecution, Freedom, Boldness, and Constancy in Profession, are a good Evidence unto our selves, that we are living-Stones in the House of God; and Duties acceptable unto him.* *Hold fast*, saith the Apostle, your παῤῥησίαν, your free, bold *Profession* of the Gospel, and your exultation in the *Hope* of the great *Promises* of it which are in it given unto you. This Duty God hath set a singular remark upon, as that which he *indispensably* requireth, and that whereby he is *peculiarly* glorified. A blessed Instance we have hereof in the three Companions of *Daniel*. They beheld on the one side *vultum instantis Tyranni*, *the form of whose visage* was *changed* with Fury, *Furiis accensus, & ira terribilis*; on the other, a *flaming* consuming *Furnace of fire* that they were instantly to be cast into, if they let not go their Profession. But behold their παῤῥησίαν; their Boldness and Confidence in their Profession; Dan. 3. 16, 17, 18. *They answered and said unto the King; O Nebuchadnezzar, we are not careful to answer thee in this matter; If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden Image which thou hast set up*: They do not ask a moments space to deliberate in this matter; and a blessed end they had of their Confidence. So *Basil* answered *Julian* when he would have given him space to consult; *Do*, said he, *what you intend, for I will be the same to morrow that I am this day.* This is Readiness and Alacrity to witness a good confession with Boldness. So it is observed of *Peter* and *John*, Acts 4. 13. The Jews were astonished, observing their παῤῥησίαν, (the word in the Text, which we there translate *Boldness*;) that is their Readiness and Promptitude of mind and speech, in their *Confession* of the Name of Christ, when they were in Prison and under the power of their Adversaries. Hence also they that *fail in this Duty* are termed δειλοι, *fearful ones*, and are in the first rank of them who are excluded out of the *New Jerusalem*; *Revel.* 21. 8. *Peter* indeed instructs us to be ready *always to give an answer to every man that asketh us a Reason of the Hope that is in us*, μετὰ φόβου, *with fear*, 1 *Epist.* 3. 15. that is, of *Reverence* unto God and the *Sacredness* of those things wherein his *Name* is concerned. But we must not do it; μετὰ δειλίας, with a *pusillanimous fear*, a fear of men, or respect unto what from them may befall us for our Profession. These δειλοι *Fearful ones*, are those *meticulosi* which shake and tremble at the report of Danger; so that when persecution ariseth, straightway they are offended and give over their Profession.

And in our discharge of this Duty, is the *Glory of God* greatly concerned. The Revenue of Glory which God hath from any in this world, ariseth principally, if not solely, from that *Profession* which they make of the Gospel and of their Faith in the Promises thereof. Hereby do they *testify* unto his Authority, Goodness, Wisdom, Grace, and Faithfulness. Other way of giving Glory unto God we have not, but by *bearing witness* unto his Excellencies; that is, *glorifying him as God*. Now when Persecution and Trouble arise about these things, a tryal is made whether we indeed *believe* and put our Trust in what we *profess* of God; and whether we value his Promises above all present things whatever. And hereby is our *Heavenly Father Glorified*. This therefore is a singular Priviledge when it is *given to* Believers. *Phil.* 1. 29.

Again; By this means, the *Souls of the Saints* have a Tryal and Experiment of their own Grace, of what sort it is; as *Abraham* had of his own *Faith and Obedience*, in the great *Experiment* which God gave him of it by his command for the Sacrificing of *Isaac*. Tryed Graces are exceeding *Precious*; 1 *Pet.* 1. 6, 7. and *Evidences* that those in whom they are, do belong to the House of God:

There are *other Observations*, which the words tender unto us, that shall onely be named.

Obs. *Interest in the Gospel gives sufficient cause of Confidence and Rejoycing in every Condition.* *Hold fast the Rejoycing of your Hope.* The Riches of it are unvaluable, eternal, peculiar, such as out-ballance all earthly things, satisfactory to the Soul, ending in endless Glory; and he that is duly Interested in them, cannot but have abundant cause of *Joy unspeakable* at all times.

Obs. *So many and great are the Interveniences and Temptations that lie in the way of Profession*

ſion, ſo great is the number of them that decay in it, or apoſtatize from it, that as unto the Glory of God, and the principal diſcovery of its Truth and Sincerity, it is to be taken from its permanency unto the End. Whoſe Houſe are we, if we hold faſt our Confidence and Profeſſion and rejoycing of Hope firm unto the End.

CHAP. III. Verſ. 7, 8, 9, 10, 11.

HAving demonſtrated the *Preheminence* of the Lord Chriſt above *Moſes* in their reſpective Miniſtries about the Houſe of God; the Apoſtle according unto his Deſign and Method proceeds unto the *Application* of the Truth he had evinced, in an *Exhortation* unto Stability and Conſtancy in Faith and Obedience. And this he doth in a way that adds a double *Force* to his Inference and Exhortation. Firſt, in that he preſſeth them with the *Words*, Teſtimonies, and Examples, recorded in the *Old Teſtament*, unto which they owned an eſpecial Reverence and Subjection; And then the Nature of the *Examples* which he inliſts upon is ſuch, as ſupplies him with a New Argument unto his purpoſe. Now this is taken from the dealing of God with them who were *Diſobedient* under the *Miniſtry and Rule of Moſes*; which he further explains *ver.* 15, 16, 17, 18, 19. For if God dealt in ſeverity with them, who were *unbelieveng* and *diſobedient*, with reſpect unto him and his work who was but a *Servant in the Houſe*; they might eaſily underſtand what his Diſpenſation towards them would be, who ſhould be ſo, with reſpect unto *the Son* and his work, who is *Lord over the whole Houſe, and whoſe Houſe are we.*

Διὸ καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ· οὗ ἐπείρασάν με οἱ πατέρες ὑμῶν, ἐδοκίμασάν με, καὶ εἶδον τὰ ἔργα μου, τεσσαράκοντα ἔτη. Διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ εἶπον, Ἀεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς μου· Ὡς ὤμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. *Verſ.* 7, 8, 9, 10, 11.

There are ſome little varieties in ſome Words and Letters obſerved in ſome old *Manuſcripts*; but of no importance or uſe, and for the moſt part mere miſtakes. As ἐνδοκίμασαν for ἐδοκίμασαν· ταύτῃ for ἐκείνῃ· εἶπα for εἶπον· As many ſuch differences occur, where ſome have tampered to make the Apoſtles words and the *Tranſlation* of the LXX in all things to agree.

Καθὼς; *ſicut*; The *Syriack* and *Arabick* Tranſlations omit this word; *Wherefore the Holy Ghoſt ſaith*; ὡς ἐν τῷ παραπικρασμῷ· ſo the LXX in the *Pſalm*; *Sicut in exacerbatione*; *in irritatione*; in the *Provocation*. *Syr. ut ad iram eum provocetis tanquam exacerbatores*; both in the Pſalm and here alſo; departing both from the *Hebrew* Text, and the *Apoſtolical Verſion*; *that you ſtir him not up to anger as Provokers.* κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ· So the LXX in the Pſalm, v. 1. *Secundùm diem tentationis*, *According to the day of Temptation*; that is, as thoſe *others*, the Fathers of the People, did in the day of Temptation. So alſo in this place following the LXX in the *Pſalm*; though not only the Original, but that Verſion alſo might more properly be rendred, *Sicut in die Tentationis*, *As in the day of Temptation.* οὗ ἐπείρασαν. The Tranſlation of the *Syriack verſion* in the *Pſalm*, *qua tentarunt*; that is, *qua die*, referring it unto the time of the Temptation; the *Day* wherein. Here *quum*, *when*, to the ſame purpoſe; neither was there any need of the variety of Expreſſion, the word uſed by that Tranſlator in both places being the ſame, referring unto *time*, not place, the *Day* of Temptation, not the *Wilderneſs*, wherein it was. Vulg. *Ubi*, properly *where*; as the *Arabick*, *in quo*, *in which*, Deſert, the next Antecedent. *Æthiop. Eo quod tentarunt eum patres veſtri, tentarunt me. Whereas your Fathers tempted him, they tempted me.* For it was *Chriſt* who was tempted in the Wilderneſs, 1 *Cor.* 10. 9. Καθὼς; κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ.

Saw my works, τεσσαράκοντα ἔτη, *forty years*. Here the Apoſtle compleats the Senſe. For although ſundry *Editions* of the New Teſtament, as one by *Stephen*, and one by *Plantin*, out of one eſpecial *Copy*, place the period at ἔργα μου, my works, ἔτη τεσσαράκοντα

yet the insertion of διὸ after προσοχθίσαντα ἔτη by the Apostle, proves the sense by him there to be concluded. So is it likewise by the *Syriack* in the *Psalm*, and by all Translations in this Place. However the *Ethiopick* omitting διὸ seems to intend another Sense. The LXX. and *Vulgar Latine* in the Psalm follow the *Original*; though some Copies of the LXX. have been tampered withal, to bring them to Conformity with the Apostle here, as usually it hath fallen out. And there is no doubt but that the order of the words in the *Syriack Version* on the *Psalm* came from this Place.

προσοχθίσα. Προσοχθίσα; *Offensus fui, inensus fui*, Arab. *execratus sum*; *I cursed this Generation.*

ἀεὶ πλανῶνται. Ἀεὶ πλανῶνται, The Original in the *Psalm*, תעי עם *this People*; which on the Psalm is followed by the *Syriack*; and contrary to the Apostle, the same Expression is retained in that Version on this Place. The LXX on the Psalm, have taken in these words of the Apostle, and left out those of the *Original*, wherein they are (as almost constantly on the Psalms) followed by the *Vulgar Latine*.

διὸ Διὸ, *Wherefore*; It expresseth an Inference from what was spoken before, manifesting the ensuing Exhortation to be deduced from thence. And it hath respect unto the *Exhortation* it self which the Apostle directly enters upon, *ver.* 12. *Take heed Brethren*; *Wherefore*, take heed Brethren. There is therefore an *Hyperbaton* in the Discourse, the words that agree in sense being separated by an Interposition of other things. And there is between them a *Digression* to an Example or Argument for the better inforcement of the Exhortation it self.

τὸ πνεῦμα τὸ ἅγιον. Καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον; *As the Holy Ghost saith*; Or, that I may use the words of the Holy Ghost. There is an Emphasis in the manner of the Expression. Τὸ πνεῦμα τὸ ἅγιον; *That Holy Spirit*; so called κατ' ἐξοχὴν, by way of Eminency. The third Person in the Trinity, who in an especial manner spake in the Penmen of the Scripture. Those holy men of God, spake ὑπὸ πνεύματος ἁγίου φερόμενοι; *moved*, acted, inspired *by the Holy Ghost*, 2 *Pet.* 1. 21.

καθὼς λέγει. Καθὼς λέγει, *as he saith*. This may intend either his first immediate speaking in his *Inspiration* of the Psalmist, as it is expressed, chap. 4. 7. λέγων ἐν Δαυὶδ, *saying in David*, where these words are again repeated; or, his continuing still to speak those words to us all, in the Scripture. Being given out by Inspiration from him and his *Authority* alwayes accompanying them, he still *speaketh* them.

The words reported by the Apostle are taken from *Psalm* 95. *v.* 7, 8, 9, 10, 11. He mentions not the especial place, as speaking unto them who either were, or whom he would have to be exercised in the Word; 2 *Tim.* 3. 15. Besides, though such particular citations of Places may be needful for us, for a present help unto them that hear or read, it was not so to the *Holy Penmen* of the New Testament, whose Writings are continually to be searched and meditated upon all our lives; *John* 5. 39. Whereas ours are transient, and for the present Occasion. Every thing in their writings which makes us attentive and industrious in our search, is to our Advantage. The leaving therefore of an uncertainty, whence particular *Quotations* are taken, is useful to make us more sedulous in our Enquiries.

Psal. 95. This *Psalm* the Apostle makes much use of, both in this Chapter and the next. In *this* he manifests it to contain an useful and instructive *Example* in what hapned unto the People of God of old. In the *next* he shews that not only a Moral *Example* may be taken from what so fell out, but also that there was a *Type* in the things mentioned in it (and that according unto God's appointment) of our state and condition; and moreover a Prophesy of the *Gospel-State* of the Church under the *Messiah*, and the *blessed Rest* therein to be obtained. Here we have the consideration of it, as *Historical and Exemplar*; in the next we shall treat of it, as *Prophetical*.

The Jews had a Tradition that this *Psalm* belonged unto the *Messiah*. Hence the *Targum* renders those words of the first Verse; לצור ישענו, *to the Rock of our Salvation*; קדם תקיף פורקנא׃ *before the Mighty one of our Redemption*; with respect unto the Redemption to be wrought by the *Messiah*, whom they looked for as the *Redeemer*. *Luke* 24. 31. So *ver.* 7. יומא דין *in that day*, seems to refer unto the same Season. And the Antient Jews do frequently apply these words, *To Day if you will hear his voice*, unto the *Messiah*. For from these words they have framed a Principle, that if *all Israel would repent but one day*, *the Messiah would come*, *because it*

is

is said, to day, if you will hear his voyce. So in the *Talmud. Trac. Taanith. distinc. Mamarai Maskirin.* And the same words they used in *Midrash Shirhashirim*; Cap. 5. *v.* 2. And this is no small witness against them as to the Person of the *Messiah*; for he is God undoubtedly concerning whom the Psalmist speaks, as is evident from *ver.* 2, 3, 4, 5, 6, 7. He whose *voice they are to hear*, whom they acknowledge to be the *Messiah*, is *JEHOVAH the great God*, ver. 3. *who made the Sea, and formed the dry Land*; *ver.* 5. *The Lord our Maker, ver.* 6. And indeed, this Psalm with those that follow unto the 104, are evidently of those *New Songs* which belong unto the Kingdom of the *Messiah*. And this is among the *Jews* the שיר חרש, or principal *New Song* expressing that Renovation of all things which under it they expect. The next Psalm expresseth it. *Sing to the Lord* שיר חרש; *a new Song.* מזמור זה עֵל הָעֲתִיד saith *Rashi*. This Psalm is for the time to come, that is, the dayes of the *Messiah*. σήμερον; היום *hodie, to day, this day.* A certain day or space of time is limited, or *determined*, as the Apostle speaks in the next Chapt. And the Psalm being in part as was shewed *Prophetical*, it must have a various Application. For it both expresseth what was then done and spoken in the Type, with regard to what was before as the Foundation of all, and intimateth what should afterwards be accomplished in the time prefigured in what the words have respect unto as past. σήμερον

The general foundation of all lies in this, that a certain limited *present space of time* is expressed in the words. This is the Moral sense of them; *limited*, because *a day*; *present*, because *to day*. And this space may denote in general the continuance of men's lives in this world. היום; that is, saith *Rashi* בעולם הזה, *in this world*, in this Day; afterwards there will be neither time nor place for this Duty. But yet the measure of such a day is not merely our continuance in a capacity to enjoy it; but the *Will* of God to continue it; It is *God's Day* that is intended and *not ours*, which we may out-live and lose the benefit of it, as will afterwards appear.

Again, the general Sense of the word is limited to a *special Season*, both then *present* when the words were spoken, and intimated in *Prophesy* to come afterwards. For the present or *David's* Time, that refers saith *Aben Ezra*, to באו נשתחוה *come let us fall down and worship*; *ver.* 6. as if he had said, *If you will hear his voice, come and worship before him this day.* And in this sense it is probable, that some especial Feast of *Moses's Institution*, when the People assembled themselves unto the Solemn Worship of God, was intended. Many think that this Psalm was peculiarly appointed to be sung at the Feast of *Tabernacles*. Neither is it unlikely; that Feast being a great Type and representation of the Son of God coming to pitch *his Tabernacle amongst us*, John 1. 14. Let this then pass for *David's* Typical Day. But that a further *Day* is intended herein, the Apostle declares in the next Chapter. Here the proper time and season of any Duty, of the great Duty exhorted unto, is firstly intended, as is evident from the Application that the Apostle makes of this Instance, *ver.* 13. *exhort one another dayly, whilst it is called,* היום σήμερον, *to day*; that is, whilst the *Season of the Duty* is continued unto you. So was it also originally used by the *Psalmist*, and applyed unto the Duties of the *Feast of Tabernacles*, or some other season of the performance of God's solemn Worship.

Ἐὰν; *Si*, if; a mere *conditional* as commonly used. But it is otherwise applyed in the *New Testament*, as *Matt.* 8. 19. *I will follow thee* ὅπου ἐὰν ἀπέρχῃ; *whithersoever thou shalt go.* And chap. 12. 36. *every idle word,* ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, *which men shall speak.* There is no condition or supposition included in these places; but the signification is *indefinite*; *whosoever, whatsoever, whensoever.* Such may be the Sense of it in this place; which would as some suppose remove a difficulty which is cast on the Text. For make it to be meerely a *conditional*, and this, and the following clause seem to be coincident. If *you will hear*, that is, *obey his voice, harden not your hearts.* For to hear the voice of God, and the not hardning of our hearts are the same. But there is no necessity, as we shall see, to betake our selves unto this unusual sense of the word. Ἐὰν

Τῆς φωνῆς αὐτοῦ ἀκούσητε. *You will hear his voice.* בקולו תשמעו, where-ever this construction of the words doth occur in the *Hebrew*, that שמע is joyned with בקול, whether it be spoken of God in reference unto the *voice of Man*; or of Man in reference unto the *voice of God*; the *effectual doing* and accomplishment of the thing spoken of is intended. So *Numb.* 14. 22. They have tempted me these ten times, τῆς φωνῆς αὐτοῦ ἀκούσητε

ולא שמעו בקולי: *and have not heard my voice*; that is, have not yielded obedience to my command. So of God, with reference unto Men; *Joſh.* 10. 14. *There was no day like unto that before nor after it*, לשמוע יהוה בקול איש that *the Lord ſhould hearken to the voice of a Man*; that is, effectually to do ſo great a thing, as to cauſe the Sun and Moon to ſtand ſtill in Heaven. So between Man and Man, *Deut.* 21. 18, 19. See *Matt.* 18. 18, 19. It is frequently obſerved that to *hear*, to *hearken*, in the Scripture ſignifies to *obey*, or to yield obedience to the things heard: as to *See* doth to underſtand or *believe*; and to *taſte* denotes ſpiritual experience. Words of outward *Senſe* being uſed to expreſs the inward Spiritual Acts of the mind. *Sometimes* I ſay it is ſo, but this *Phraſe* is *alwayes* ſo uſed. The Holy Ghoſt therefore herein laies down the Duty which we owe to the Word, to the voice of God when we hear it in the way of his Appointment; that is, to yield *Sincere Obedience* unto it; and the hindrance thereof is expreſſed in the next Words. Now as this Command is tranſlated over into the Goſpel, as it is by our Apoſtle in the next Chapter, it hath reſpect unto the great Precept of *hearing and obeying* the voice of Chriſt as the great Prophet of the Church, given originally *Deut.* 18. 19. *Whoſoever will not hearken unto my words, which he ſhall ſpeak in my Name*; (for the Father ſpeaketh in the Son, *Hebr.* 1. 1.) *I will require it of him*, *Act.* 3. 22. which was ſolemnly again renewed upon his actual exhibition; *Matth.* 17. 5. *This is my beloved Son in whom I am well pleaſed, Hear ye him.* See 2 *Pet.* 1. 17. And he is thereon, as we have ſeen, compared with *Moſes* in his *Prophetical Office*, and preferred above him *John* 1. 17, 18.

בקולו τῇ φωνῇ αὐτοῦ· קול יהוה the *Voyce of the Lord*, is ſometimes taken for his *Power*; in as much as by his Word, as an intimation and ſignification of the *Power* which he puts forth therein, he created and diſpoſeth of all things. See *Pſ.* 29. 3, 4, 5, 7, 8, 9. where the mighty works of God's Power and Providence are aſſigned unto his *Voice*. Alſo ſee *Mic.* 6. 9. Sometimes it is uſed for the *Revelation of his Will* in his Commands and Promiſes. This is the λόγος προφορικὸς of God; the Word of his Will and Pleaſure. But it is withal certain that קול and φωνὴ are uſed principally if not ſolely for a *ſudden tranſient voice* or ſpeaking. For the word of God as delivered in the Scripture is דבר and λόγος, ſometimes ῥῆμα, not קול or φωνή. So the *lifting up of the voice* amongſt men, is to make ſome ſudden outcry; as, *they lifted up their voice and wept*. Theſe words then do ordinarily ſignify a ſudden, marvelous ſpeaking of God from Heaven teſtifying unto any thing. So doth φωνὴ, *Mar.* 1. 11. καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, *and there was a voice from Heaven*. So *Mat.* 17. 5. *Luke* 3. 22. *John* 12. 28. ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· *there came therefore a voice from Heaven*; which when the Multitude heard, they ſaid βροντὴν γεγονέναι, *that it thundred*; for thunder was called קול אלהים the voice of God; So the קולות the Voyces, *Exod.* 19, 16. that accompanied the ברקים or *Lightnings*, that is the *Thunders* that were at the giving of the Law, are render'd by our Apoſtle φωνὴ ῥημάτων, Hebr. 12. 19. that is, the *Thunders from Heaven* which accompanied the words that were ſpoken: So is φωνὴ uſed Acts 10. 13, 15. Chap. 26. 14. Hence came the בת קול *Bath kol* among the antient Jews; or, as in the *Chaldee*, ברת קלא Gen. 38. 26. There came *filia vocis*; the *Daughter of the voice* from Heaven. And ſo the *Syriack Verſion* in this place, אן ברת קלה תשמעון *if you will hear the Daughter of the Voice*. They called it ſo, as being an effect or product of the Power of God, to cauſe his Mind and Will to be heard and underſtood by it. They thought it was not the Voice of God himſelf immediately, but as it were the *Echo* of it; A *Secundary Voice*, the off-ſpring of another. And whereas they acknowledge that after the building of the Second Temple the רוח נבואה or רוח הקדוש the Spirit of Prophecy, and of inſpiration ceaſed in their Church; they contend that revelations were made by the בת קול, or immediate Voice from Heaven; though they can inſtance in none but thoſe which concern'd our Saviour, which the Apoſtles declared and made famous, 2 Pet. 1. 17. But it may be there is that in this Tradition which they underſtand not. *Elias* in his *Tiſhbi* tells us; בעלי הקבלה אומרים שהוא קול של מדה אחת הנקראת קול ואולי כן הוא: *The Cabaliſts ſay that it is the Voice of a Property in God which is called KOL: and it may be it is ſo.* They have no other way to expreſs Perſon in the Divine Nature but by מדה; a ſpecial property. And one of theſe they ſay is called *KOL*; that is, *the word*, the Eternal Word or Son of God. His eſpecial ſpeaking is intended in this expreſſion, which is true.

So

true. So his ſpeaking, is called his *ſpeaking from Heaven*, *Hebr.* 12. 26. Although I deny not but that the immediate ſpeaking of the *Father* in reference unto the *Son* is ſometimes ſo expreſſed. Matth. 17. 5. 1 Pet. 1. 17. But an eſpecial extraordinary word is uſually intended. So our Saviour tells the *Phariſees*, *that they had not heard* τῳ φωνῳ, *the voice of God at any time*, *nor ſeen his* εἶδος, *his ſhape*, John 5. 37. They had heard the voice of God in the reading and preaching of the Word; but that was ὁ λόγος; *his Word*: His φωνῳ they had not heard. Notwithſtanding all their pretences and boaſtings, they had not at any time extraordinary Revelations of God made unto them. For there is an Alluſion to the Revelation of the Will of God at *Horeb*; when his קול or φωνὴ or voice was heard; and his מראה or εἶδος, his ſhape appear'd; or a miraculous *appearance of his Preſence* was made, both now being accompliſhed in himſelf in a more eminent manner; as the Apoſtle declares, *John* 1. 16, 17, 18. It is true the Lord Chriſt calls his *Ordinary Preaching*, as we ſay *viva voce*, τῳ φωνῳ *his voice*, John 10. 5, 16, 17. But this he doth becauſe it was *extraordinary*; his Perſon, Work, and Call being ſo. Wherefore the *Pſalmiſt* in theſe words as to the *Hiſtorick* and *Typical* intendment of them, recalls the People unto the Remembrance and conſideration of God's ſpeaking unto them in the giving of the Law at *Horeb*; and exhorts them unto Obedience unto it formally upon that conſideration; namely, that the Will of God was uttered unto them in a marvelous and extraordinary manner. And as to the Prophetical intendment of it, he intimates another *extraordinary Revelation* of it to be made by the *Meſſiah* the Son of God.

Μὴ σκληρύνατε τὰς καρδίας ὑμῶν · אל תקשו לבבכם : *Harden not your hearts*: this expreſſion is ſacred. It occurs not in other Authors. To *harden the heart* is a thing peculiarly regarding the Obedience that God requireth of us. Σκληρότης *Hardneſs*, is indeed ſometimes uſed in Heathen Writers for *ſtubborneſs of mind and manners*. So *Ariſtotle* ſayes of ſome that they are ὀνομεσθέντοι ὅτι σκληρότητι, *famous for ſtubborneſs*. Such as *Homer* deſcribes *Achilles* to have been, who had σιδηρέης φρένας, an hard ſtubborn inflexible mind. So is σκληροτράχηλος ſometimes uſed; *duricervicus*, *hardnecked* or *ſtiff-necked*, *curvicervicum pecus*, a crooknecked perverſe beaſt. But σκληρύνω to *harden*, is ſcarcely uſed unleſs it be in the New Teſtament and in the Tranſlation of the Old by the LXX. *Three times* it occurs in the New Teſtament, *Acts* 19. 9. *Rom.* 9. 18. and in this Chapter; every where by *Paul*; So that it is a word peculiar unto him. Σκληρύνειν τῳ καρδίαν, therefore, to *harden the heart*, in a moral ſenſe, is peculiar to Holy Writ; and it is aſcribed both to God and man, but in different ſenſes, as we ſhall ſee afterwards. By this word the Apoſtle expreſſeth קשה out of the *Original*; that is to be *hard*, *heavy* and alſo *difficult*. In *Hiphil* it is to *harden* and *make obdurate*, and is uſed only in a *moral* ſenſe. The LXX render it conſtantly by σκληρύνω *induro*; or βαρύνω *gravo*, 1 King 12. 4. To *harden*, or to *burden*. Sometimes it is uſed abſolutely; *Job* 9. 4. הקשה אליו *hardned againſt him*, that is himſelf; *hardned himſelf againſt him*. Oftimes it hath ערף the *neck*, added unto it; מקשה ערף Prov. 29. 1. that *ſtiffeneth* or hardeneth *his neck*. As one that goes on reſolvedly, as will not ſo much as turn aſide or look back towards any one that calls him. Sometimes it hath רוח the Spirit joyned to it. Deut. 2. 32. הקשה את רוחו he hardned his ſpirit. But moſt commonly it hath לבב the heart, as here. And it ſtill in man denotes a voluntary perverſneſs of mind, in not taking notice of, or not applying the Soul unto the Will of God as revealed, to do and obſerve it.

Μὴ σκληρύνατε τὰς καρδίας ὑμῶν. Σκληρότης καρδίας ὑμῶν.

Ὡς ἐν τῷ παραπικρασμῷ · כמריבה : *As in the Provocation*: The LXX render this word where it is firſt uſed by λοιδόρησις *convitium*, a *reproaching*, Exod. 17. 7. afterwards conſtantly by ἀντιλογία, *contradiction*, or contention by words. As *Numb.* 20. 13. chap. 27. 14. *Deut.* 33. 8. and no where by παραπικρασμὸς as in this place of the *Pſalm*. Hence ſome ſuppoſe it is evident, that the preſent *Greek Tranſlation* is not the work or endeavour of the ſame Perſons, but a *Cento* of many *Eſſayes*; I rather think that we have hence a new Evidence of the inſertion of the *Apoſtles words* into that Verſion. For, as I will not deny but that the Writers of the *New Teſtament*, might make uſe of that *Greek Verſion* of the *Old* which was then extant; ſo that many words and expreſſions are taken from them, and inſerted in that which we now enjoy, is too evident for any man of Modeſty or Sobriety to deny. And this word as here compounded is ſcarce uſed in any other Author. παρα-

Ὡς ἐν τῷ παραπικρασμῷ.

παρα-

is *bitter*, in opposition to γλύκυς *sweet*, pleasant; that is the proper natural sense of the word. So also of πικρόω and πικραίνω, to *make bitter* to the *taste or sense*: but the *Metaphorical* use of these words in a Moral sense is frequent for *exacerbo*, *provoco*. The Hebrew כעס to stir up to Anger, to *vex*, imbitter, provoke, as 1 *Sam.* 1. 6. So παραπικρασμὸς must be *exacerbatio*, *provocatio*: an imbittering, a provocation to anger by contention: מריבה which here is so rendred is *jurgium*, a strife agitated in words: We render it *chiding*. The story which this principally refers unto is recorded *Exod.* 17. 2, 3, 4, 5, 6, 7. *And they pitched in Rephidim, and there was no water for the people to drink: wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide you with me, wherefore do you tempt the Lord? And the People thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children, and our cattel with thirst? And Moses cryed unto the Lord, saying; What shall I do unto this People? for they be almost ready to stone me. And the Lord said unto Moses, Go on before the People, and take with thee of the Elders of Israel; and thy Rod wherewith thou smotest the River take in thine hand and go. Behold, I will stand before thee there upon the Rock in Horeb; and thou shalt smite the Rock, and there shall come water out of it that the people may drink. And Moses did so in the sight of the Elders of Israel. And he called the name of the place, Massa, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us or not?* Another story to the like purpose we have of what befell the People in the wilderness of *Zin* near forty years afterwards, when in their murmuring for water another Rock was smitten to bring it forth; whereon is added, *This is the water of Meribah*, because the Children of Israel *strove* with the Lord, *Numb.* 20. 13. It is also said on the same occasion, that *They chode with Moses*, *v.* 3.

τῷ πειρασμῷ. Κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ; כיום מסה: *As in the day of Massa or Temptation.* מסה from נסה to tempt. The other name given to the place before mentioned in *Exodus*; for thence it is that the Apostle takes his *Example* where both the names are mentioned; and where the place is said to be called *Meriba* and *Massa*; whereas in that of *Numbers* it is only said, This is the water of *Meriba*, or strife. And yet it may be not without respect to the latter also. The first Instance was at the beginning, the latter at the close of their Provocations. As they began so they ended. This was a remarkable passage between God and that People. For first a double name is given to the place where it fell out. *He called the name of the Place Massah and Meribah*, Exod. 17. 7. *Meribah*, which the Apostle renders παραπικρασμὸς seems principally or firstly to respect *Moses*, as the Object of it. *ver.* 2. וירב העם עם משה and the *People chode with Moses*. Thence had the place the name of chiding; *Meribah*, from *jareb*. And God was the immediate Object of their Temptation. So in the Text there is made a distribution of these things distinctly, whence these several names arose. *And Moses said unto the People* מה תריבון עמדי ומה תנסון את יהוה, *why do you chide with me*; (*Meribah*) *and why do you tempt the Lord?* (*Massa.*) For in the same things and words wherein they *chode* with *Moses*, they *tempted the Lord*. And thence the same word of *chiding*, *striving*, contending or provoking, is used in this matter towards the Lord also, *Num.* 20. 13. רבו את יהוה *they strove or chode with the Lord.*

Secondly; This matter as a thing exceedingly remarkable is often called over and remembred again in the Scripture. Sometimes on the part of the People; and that (1.) To reproach and burden them with their Sins, as *Deut.* 9. 22. *And at Massa ye provoked the Lord to wrath:* and sometimes (2.) To warn them of the like *miscariages*; chap. 6. 16. *You shall not tempt the Lord your God as you tempted him at Massa.* So also in the 95. *Psalm*, from whence the Apostle takes these words; Again, it is remembred as an Instance of the Faithfulness of *Levi*, who clave to God in those Tryals, *Deut* 33. 8. *And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah.*

The Mercy likewise that ensued in *giving them waters from the Rock*, is frequently celebrated; *Deut.* 8. 15. *Psal.* 48. 15, 16. *Psalm.* 105. 41. *Nehem.* 9. 15. Moreover in this *Rock of Horeb*, lay hid a Spiritual *Rock*, as our Apostle tells us, 1 *Cor.* 10. 4. Even Christ the Son of God; who being smitten with the *Rod of Moses*, or the Stroke and Curse of the Law administred by him, gave out waters of life freely to all that thirst

and

and come unto him. In this matter therefore is comprehended a great *Inſtance of Providence*, and a great *Myſtery of Grace*. But yet notwithſtanding all this; although the eſpecial denomination of the Sin of the People be taken from that Inſtance of *Exodus* 17, yet the expreſſions are not to be confined or appropriated only thereunto. For the particular provocation on which God ſware againſt them that they ſhould not enter into his Reſt, fell out afterwards, *Numb.* 14, as we ſhall ſee in our progreſs. But this is eminently referred unto, (1.) Becauſe it was upon the very *Entrance* of that courſe of provoking which they conſtantly perſiſted in until they were conſumed. (2.) Becauſe of the ſignal and *ſignificant Miracles* and Works which God wrought thereon.

Ἐν ἐρήμῳ· במדבר: In the *Deſert* or Wilderneſs; namely of *Midian*, whereinto that People entred upon their coming through the Sea. In their way towards *Horeb*, their fourth Station was at *Rephidim*, where the things fell out before recounted. So they received refreſhment in a Type from the *Spiritual Rock*, ſome dayes before the giving of the *Fiery Law*. ἐν ἐρήμῳ

Οὗ ἐπείρασάν με· אשר נסוני: אשר is referred both to *Time* and *Place* as well as Perſons. We render ὅς here, *when*, *when your Fathers tempted me*; and ſo אשר in the Pſalm; referring what is ſpoken to the *Time mentioned*, or the *day of Temptation*. So the *Syriack*, *in which day*. The Vulg. Lat. *ubi*, *where*, that is in the Deſert, at *Meribah* or *Maſſa*. And this is the proper ſignification of the word. Nor is either ὅς or πῶς the Interrogative, ever uſed in any good Authors to denote *Time*, but *Place* only. *Where*; that is במדבר, in the Wilderneſs, where they tempted God and ſaw his works forty years. ὅς ἐπείρασάν με

Οἱ πατέρες ὑμῶν, אבותיכם: *Your Fathers*: or, Forefathers, προγόνοι, *Progenitors*, 2 *Tim.* 1. 3. So is πατέρες often uſed. And אבות moſt frequently. Although in one place ראשונים be added, אבות ראשונים, *Jer.* 10. 11. The firſt ſprings and *Heads* of any Nation or Family; The whole *Congregation in the Wilderneſs*, whoſe Poſterity they were. οἱ πατέρες ὑμῶν

Ἐδοκίμασάν με· בחנוני: *Proved me*. This word is ſeldom uſed in an ill ſenſe, as the former is almoſt continually; בחן is to *have experience*, upon ſearch inveſtigation and tryal, *Pſalm* 139. 23. The *experience* therefore that they had of the Power of God upon their Temptations, is that which by this word is intended. *They proved me*; and found by *Trial* that I was in the midſt of them. ἐδοκίμασάν με,

Καὶ εἶδον τὰ ἔργα μου· גם ראו פעלי: *And ſaw my works*: And ſaw my work; in the *Pſalm*; גם is rendred by καὶ, it ſignifies *alſo*, *moreover*, ſomewhat above a mere *conjunction*; and ſo doth καὶ, moſt frequently *quinetiam*: ſome ſuppoſe it may be here taken for *etſi*, *etiamſi*, *although*. They tempted me, and proved me, *although they ſaw my works*. And ſo theſe words are placed as an Aggravation of their Sin in *tempting of God*, diſtruſting of him after they had had ſuch *Experience* of his Power and Goodneſs, in thoſe mighty works of his which they ſaw. But the Order of things alſo ſeems to be intended. *Firſt* they *tempted* God, *they tempted me*. Then they had an *Experience* of his Power, *they proved me*; and that by the production of his mighty Works which they *ſaw*. For generally all the *Works of God* in the Wilderneſs, whether of Mercy or Judgment, were *conſequents* of, or enſued upon the Peoples *tempting* of him. Such was his bringing water out of the Rock; ſending of *Quails* and *Manna*. The People murmured, chode, ſtrove, tempted; then the Power of God was manifeſted and the *Works wrought* which they *ſaw*. So were the Judgments that he wrought and executed on *Korah*, *Dathan*, and *Abiram*; on the *Spies* that brought up an evil Report on the Land, with thoſe that adhered unto them: this *Order* and *Method* of things is here expreſſed. They tempted God by their complaints, repinings, murmurings, ſeditions, Unbelief, wearineſs of their condition, with impatient deſires and *wiſhings* after other things. Hereupon they had frequent *Trials* of the Power, Care and Faithfulneſs of God, as alſo of his Holineſs, and Indignation againſt their Sins. All theſe were made manifeſt in the mighty works of Providence, in Mercies and Judgment which he wrought amongſt them, and which they *ſaw*. They had them not by Report or Tradition, but *ſaw* them with καὶ, εἶδον τὰ ἔργα μου,

their own eies, which was a great Aggravation of their unbelief. *Jarchi* refers this to the works of God in Egypt only: but this is contrary to our Apoſtle; although they are not to be excluded. *Numb.* 14. 22. *They have ſeen my Glory, and my Miracles,* (my Glorious works) *which I did in Egypt, and in the Wilderneſs.*

τεσσαρακοντα ἔτη. τεσσαράκοντα ἔτη· *forty years.* Here the Apoſtle finiſheth the ſenſe of the words, referring them to what goes before. *They ſaw my works forty years.* The Pſalmiſt, as was before obſerved, placeth theſe words on the beginning of the next Verſe, and makes them to reſpect the ſeaſon of Gods Indignation againſt them for their Sins; ארבעים שנה, *forty years was I grieved.* By the Apoſtle, the Space of time mentioned is applyed unto the *Peoples ſeeing* of the Works of God: By the Pſalmiſt, to *God's Indignation* againſt them. And theſe things being abſolutely commenſurate in their Duration; it is altogether indifferent to which of them the Limitation of time ſpecified, is formally applyed: And the Apoſtle ſhews it to be indifferent, in that in the 17*th verſe* of this Chapter, he applies the ſpace of time unto *God's being grieved* with them, as here, unto the Peoples Sin. *With whom was he grieved forty years?* Only it may be the Apoſtle made this diſtinction of the words, to intimate that the Wrath of God againſt the entring of that People into his Reſt, was not made after the End of *forty years*, as the order of the words in the Pſalm ſeems to import. *Forty years was I grieved with this Generation, and ſaid, It is a People that do erre in their heart, and they have not known my wayes; unto whom I ſware in my wrath that they ſhould not enter into my Reſt.* They ſeem to intimate, that *God* thus *ſware in his Wrath*, after he had been *grieved with them forty years.* But they do but ſeem ſo; really they only declare, that it was the *ſame people* with whom he *was grieved*, concerning whom he *ſware.* For the *Oath* of God here intended, is that mentioned, *Numb.* 14. 20, 21, 22, 23. The People falling into an high Sedition and murmuring upon the report of the *Spies* that were ſent to ſearch the Land, the Lord ſware by himſelf, that that whole Generation ſhould wander *forty years* in that Wilderneſs, until they were all conſumed. Now this was upon the next year after their coming up out of *Egypt*, and after which the forty years of *their Provocations* and *Gods Indignation* enſued. But theſe things as to time were of the ſame duration. The People came out of *Egypt*, and entred into the Wilderneſs in the firſt month of the year. At the *End* of the *fortieth year*, from their coming out of *Egypt*, the *eleventh month* of it, is iſſued the Hiſtory of three of the Books of *Moſes*, *Exodus*, *Leviticus*, *Numbers.* In the laſt month of that year *Moſes* reviewed and repeated the wole Law, the dealings of God, and Sins of the People, as recorded in the Book of *Deuteronomy.* About the End of that Month as is probable, he died, and was lamented thirty daies, or all the firſt Month of the forty firſt year. After which about three or four dayes the People prepared to paſs over *Jordan*, under the conduct of *Joſhuah*; chap. 1. 11. This was the ſpace of time mentioned, containing as wonderful iſſues, and ſucceſſes of things, as ever befell the Church of God in the like ſpace of time. Every year in the whole Forty was full of Inſtances of the Peoples Sins, Provocations, Temptations and Unbelief; and every year alſo was filled with tokens of God's *Diſpleaſure* and Indignation; until the cloſe of the whole Diſpenſation came, wherein that Generation that came out of *Egypt* under *Moſes* was conſumed, and the Indignation of God reſted in their conſumption. And it is not unlikely but that the Apoſtle minds the *Hebrews* of this *ſpace of time* granted unto their Forefathers in the Wilderneſs after their coming up out of *Egypt*, with their abuſe of it; becauſe an alike *ſpace of time* was now in the Patience of God allotted unto the whole Church and *People of the Jews*, between the preaching of Chriſt, and that waſting deſtruction that was to come upon them. And according to this *Type* it fell out with them. For, as after their Forefathers who came up under *Moſes* out of *Egypt*, were conſumed in forty years in the Wilderneſs, a New Church, a New Generation under the conduct of *Joſhuah* entred into the Reſt of God: ſo within forty years after the Preaching of ſpiritual Deliverance unto them, which was rejected by them, that wole Generation was cut off in the wrath of God; and a new Church of *Jews* and *Gentiles* under the conduct of the true *Joſhuah* enters into the *Reſt* of God.

διὸ προσώχθισα. Διὸ προσώχθισα· *Wherefore I was grieved.* The Apoſtle here alters the Tenor of the Diſcourſe in the *Pſalmiſt*, by interpoſing a reference unto the cauſe of God's being *grieved* with the People, in the word διὸ *wherefore*; that is, becauſe of their manifold

niſold Temptations, and Provocations, not cured, not healed, although for ſo long a ſeaſon they beheld his works. They continued in the ſame kind of Sins, on the account whereof God was firſt provoked, and ſware againſt their entring into the Land. For as we have before obſerved, the *Oath* of God paſſed againſt them at the beginning of the forty years. But they abiding obſtinately in the ſame ſins, the execution of that Oath had reſpect unto all their Provocations during the whole forty years. προσώχθισα, *I was grieved.* This word is ſuppoſed peculiar unto the *Helleniſtical Jews*, nor doth it occur in any other Author but only in the *Greek Verſion* of the Old Teſtament. Nor is it uſed by the LXX in any place to expreſs קוּט the word here uſed in the *Original*, but they render it by χάμνω, ἐκτήκω, and κοπτέω. In the New Teſtament it is only in this place, and thence transferred into the *Pſalm.* It is generally thought to be derived from ὄχθη or ὄχθος; *the Bank of a River*, a riſing hill or *Ridge* by the waters ſide. Thence is ὀχθέω to be *offended*, to bear a thing difficultly with tediouſneſs and vexation, ſo as to riſe up with indignation againſt it, like the ground that riſeth againſt the waters: προσοχθίζω is the ſame with an addition of Senſe; to be greatly *grieved.* And this word to be *grieved* is ambiguous even in our Language. For it either is as much as *dolore affici* to be affected with *Sorrow and Grief*; or a being wearied accompanied with indignation: as we ſay, Such or ſuch a thing is *grievous*; that is *grave, moleſtum*, or troubleſome. And, ſo is the word here uſed, *Grieved*; that is burdened, and provoked, offended: So *Hierome*, *Diſpliciut mihi Generatio iſta*, diſpleaſed me; *Pertuli eam, ſed non ſine tædio.* I bare them but not without wearineſs. *Symmachus* and *Aquila* render the Original word by δυσαρεστῶ, to be *diſpleaſed.*

קוּט : אקוט is a Word often uſed and of an ambiguous ſignification; *to cut off, to contend, to abominate*, (hence by the *Arabick* it is rendred *curſed them*) to be *divided with Trouble, Offence, Wearineſs and grief:* it is commonly in the Feminine gender, and joyned with נפשי my *Soul*, or חיי my *Life.* This is the intendment of it. The appointed time of Gods Patience was worn out with their continued Provocations, ſo that he was wearied with them, and weary of them, he could bear them no longer.

The *Vulgar Latine* in ſome Copies reads, *Proximus fui huic Generationi*, I was near to this Generation. And ſo are the words ſtill in ſome of the Roman Offices. Some think that countenance is given hereto by the ſenſe of the word προσώχθισα, which may ſignifie, *Accedere* or *proximare ad ripam animo hoſtili*, to draw near to a ſhore, a bank with an hoſtile mind.

Now it doth not denote only that *particular Provocation* when God in an eſpecial manner entred his *Caveat* againſt them, that they ſhould *not enter into his Reſt*, ſeeing not only the Pſalmiſt in this place, but alſo our Apoſtle *ver.* 17. directly refers it to the frame of his minde towards them during the whole forty years. He was *wearied by them*, and grew *weary of them.*

Τῇ γενεᾷ ἐκείνῃ· *that Generation* בדור *in the Generation*, that is, *with that Generation.* דור is an *Age* of Man, or rather the men of one age, *Eccl.* 1. 4. *One Generation paſſeth away and another generation cometh*, that is the men of one Age. See *Deut.* 32. 1. So is γενεὴ, as in *Homer's Iliad.* γ'.

Οἵη περ γενεὴ τιήδε κὴ ἀνδρῶν·

And when it is taken for *Ætas* or *Seculum*, it doth not primarily intend a duration of time, but the *perſons* living in that time. *Herodotus* in *Euterpe* reckons Thirty years to a γενεα a Generation. So doth *Plutarch* alſo in *de Defect. Oraculorum.* The *Generation* here denotes no limited ſeaſon, but comprizeth all the perſons that came up out of *Egypt* above twenty years of Age, who all dyed within the ſpace of forty years afterwards.

Ἀεὶ πλανῶνται τῇ καρδίᾳ· *They alwaies err in heart*: עם תעי לבב הם *they are a people erring in heart.* The words of the Pſalmiſt are ſomewhat changed by the Apoſtle, but the ſenſe is abſolutely the ſame: for taking the People to be ſufficiently ſignified, he adds a word to denote the conſtant courſe of their provocations: *alwaies*, on all occaſions, in every tryal; not in any one Condition did they give Glory to God; neither in their Streights nor in their Deliverances, neither in their Wants nor in their Fulneſs, but continually tempted and provoked him with their murmurings and unbelief. עם תעי לבב הם *Populus errantes corde*, or *errantium*

Ἀεὶ πλανῶνται τῇ καρδίᾳ·

tium corde, that is *populus vecors*, *a foolish, unteachable people*. תעי, is most usually so to err, as to wander out of the way, *Isa.* 53. 6. *Gen.* 37. 15. *Prov.* 12. 5. And in *Hiphel*, it is to *cause to err or wander*, to seduce, to draw aside, *Hos.* 4. 12. *Isa.* 19. 13. It is properly rendred by πλάναω and πλανάωμαι; which have both a *Neuter* and an *Active* signification, *To err, to wander*, and to seduce or draw aside: whence πλάνος is *Erro, Vagabundus*, a Wanderer, a Vagabond; and also *Deceptor, Seductor, Impostor*, A Seducer, a Deceiver or Impostor. In both which senses the Jews blasphemously applied it unto our Lord Jesus Christ, *Matth.* 27. 63. The words then denote not a *Speculative Error of the mind*, a mistake or misapprehension of what was proposed unto them, in which sense the terms of *Error* and *Erring* are most commonly used; but a *Practical Aberration* or wandring by choice from the way of Obedience made known unto them; and therefore are they said *to erre in their heart*, τῇ καρδίᾳ. For though that be commonly taken in the Scripture for the entire principle of Moral Operations, and so compriseth the *Mind* and *Understanding*; yet when an immediate respect is had unto Duties and Sins it hath an especial regard to the Affections and desires of the heart: so that to *err in heart* is through the seductions and impulsions of corrupt Affections, to have the Mind and Judgment corrupted, and then to depart from the wayes of Obedience.

αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς μου

Αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς μου · *And they have not known my waies*: והם לא ידעו דרכי: The Apostle renders ו by δὲ an *Adversative*; *but*; which is frequently used for καί, *And*; As it is rendered by *Ours*. Yet an opposition may also be intimated, *They have not known*. It is said before that they *saw the works of God*, which were parts of his *waies*; and his *Laws* were made known unto them. Of these two parts do his wayes consist. The waies of his *Providence*, and the waies of his *Commands*; Or, the waies wherein he *walketh* towards us, and the waies wherein he would have us *walk* towards him. And yet it is said of this people, that *they knew not his waies*. As we said therefore before concerning their *Errour*, so we must now say concerning their *Ignorance*; that it is not a *simple Nescience* that is intended, but rather an affected dislike of what they did see and know. It seems to be made up of two parts. First, they did not so spiritually and practically know the Mind, Will and Intention of God in them, as thereon to believe in him, to trust him, and to honour him. This is the Knowledg of God which is required in the *Law* and promised in the *Covenant*. Secondly; In that Light and Knowledge which they had of the Wayes of God, they liked them not; they approved them not; they delighted not in them. And this is the constant intention of that Word *to know*, where the Object of it is God, his Wayes, or his Will.

ὡς ὤμοσα ἐν τῇ ὀργῇ μου.

Ὡς ὤμοσα ἐν τῇ ὀργῇ μου · *So I sware in my wrath*: אשר נשבעתי: The use of the word אשר is so various, as that it may denote either the *persons* spoken unto, or the Reason of the things spoken. The *Vulgar Latine* in some Copies reads in this place, *quibus*, to whom, as though it had taken ὡς for οἷς, but commonly, *sicut*: ὡς is often put for ὥστε *quapropter*, so that: So *Beza*; *whereupon*, for which *cause or reason*; The consideration of the State, Condition, and multiplied Miscarriages of that people that came out of *Ægypt*.

I Sware. Of the *Oath* of God and his *Swearing* we must deal afterwards expressly. The declared unalterable purpose of God about the Dying of that People in the Wilderness, expressed in the way of an Oath, is that which is intended. And God is said to *swear in his Wrath*, because he declared that purpose of his under a particular provocation. The whole matter is recorded, *Numb.* 14. 21, 22, 23. and *ver.* 28, 29, 30, 31, 32, 33, 34, 35. *But as truly as I live, all the Earth shall be filled with the Glory of the Lord. Because all those men which have seen my Glory, and my Miracles, which I did in Ægypt, and in the Wilderness, and have tempted me now these ten times, and have not hearkned to my voice; Surely they shall not see the Land which I sware unto their Fathers, neither shall any of them that provoked me, see it. Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine Ears, so will I do to you: Your Carkasses shall fall in this Wilderness; and all that were numbred of you, according to your whole number, from Twenty years old and upward, which have murmured against me, Doubtless ye shall not come into the land concerning which I sware to make you dwell therein, save Caleb the Son of Jephunneh, and Joshuah the Son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the Land*

which

which ye have deſpiſed. But as for your Carcaſſes they ſhall fall in this Wilderneſs. And your Children ſhal wander in the wilderneſs forty years, and bear your whoredoms, until your Carcaſſes be waſted in the Wilderneſs. After the number of the dayes in which ye ſearched the Land, even forty dayes, (each day for a year) ſhall ye bear your Iniquities even forty years, and ye ſhall know my breach of Promiſe. I the Lord have ſaid, I will ſurely do it unto all this evil Congregation, that are gathered together againſt me : in this Wilderneſs they ſhall be conſumed, and there they ſhall die.

We have here the eſpecial Occaſion of this *Swearing of God.* The whole Fabrick of the *Ark and Tabernacle* being finiſhed, the Worſhip of God eſtabliſhed, the Law and Rules of their *Polity* being given unto them, and a bleſſed frame of Government in things Sacred and Civil ſet up amongſt them, their Military Camp, Charge and Order in marching to avoid Emulation and Confuſion being diſpoſed, all things ſeemed to be in a great readineſs for the entrance of the people into the promiſed Land. Whereas they were but a confuſed Multitude when they came out of *Ægypt*, God had now formed them into a beautiful Order both in Church and State; This he inſiſts on in his dealings with them. *Ezech.* 16. Why ſhould they now ſtay any longer in that Wilderneſs, which was neither meet to entertain them, nor deſigned for their Habitation? Wherefore to prepare a way for their entrance into *Canaan*, Spies are ſent by God's direction, with excellent Inſtructions to ſearch out the Land, *Numb.* 13. 17, 18, 19, 20. Upon their return the peeviſh, cowardly, unbelieving Multitude, terrified with a falſe Report which they made, fall into an outragious repining againſt God, and ſedition againſt their Ruler.

Hereupon the Lord wearied as it were with their continued provocations, and eſpecially diſpleaſed with their laſt, whereby they had, what lay in them, fruſtrated his Intentions towards them, threatned to conſume the People as one man, *ver.* 12. But *Moſes* pleading with him the Intereſt of his own Name and Glory, prevailed to divert the Execution of that *Commination.* And yet ſo great was this Provocation, and ſo abſolutely had the People of that Generation diſcovered themſelves to be every way unfit to *follow the Lord* in that great Work, that to ſhew the greatneſs of their Sin, and the irrevocableneſs of his purpoſe, he ſware with great indignation concerning them, in manner and form above declared.

Εἰ εἰσελεύσονται· *If they ſhall enter:* ſo in the *Hebrew* אִם יבאו: *If they ſhall enter.* So frequently in the place of *Numbers* from whence the Story is taken; The expreſſion is imperfect, and relates to the Oath of God wherein he ſware by himſelf. As if he had ſaid, *Let me not live, or not be God if they enter*; Which is the greateſt and higheſt Aſſeveration that ſo they ſhould not doe. And the concealment of the Engagement is not, as ſome ſuppoſe, from a πάθος cauſing an abruptneſs of Speech, but from the Reverence of the perſon ſpoken of. The expreſſion is perfectly and abſolutely negative. So *Mar.* 8. 12. with *Matth.* 16. 4. 1 *Sam.* 14. 44. 1 *Kings* 20. 10. εἰ εἰσελεύσονται

Εἰς τὴν κατάπαυσίν μου· *Into My Reſt.* The Pronoun *my* is taken either *efficiently* or *ſubjectively.* If in the firſt way, The Reſt that God would give this people is intended; They ſhall not enter into the Land which I promiſed to give unto *Abraham* and his Seed, as a ſtate of Reſt, after all their wandrings and peregrinations upon my Call and Command. Or it may be expounded *ſubjectively*, for the Reſt of God himſelf, that is, the place wherein he would fix his Worſhip and therein Reſt. And this ſeems to be the proper meaning of the word *my Reſt*; that is the place where I will *reſt*, by eſtabliſhing my Worſhip therein. Hence this was the ſolemn word of Bleſſing at the moving of the Ark of God. *Ariſe, O Lord into thy Reſt*; So *Pſalm.* 132. 8. 2 *Chron.* 6. 41. *A place for the Lord, an Habitation for the Mighty God of Jacob, Pſal.* 132. 5. *So he calls his Worſhip his Reſt and the place of his Reſt*, Iſa. 11. 10. & 66. 1.

And the *Thargumiſt* renders theſe words, *Into the Reſt of the Houſe of my Sanctuary*, as he ſpeaks elſewhere. *This is my Reſt for ever*, which place is cited by *Raſhi* on theſe words.

Verſe 7, 8, 9, 10. 11.

Wherefore as the Holy Ghoſt ſaith, To day if you will hear his voice, harden not your hearts, as in the Provocation, in the day of Temptation, in the Wilderneſs, where your Fathers tempted me, proved me, and ſaw my Works; wherefore I was grieved with that Generation, and ſaid, They do alwayes erre in their hearts, but

but my wayes they have not known: So I sware in my wrath, if they shall enter into my Rest.

THE *Exhortation* is here pursued which was engaged into at the beginning of the Chapter; and which after some diversion is returned unto at the close of the sixt *verse*. The *Argument* whereby it is confirmed and caryed on in these words, is taken *ab eventu pernicioso*, from the *pernicious event* of the alike Disobedience in others, which the *Hebrews* are dehorted from. And this the Apostle shews by an eminent instance, or the induction of an *Example* to that purpose. And this was such, as those to whom he wrote knew to be so as it was by him reported; which they had *especial Reason* to attend unto and consider, which had formerly been recommended to them, and which was purposely designed to be monitory unto them in their present Condition, which things render an example cogent and effectual. Known it was to them, as being recorded in the Scripture, wherewith they were acquainted; and it was likewise of near concernment unto them, so deserving their Consideration, in as much as it was their own *Progenitors* or forefathers who so *miscaried* as to be therein proposed unto them for an Example of an evil to be avoided. It had also after the first recording of it in the History of the times wherein it fell out, *Num.* 14. been reassumed and recommended unto ther most diligent Consideration, *Psal.* 95. And as he afterwards informs them, there was a Prophecy enfolded, or a Typical Representation made of their present State and Condition, with Directions for their wise and safe Deportment under it. All these things render the example proper, and the *Exhortation* from it cogent.

Now whereas the Example had been twice recorded, once *materially* where the fact is first expressed, and then *formally*, as an Example where it is reassumed and improved by the Psalmist; Our Apostle takes it together with its improvement out of the latter place: It lies therefore before us under both Considerations, as a Fact recorded by *Moses*, as an Example pressed by the Psalmist.

We may consider in the Words.

First; The Note of Inference wherein the Apostle ingageth the whole unto his purpose, *Wherefore.*

Secondly; The *manner of his Introduction* of this perswasive Example, both as to the Fact, and its former improvement, *As the Holy Ghost saith.*

Thirdly; The *manner of its Proposition* in way of Exhortation, wherein we have

First, The *General matter of it*, which is Obedience unto God; expressed

(1.) By a Supposition including a positive Assertion of the Duty especially intended; *If you will hear his voice.*

(2.) By a *Prohibition* or removal of the contrary; *Harden not your Hearts.*

(2.) The *Time or Season* of its due performance: *To day.*

Secondly? There is in the Words, the *Example* it self on which the *Exhortation* is built or founded; and this consists of two parts or Branches.

1. the *Sin*, and 2*ly*. the *Punishment* of the Persons spoken of.

First. The *Sin*, on the account whereof there are mentioned,

1. The *Persons sinning*, They were the *Fathers*; the Fathers or Progenitors of them to whom he wrote; *Your Fathers*, illustrated by their multitude, they were a *whole Generation.*

2. The *Quality* or nature of their Sin, which consisted in two things,
   1. Provocation; *as in the Provocation.*
   2. Temptation of God; *And in the day of Temptation. They tempted me and proved me.*

3. The Aggravation of their Sin.
   1. From the place where it was committed, it was *in the Wilderness.*
   2. From the *means of the contrary* which they had to have preserv'd them from it. They saw the works of God, *And saw my Works.*
   3. From the duration and continuance of their Sinning, and the means of the contrary; *Forty years.*

Secondly. The *Punishment* of this Sin is expressed in the *pernicious event* that insued; whence the *Exhortation* is taken, and therein is expressed,

1. The *Causa procatarctica* or *procuring Cause* in the sense that God had of their Sin; it Grieved him, *Wherefore I was grieved with that Generation.*

2. In the Expression that he made of it, containing a double Aggravation of their Sin.

1. In

1. In its principle, *They did err in their Hearts.*
2. In their continuance in it, they did so alwayes, *And said, They do alwaies erre in their hearts.*
3. In it's effects. *They did not know his waies.*

Thirdly; There is the *Causa progumena*, or *producing Cause* of the punishment, mentioned, in the resolution that God took and expressed concerning the *persons sinning:* Which also hath a double Aggravation,

1. From the manner of his declaring this *Resolution*; he did it by an Oath; *Unto whom I sware.*
2. From the frame of his Spirit, it was in his wrath, *Unto whom I sware in my wrath.*

3. The Punishment of the Sin it self, expressed negatively; *If they shall enter into my Rest*, that is, That they shall not do so.

And this also hath a double Aggravation,

1. From the Act denyed, they should not *enter*, not so much as enter.
2. From the *Object*; that was the *Rest of God*: *they shall not enter into my Rest.*

We have so particularly insisted on the opening of the Words of this *Paragraph*, that we may be the more brief in the ensuing *Exposition* of the design and sense of them, wherein also we shall interpose the *Observations* that are to be improved in our own practice.

The Illative *Wherefore*, as was observed, denotes both the deduction of the ensuing *Exhortation* from the preceding Discourse, and the Application of it unto the particular *Duty* which he enters upon *verse* 12. *Wherefore*, that is, Seeing the *Lord Christ* who is the Author of the Gospel is in his Legatine or Prophetical Office, preferr'd far above *Moses* in the work of the *House of God*, as being the Son and Lord over that House as his own, wherein *Moses* was a Servant only, let us consider what Duty is incumbent on us, especially how careful and watchful we ought to be that we be not by any means diverted or turned aside from that *Obedience* which he requires, and which on all accounts is due unto him. This he pursues *ver.* 11. where the *Hyperbaton* that is in these words is issued. διὸ

No Divine Truth ought in its delivery to be passed by, without manifesting its use, and endeavouring its improvement unto Holiness and Obedience. Obs. I.

So soon as the Apostle had evinced his *Proposition* concerning the Excellency of Christ in his Prophetical Office, he turns himself unto the *Application* of it unto them that are concerned in it. Divine Knowledge is like a Practical Science; the end of all whose Principles and *Theorems* is in their Practice, take that away and it is of no use. It is our Wisdome and Understanding how to live unto God. To that purpose are all the Principles, Truths and Doctrines of it to be improved. If this be not done in the teaching and learning of it, We fight uncertainly *as men beating the air.*

Secondly, In times of Temptations and Tryals, Arguments and Exhortations unto Watchfulness against Sin and Constancy in Obedience, are to be multiplied in number, and pressed with Wisdom, Earnestness and Diligence. Obs. II. Such was the season now with these *Hebrews*. They were exposed to great Tryals and Temptations. *Seduction* on the one hand by false Teachers, and Persecution on the other hand by wrathful Adversaries closely beset them. The Apostle therefore in his dealing with them adds one *Argument* unto another, and pursues them all with pathetical Exhortations. Men are often almost unwilling to be under this *Advantage*, or they quickly grow weary of it. Hence our Apostle closeth this Hortatory Epistle with that intreaty *Chap.* 13. 22. *Suffer the word of Exhortation.* He was afraid they might have thought themselves overburdened with Exhortations. And this befalls men on three Accounts.

1. When they are grieved by their Multiplication, as if they proceeded from a jealousie concerning their Sincerity and Integrity; So was it with *Peter*, *Joh.* 21. 11.
2. On a confidence of their own strength which they would not have suspected; as with the same *Peter*, *Matth.* 26. 33.
3. From a secret inclination lying against the thing exhorted unto, or to the thing dehorted from.

But theſe are the Ordinances of God for our preſervation in ſuch a Condition. And theſe our Neceſſities in it do call for. And pregnant Inſtances hereof are given by our Apoſtle, eſpecially in this Epiſtle and in that unto the *Galatians*, whoſe Condition was the ſame with that of theſe *Hebrews*: Both of them were in danger to be ſeduced from the *Simplicity of the Goſpel* by inveterate prejudices, and the ſubtilty of falſe Teachers. Both of them encompaſſed with dangers, and expoſed unto Perſecutions; He underſtood their Temptations and ſaw their Dangers; And with what *Wiſdom*, variety of Arguments, Expoſtulations, Exhortations, and awakening Reproofs doth he deal with them? What Care, Tenderneſs, Compaſſion and Love do appear in them all? In nothing did the *Excellency* of his Spirit more evidence it ſelf, than in his Jealouſy concerning and tender care for them that were in ſuch a Condition. And herein the Lord *CHRIST* ſet him forth for an Example unto all thoſe to whom the work of the Miniſtry and Diſpenſation of the Goſpel ſhould afterwards be committed. In this Care and Watchfulneſs lies the very Life and Soul of their Miniſtry. Where this is wanting, what ever elſe be done, there is but the Carcaſs, the ſhadow of it.

This then is of excellent uſe; provided (1.) That the *Arguments* in it proceeded on, be ſolid and firm, (ſuch as in this Caſe are every where laid down by our Apoſtle) that our *Foundation* fail us not in our Work. Earneſt Exhortations on feeble Principles have more of noiſe than weight; When there is an aim of reaching mens *Affections*, without poſſeſſing their *minds* with the due Reaſons of the things treated about, it proves moſtly evanid and that juſtly.

(2.) That the Exhortation it ſelf be Grave and Weighty; *Duty* ought to be cloathed with words of Wiſdom, ſuch as may not by their weakneſs, unfitneſs, uncomelineſs, betray the matter intended, and expoſe it unto Contempt or Scorn. Hence the Apoſtle requires a ſingular *Ability* unto the Duty of Admonition, *Rom.* 15. 14. *Filled with all Knowledg, and able to Admoniſh one another.*

(3.) That the Love, Care and Compaſſion of them who manage ſuch *Exhortations* and Admonitions be in them made to appear. Prejudices are the bane and ruine of mutual warnings. And theſe nothing can remove but a Demonſtration of Love, Tenderneſs, and Compaſſion, acting themſelves in them: Moroſe, peeviſh, wrathful Admonitions, as they bring guilt upon the *Admoniſher*, ſo they ſeldome free the Admoniſhed from any. This courſe therefore, the condition of them that are tempted, who are never in more danger than when they find not a neceſſity of frequent Warnings and Exhortations, and the Duty of thoſe who watch for the Good of the Souls of men, require to be diligently attended unto.

Secondly; The manner of the Introduction of the perſwaſive Example propoſed is to be conſidered, *As ſaith the Holy Ghoſt*. The words are the Words of the Pſalmiſt, but are here aſcribed unto the *Holy Ghoſt*. Our Apoſtle, as other Divine Writers of the New Teſtament uſeth his Liberty in this matter: Sometimes they aſcribe the Words they cite out of the Old Teſtament unto the *Pen-men* of them. As to *Moſes*, *David*, *Iſaiah*, *Jeremiah*, and the like. *Luke* 24. 27. *Mark* 2. 17. *chap.* 4. 14. *John* 12. 41. *Acts* 2. 25. Sometimes to the *Books* wherein they are written, *As it is written in the Book of the Pſalms*, Acts 1. 20. And ſometimes they aſcribe them unto the Principal Author, namely the *Holy Ghoſt*, as in this place. Now as they uſed their Liberty herein, ſo it is not to be ſuppoſed that they fixed on any particular *Expreſſion* without ſome eſpecial Reaſon for it. And the aſcribing of the Words of the Pſalmiſt in this place immediately unto the *Holy Ghoſt*, by whom he was inſpired and acted, ſeemes to have been to mind the *Hebrews* directly of his Authority. His intention from the words was, to preſs a *Practical Duty* upon them. In reference unto ſuch duties the mind ought to be immediately inflamed by the *Authority* of him that requires it. Conſider, ſaith he, that theſe are the words of the *Holy Ghoſt*; that is, of God himſelf; ſo that you may ſubmit your ſelves to his Authority. Beſides, the Apoſtle intends to manifeſt that thoſe, words have reſpect unto the *times of the Goſpel*, and in an eſpecial manner unto that ſeaſon of it which was then paſſing over the *Hebrews*. He therefore minds them that they were given out by the *Spirit of Prophecy*, ſo that the Concernments of the Church in all ages muſt lye in them. The *Holy Ghoſt ſaith*, that is, as he ſpake to them of old in and by *David*, as it is expreſſed *Chap.* 4. 7. So he continues to ſpeak them unto us in the *Scripture* which is not only his Word, but his Voice, his *Speaking*, living and powerful Voice; for ſo we may comprize both Senſes before mentioned.

Exhor-

Exhortations unto Duty ought to be well founded; to be built on a ſtable foundation, and to be reſolved into an Authority which may influence the Conſciences of them to whom they do belong. Without this they will be weak and enervous; eſpecially if the duties exhorted unto be difficult, burdenſome or any way Grievous. Authority is the formal Reaſon of Duty. When God gave out his Law of Commandments, he prefaced it with a ſignification of his Soveraign Authority over the people; *I am the Lord thy God.* And this is our Duty in giving out Exhortations and Commands from him. The Ingagement of his Authority in them, is to be manifeſted. *Teach men*, ſaith our Saviour, *to do and obſerve whatſoever I command*, Matth. 28. 20. His Commands are to be propoſed to them, and his *Authority* in them to be applyed unto their Souls and Conſciences. To Exhort men in the things of God, and to ſay, *This or that man ſaith ſo*, be he the Pope or who he will, is of no uſe or Efficacy. That which you are to attend unto is what the *Holy Ghoſt ſaith*, whoſe Authority the Souls of men are every way obnoxious unto. *Obſ.* III.

What ever was given by Inſpiration from the Holy Ghoſt, and is recorded in the Scripture for the uſe of the Church, He continues therein to ſpeak it to us, unto this day. As he lives for ever, ſo he continues to ſpeak for ever; that is, whilſt his Voice or Word ſhall be of uſe to the Church. As the *Holy Ghoſt* ſaies; that is, ſpeaks now unto us; and where doth he ſpeake it? in the *Ninety fifth Pſalm*, there he ſayes it, or ſpeaks it unto us. Many men have invented ſeveral waies to leſſen the *Authority* of the Scripture; and few are willing to acknowledge an *immediate ſpeaking of God* unto them therein. Various pretences are uſed to ſubduct the Conſciences of men from a ſenſe of his Authority in it. But whatever Authority Efficacy or Power the Word of God was accompanied withal, whether to evidence it ſelf ſo to be, or otherwiſe to affect the minds of men unto Obedience when it was firſt ſpoken by the Holy Ghoſt, the ſame it retains now it is recorded in Scripture, ſeeing the ſame *Holy Ghoſt* yet continues to ſpeak therein. *Obſ.* IV.

Thirdly, There is in the Word the *Matter* of the Exhortation intended; that which it aims at and intends. This in general is *Obedience unto God*, anſwerable unto the *Revelation* which he makes of himſelf and his Will unto us. And this is firſt expreſſed in a Suppoſition including a poſitive Aſſertion of it, *If you will hear his Voice.* It is your Duty ſo to do, and this is that which you are exhorted unto.

The Voice of God is ordinarily the Word of his Command, the *voice* or ſignification of his Will, which is the Rule of all our Duty or Obedience. (2.) In this place, as commonly elſe where, not the Word of Command in general is intended, but an eſpecial call or *Voice* of God in reference unto ſome eſpecial Duty at ſome eſpecial Seaſon. Such was the *Voice of God* to the People in the Wilderneſs at the *giving of the Law*, which the People heard and ſaw the Effects of. Hence is the Command tranſlated to the Voice of God in giving out the Goſpel by the Miniſtry of his Son *Jeſus Chriſt*. From the former is the Occaſion of the words taken in the *Pſalm*, and to the latter is the Application of it made by the Apoſtle. (3.) The Pſalmiſt ſpeaks to the People as if the *Voice* of God were then ſounding in their Ears.

For that which was once the *voice of God* unto the Church (being recorded in the Scripture,) continues ſtill to be ſo. That is, it is not onely materially his revealed Will and Command, but it is accompanied with that ſpecial *Impreſſion of his Authority* which it was at firſt Atteſted withall. And on this ground all the *Miracles* wherewith the *Word* of old was confirmed, are of the ſame Validity and Efficacy towards us, as they were towards them that ſaw them; namely, becauſe of the ſacredneſs of the means whereby they are communicated to us.

This then is the *Object* of the Duty exhorted unto, the *Voice of God*, which as it is uſed by the Apoſtle is extended virtually and conſequentially to the whole Doctrine of the Goſpel, but with eſpecial reſpect to the *Revelation* of it by *Chriſt Jeſus*. As in the Pſalm it regards the whole Doctrine of the Law, but with eſpecial regard unto the delivery of it to *Moſes* on Mount *Sinai*. The Act exerciſed about it is *hearing*, *If you will hear his Voice.* The meaning of this Word hath been before explained, It is an Act of the whole Soul in underſtanding, chuſing, and reſolving to do the Will of God declared by his *Voice*, that is intended. And this further appears from the enſuing charge; *If you will hear, harden not your hearts*; that is, If you think meet to obey the Voice of God, if you will chuſe ſo to do; take heed of that which would

certainly be an hindrance thereof. Thus dealeth the Apostle with the *Hebrews*. And herein teacheth us, That

Obs. V. *The formal Reason of all our Obedience consists in its relation to the Voice or Authority of GOD.* So therefore doth the Apostle express it; so is it declared in the whole Scripture. If we do the things that are commanded, but not with respect to the Authority of God by whom they are commanded, what we so do is not *Obedience* properly so called. It hath the *matter of Obedience* in it, but the *formal Reason* of it, that which should render it properly so, which is the Life and Soul of it, it hath not: what is so done is but the Carcass of *Duty* no way acceptable unto God. God is to be regarded as our *Soveraign Lord* and only Law-giver in all that we have to do with him. Hereby are our Souls to be influenced unto *Duty* in general, and unto every especial Duty in particular. This Reason are we to render to our selves and others, of all the Acts of our Obedience. If it be asked, Why we do such or such a thing: We answer, Because we must obey the *Voice of God*. And many Advantages we have by a constant attendance unto the *Authority* of God in all that we do in his Worship and Service. For, (1.) This will keep us unto the due *Rule* and Compass of *Duty* whilst we are stear'd in all that we do hereby. We cannot undertake or perform any thing as a Duty towards God, which is not so, and which therefore is rejected by him, where he saith, *Who hath required these things at your hands*. This is no small Advantage in the course of our Obedience. We see many taking a great deal of Pains in the performances of such Duties, as being not appointed of God, are neither accepted with him, nor will ever turn unto any good Account unto their own Souls. Had they kept upon their Consciences a due Sense of the Authority of God, so as to do nothing but with respect thereunto, they might have been freed from their labouring in the fire, where all must perish, *Mich.* 6. 7, 8, 9. such are most of the works wherein the Papists boast. (2.) This also will not suffer us to *omit any thing* that God requires of us. Men are apt to *divide* and *chuse* in the Commands of God, to take and leave as it seems good unto them, or as serves their present Occasion and Condition. But this also is inconsistent with the nature of *Obedience*; allowing the *formal Reason* of it to consist in a due respect unto the *voice of God*. For this extends to all that is so, and only to what is so. So *James* informes us that all our Obedience respects the Authority of the *Lawgiver*, whence an universality of Obedience unto all his Commands doth necessarily insue. Nor doth the nature of any particular Sin consist so much in respect to this or that *particular Precept* of the Law which is transgressed or violated by it, as in a contempt of the *Lawgiver* himself; whence every Sin becomes a *transgression* of the whole Law, *Jam.* 2. 9, 10, 11. This will strengthen and fortify the Soul against all Dangers, Difficulties, and Temptations that oppose it in the way of its Obedience. The mind that is duely affected with a sense of the Authority of God in what it is to doe, will not be *territa monstris*. It will not be frightned or deterred by any thing that lies in its way. It will have a readiness wherewith to answer all *Objections*, and oppose all Contradictions. And this sense of the Authority of God, requiring our Obedience is no less a gracious Effect of the Spirit, than is that Freedom and Chearfulness, and Alacrity of mind, which in these things we receive from him.

Obs. VI. *Every thing in the Commands of God, relating unto the manner of their giving out, and communicating unto us, is to be retained in our minds and considered as present unto us.* The Psalmist after so long a Season as the Apostle speaks, calls the People to hear the Voice of God, as it sounded on Mount *Sinai* at the giving of the Law. Not only the *Law it self*, and the Authority of God therein, but the *manner* also of its delivery by the great and *terrible Voice of God* is to be regarded, as if God did still continue so to speak unto us. So also is it in respect of the Gospel. In the first *Revelation* of it, God spake immediately *in the Son*; and a Reverence of that speaking of God in Christ, of his *Voice* in and by him, are we continually to maintain in our hearts. So in the Dispensation of the Gospel he continues yet to speak *from Heaven*. Hebr. 12. 25. It is his *Voice* and Word unto us no less than it was when in his own Person he spake on the Earth. And God being thus both in his Commands and the manner of his giving them out, rendred present unto us by Faith, we shall receive a great incitation unto Obedience thereby.

Obs. VII. *Consideration and Choice are a stable and permanent foundation of Obedience.*

The

The Command of God is here propoſed unto the People, to their *Underſtanding* to conſider it, to their *Wills* to chuſe and embrace it: *If you will hear his Voice.* Conſider all things, all concerns of this matter, *whoſe* Command it is, in what *manner* given, what is the *matter* of it, and what are its *ends*, and what is our own concernment in all this. Men that are engaged into ſome Courſe of Obedience or Profeſſion as it were by *chance*, or by their minds merely preoccupated with Education or Cuſtom, will leave it by *chance*, or a powerful diverſion at any time. Thoſe who are onely compelled unto it by ſome pungent galling *Convictions*, ſo that they yield Obedience not becauſe they like it or chuſe it, but becauſe they dare not do otherwiſe, do aſſuredly loſe all reſpects unto it, as their Convictions do by any means wear off or decay.

A deliberate Choice of the wayes of God upon a due conſideration of all their concernments, is that which unchangeably fixeth the Soul unto Obedience. For the ſtrongeſt obligations that are unto it, ought to be in our own *Wills*. And it is the moſt eminent effect of the Grace of Chriſt, *to make his people willing in the day of his Power*, nor is any other Obedience acceptable with God, *Rom.* 12. 1.

Thirdly; The Apoſtle carries on and enforceth his Exhortation unto Obedience, in the words of the Pſalmiſt, by a *Caution* againſt or *prohibition* of the contrary, or that which would utterly prevent it as having done ſo formerly in others; *Harden not your hearts.* To clear his intention herein, we muſt inquire (1.) What is intended by *Heart*, and (2.) What by the *hardning* of it. The *Heart* in the Scripture, ſpoken of in reference unto moral Obedience, doth not conſtantly denote any one eſpecial *faculty* of the Soul; but ſometimes one, ſometimes another is intended and expreſſed thereby. What is peculiarly deſigned, the *ſubject matter* treated of and the *Adjuncts* of the Word will diſcover. Thus ſometimes the Heart is ſaid to be *wiſe*, *underſtanding*, *to deviſe*, *to be filled with Counſel*: and on the other ſide, to be *ignorant*, *dark*, *fooliſh*, and the like; in all which places it is evident that the mind, the τὸ ἡγεμονικὸν, the guiding, conducting, reaſoning faculty is intended. Sometimes it is ſaid to be *ſoft*, *tender*, *humble*, *melting*, and on the other ſide *hard*, *ſtubborn*, *obſtinate* and the like; wherein principal regard is had to the *Will* and *Affections*. The word therefore is that, whereby the principle of all our Moral Actions, and the reſpective influence of all the faculties of our Souls into them, are expreſſed.

Secondly; By the Senſe of the *Object* is the meaning of the *Act* prohibited to be regulated. *Harden not.* The Expreſſion is *Metaphorical*; and it ſignifies the unfitneſs and reſiſtency of any thing to receive a due *impreſſion* from that which is applyed unto it. As *Wax* when it is hard will not receive an impreſſion from the *Seal* that is ſet unto it; nor *Morter* from the Trowel. The Application that is made in the matter of Obedience unto the Souls of men, is by the Spirit of God in his Commands Promiſes and Threatnings; that is his *Voice*, the whole *Revelation* of his Mind and Will. And where a due impreſſion is not made hereby on the Soul, to work it to an anſwerableneſs in its principles and operations thereunto, Men are ſaid to *reſiſt the Spirit*, Acts 1.51. that is, to diſappoint the end of thoſe *means* which he makes uſe of in his Applications to them. By what wayes or means ſoever this is done, men are thereby ſaid *to harden their hearts.* Prejudices, falſe Principles, Ignorance, Darkneſs and Deceit in the *Mind*, Obſtinacy and Stubborneſs in the *Will*, Corruption and cleaving unto earthly and ſenſual Objects in the *Affections*, all concur in this evil. Hence in the Application of this Example *ver.* 12. the Apoſtle exhorts the *Hebrews* to take heed that they be not *hardned through the deceitfulneſs of Sin.* Now *deceit* firſtly and principally reſpects the *mind*; and therein conſiſts the beginninig and entrance into the ſin of *Hardning the heart.* A brief conſideration of the condition of the People in the Wilderneſs upon whom this evil is charged, will give much light into the Nature of the Sin that here comes under prohibition. What were the dealings of God with them is generally known, and we have elſewhere declared. As he gave them Inſtruction from Heaven in the *Revelation* and delivery of the *Law*, and entruſted them with the ſingular Benefit of the Erection of his Worſhip amongſt them; ſo he afforded them all ſorts of *Mercies*, Protections, Deliverances, Proviſion and Guidance; as alſo made them ſenſible of his Severity and Holineſs in great and terrible Judgments. All theſe, at leaſt the moſt part of them, were alſo given out unto them in a marvelous and amazing manner. The end of all theſe diſpenſations was to teach them his Will, to bring them to *hearken to his Voice*, to obey his Commands that it might be well with them and theirs. In this State and Condition ſundry things are recorded of them.

As firſt; That they were dull, ſtupid, and ſlow of heart in conſidering the wayes,

kindneſs

Kindneſs and Works of God. They ſet not their hearts to them to weigh and ponder them, *Deut.* 32. 28, 29. (2.) What they did obſerve and were moved at, (as ſuch was the *aſtoniſhing greatneſs* of ſome of the Works of God amongſt them, ſuch the overpowering Obligations of many of his Dealings with them, that they could not but let in ſome preſent tranſient Senſe of them upon their minds) yet they ſoon *forgot them* and regarded them not: *Pſal.* 78. 11, 12. (3.) That their *Affections* were ſo violently ſet upon earthly, ſenſual, periſhing things, that in compariſon of them they deſpiſed all the Promiſes and Threatnings of God, reſolving to purſue their own hearts luſts whatever become of them in this World and to Eternity, *Pſal.* 78. 18, 19. All which are manifeſt in the whole Story of their wayes and doings. By this means their minds and ſpirits were brought into ſuch a frame and condition, that as they did not, ſo they could not *harken to the Voice of God*, or yield obedience unto him; *They became a ſtubborn and rebellious Generation, a Generation that ſet not their hearts aright, and whoſe ſpirit was not ſtedfaſt with God. Pſal.* 78.8. For by theſe wayes and degrees of Sin, they contracted an *Habit* of Obſtinacy, Perverſneſs and Uncircumciſion of heart; neither did the Lord in his Soveraign Pleaſure ſee good by his effectual Grace to *circumciſe the hearts* of the Perſons of that Generation, *that they might fear and ſerve him*, whereby they came to be hardned unto final Unbelief and Impenitency. It appears then, that unto this *ſinful hardning of the heart* which the *people in the Wilderneſs* were guilty of, and which the Apoſtle here warns the *Hebrews* to avoid, there are three things that do concur. Firſt, the *minds ſinful inadvertency* and neglect, in not taking due notice of the waies and means whereby God calls any unto *Faith* and Obedience. Secondly, a Sinful *Forgetfulneſs and caſting out of the heart and mind* ſuch Convictions as God by his Word and Works, his Mercies and Judgments, Deliverances or Afflictions, at any time is pleaſed to caſt into them and and faſten upon them. Thirdly; An obſtinate cleaving in the *Affections* unto carnal and ſenſual *Objects*, practically preferring them above the Motives unto Obedience that God propoſeth to us. Where theſe things are, *the hearts of men are ſo hardned*, that in an ordinary way they cannot harken unto the *Voice of God*. We may hence alſo take ſome Obſervations for our Inſtruction.

Ob. VIII. *Such is the Nature, Efficacy and Power of the Voice or Word of God, that men cannot withſtand or reſiſt it, without a ſinful hardning of themſelves againſt it.* There is a natural hardneſs in all men before they are dealt withal by the Word: or, this Spiritual Hardneſs is in them by Nature. *Hardneſs* is an *Adjunct* of that Condition or the Corruption of Nature; as is *Darkneſs*, *Blindneſs*, *Deadneſs* and the like; Or it is a reſult or conſequent of them. Men being dark and blind and dead in Treſpaſſes and Sins, have thence a *natural hardneſs*, an unfitneſs to receive impreſſions of a contrary kind, and a reſiſtency thereunto. And this frame may be increaſed and corroborated in men by various vicious and prejudicate habits of minde, contracted by Cuſtom, Example, Education and the *practice* of Sin. All this may be in men *antecedent* unto the diſpenſation or preaching of the Word unto them. Now unto the removal or taking away of this *hardneſs*, is the *Voice* or the Word of God in the Diſpenſation of it deſigned. It is the Inſtrument and Means which God uſeth unto that end: It is not (I confeſs) of it ſelf abſolutely conſidered, without the *Influencing Operation* of the Spirit of Grace, able to produce this effect. But it is *able* to do it in its own kind and place; and is thence *ſaid to be able to ſave our Souls*, Jam. 1. 21. *able to build us up, and give us an Inheritance amongſt them that are ſanctified*; Acts 20. 32. *being alſo that Immortal Seed whereby we are begotten unto God*, 1 Pet. 1. 23. By this means doth God take away that natural darkneſs or blindneſs of men; *opening the Eyes of the blind*, *Acts* 26. 18. turning them from darkneſs to Light, *ſhining into their hearts, to give them the knowledg of his Glory in the face of Jeſus Chriſt*; 2 Cor. 4. 6. as alſo *quickening them who were dead in Treſpaſſes and Sins*; and thereby removes that *Hardneſs* which is a conſequent of theſe things: and God doth not apply a *means* to any End which is unſuited to it or inſufficient for it. There is therefore uſually ſuch a Concomitancy of the *Spirit* with every diſpenſation of the Word of God, that is according to his Mind and Will, as is able and ſufficient to remove that *hardneſs* which is naturally upon the *hearts* of men.

Every one therefore to whom the Word is duely revealed, and is not converted unto God, doth *voluntarily* oppoſe his own obſtinacy unto its efficacy and operation. Here lies the ſtop to the Progreſs of the Word in its Work upon the Souls of men.

It

It ſtaies not unleſs it meet with an *actual Obſtinacy* in their Wills, refuſing, rejecting and reſiſting of it. And God in ſending of it doth accompany his *Word* with that Power which is meet to help and ſave them in the State and Condition wherein it finds them. If they will add new Obſtinacy and Hardneſs to their minds and hearts, if they will fortify themſelves againſt the Word with Prejudices and diſlike, if they will reſiſt its work through a love to their Luſts and Corrupt Affections, God may juſtly leave them to periſh and *to be filled with the fruit of their own waies.* And this ſtate of things is variouſly expreſſed in the Scripture. As (1.) By *Gods Willingneſs* for the Salvation of thoſe unto whom he grants his Word as the means of their Converſion, *Ezek.* 18. 23. *Chap.* 13. 11. 2 *Pet.* 3. 9. 1 *Tim.* 2. 4. (2.) By his *Expoſtulations* with them that reject his Word, caſting all the cauſe of their deſtruction upon themſelves, *Matth.* 23. 34. Now as theſe things cannot denote an Intention in God for their Converſion, which ſhould be fruſtrate, which were to aſcribe Weakneſs and Changeablneſs unto him; nor can they ſignify an exerciſe towards them of that *effectual Grace* whereby the Elect are really converted unto God, which would evert the whole Nature of *Effectual Grace*, and ſubject it to the corrupt wills of men: So they expreſs more than a mere propoſal of the outward means which men are not able ſavingly to receive and improve. There is this alſo in them, that God gives ſuch an Efficacy unto theſe means, as that their Operation doth proceed on the minds and Souls of men in their natural Condition, untill by ſome new Acts of their Wills, they harden themſelves againſt them. And (3ly.) So the Goſpel is propoſed to the *Wills* of men, *Iſa.* 55. 1. *Rev.* 22. 14.

Hence it is that the Miſcarriage of men under the diſpenſation of the Word, is ſtill charged upon ſome *Poſitive Actings of their Wills* in oppoſition unto it, *Iſa.* 30. 15. *Matth.* 23. 21. *John* 3. 19. *Chap.* 5. 40. They periſh not, they defeat not the end of the Word towards themſelves, by a mere abode and continuance in the ſtate wherein the Word finds them, but by rejecting the *Counſel* of God made known to them for their healing and recovery, *Luke* 7. 30.

Many previous Sins make way for the great Sin of final rejecting the Voice or Word of God. *The not hearing the voice of God* which is here reproved, is that which is *final*, which abſolutely cuts men off from entring into the Reſt of God. Unto this men come not without having *their hearts hardned* by depraved Luſts and Affections; And that it is their Nature ſo to do ſhall be afterwards declared. Here we only reſpect the Connexion of the things ſpoken of. *Hardning of the Heart* goes before final Impenitency and Infidelity, as the means and cauſe of it. Things do not ordinarily come to an *immediate Iſſue* between God and them to whom the Word is preached. I ſay *ordinarily*; becauſe God may immediately cut off any perſon upon the firſt refuſed tender of the Goſpel. And it may be he deals ſo with many, but *ordinarily* he exerciſeth much patience towards men in this Condition. He finds them in a State of Nature, that is, of *enmity* againſt him. In this ſtate he offers them *terms of Peace*, and waits thereon during the Seaſon of his Good Pleaſure to ſee what the event will be. Many in the mean time attend to their Luſts and Temptations, and ſo contract an *Obdurate Senſleſneſs* upon their hearts and minds which fortifying them againſt the Calls of God, prepares them for final Impenitency. And this is the firſt thing that is conſiderable in the general matter of the Exhortation in hand. *Obſ.* IX.

Secondly; The *time* and *Seaſon* for the performance of the *Duty* exhorted unto is expreſſed; *To day.* *To day if you will hear his Voice.* The various reſpects of the *Limitation* of the Seaſon of this *Duty* have been ſpoken to in the opening of the Words. The Moral ſenſe of it is no more, but the *preſent and proper Seaſon of any Duty* which what is required unto, in this caſe of yielding Obedience to the *Voice of God*, ſhall be afterwards declared. And in this Senſe the word is generally uſed in all Authors and Languages. So is היום frequently in the *Hebrew* in other places, as in this. And a proper Seaſon they called יום טוב *a good Day*, a meet Seaſon, 1 *Sam.* 25. 8. It may be onely a *Day of Feaſt* is there intended, which they called יום טוב, *a good day.* A day of Mirth and Refreſhment, *Lev.* 23. And ſo it is commonly uſed by the *Rabbins*; eſpecially for the Feaſt which the High Prieſt made his Brethren after the day of Expiation. For on that day they were obliged to many Obſervations under the Penalty of *Exciſion.* This begat fear and terrour in them, and was part of their Yoke and Bondage. Wherefore when that Service was over and they found themſelves

themſelves ſafe, not ſmitten by the hand of God, they kept יום טוב a *good day*, wherein they invited all the Prieſts that miniſtred unto a Feaſt. But moſt frequently they ſo expreſs a preſent opportunity or Seaſon. So the Greeks uſe Σήμερον, As in *Anacreon*,

Σήμερον μέλει μοι· τὸ δ' ἄυριον τίς οἶδε·

My care is for to day, the preſent Seaſon, who knows to morrow, or the time to come. To the ſame purpoſe are ἡμέρα and ἄυριον uſed in the Goſpel, *Matth.* 6. 34. Μὴ οὖν μεριμνήσητε εἰς τὴν ἄυριον· ἡ γὰρ ἄυριον μεριμνήσει τὰ ἑαυτῆς, ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς. *Take no care for the morrow* (things future and unknown) *the morrow ſhall take care for the things of it ſelf.*) Proviſion ſhall be made for things future according as they fall out) *ſufficient unto the Day* (the preſent time and Seaſon) *is the evil thereof.* To the ſame purpoſe do they uſe *Hodie* in the Latine tongue; as in thoſe common ſayings.

Sera nimis vita eſt craſtina, viv' hodiè: and

Qui non eſt hodie, cras minus aptus erit.

With many other ſayings of the like importance. This then is the ſenſe and meaning of the word abſolutely conſidered. The Apoſtle exhorts the *Hebrews* in the words of the Pſalmiſt, to make uſe of the preſent *Seaſon* by the uſe of means for the furtherance of their Faith and Obedience, that they may be preſerved from *Hardneſs of Heart* and final Unbelief. And what Arguments unto Duty are ſuggeſted from a *preſent ſeaſon* ſhall afterwards be conſidered. To inforce this Exhortation the Apoſtle minds them that there is in the Words of the Pſalmiſt (1.) A Retroſpect unto a monitory Example. For others there were who *had their day alſo, their Seaſon.* This they improved not, they anſwered it not, nor fill'd it up with the Duty that it was deſigned unto; and therefore the ſad event befell them mentioned in the Text. Hence doth he inforce his Exohrtation. It is now to *day* with you; It was *to day* with them of old. But you ſee what a dark ſad *Evening* befell them in the cloſe of their Day. Take heed leſt it be ſo with you alſo. (2.) A Reſpect unto the Day injoyed in the time of the *Pſalmiſt*, which compleated the Type, of which before. And yet further; There was (3.) more than a meer *Example* intended by the *Pſalmiſt*. A Prophecy alſo of the times of the Goſpel was included in the words, as our Apoſtle declares in the next Chapter. Such a Seaſon as befell the *Jews* at the giving of the *Law*, is prefigured to happen to them at the giving of the *Goſpel*. The Law being given on Mount *Sinai*, the Church of the *Hebrews* who came out of *Egypt* had their *Day*, their time and ſeaſon for the expreſſing of their Obedience thereunto, whereon their Entrance into *Canaan* did depend. This was their day; wherein they were tryed whether they would harken unto the Voice of God or no; namely the ſpace of 38 or 40 years in the Wilderneſs. The Goſpel was now delivered from *Mount Sion*. And the Church of the *Hebrews* to whom the word of it firſt came, had their *peculiar day*, prefigured in the Day after the giving of the Law, enjoyed by their forefathers. And it was to be but a *Day*; but one *eſpecial Seaſon*, as theirs was. And a trying *Seaſon* it was to be; whether in the limited ſpace of it they would obey the Voice of God or no. And this *eſpecial day* continued for the ſpace of 38 or 40 years; from the Preaching of the Goſpel by our Lord Jeſus Chriſt and his Death, unto the Deſtruction of *Jeruſalem* by *Titus*; wherein the greateſt part of the people fell after the ſame Example of Unbelief with their forefathers, and entred not into *the Reſt of God*. This was the Day and the Seaſon that was upon the *Hebrews* at this time, which the Apoſtle exhorts them to the uſe and improvement of. Σήμερον then, or *to day*, ſignifies in general, a *preſent Seaſon* which men are not long to be entruſted with, and it hath a triple Reſpect, Limitation or Application (1.) Unto the *Seaſon* enjoyed by the People in the Wilderneſs, who neglected it. (2.) Unto the *Perſons* ſpoken unto in the Pſalmiſt *typically*, who were exhorted to uſe it. (3.) Unto the *preſent Hebrews* whoſe *Goſpel-Day* was therein foretold and prefigured. In all which we are inſtructed unto the due uſe of a preſent Seaſon.

Obſ. X. *Old Teſtament Examples are New Teſtament Inſtructions.*

Our Apoſtle elſewhere reckoning ſundry Inſtances of things that fell out amongſt the People of Old affirms of them ταῦτα πάντα τύποι συνέβαινον ἐκείνοις, 1 *Cor.* 10. 11. *All theſe things befel them as Types.* The Jews have a ſaying, כל מח שאירע אבות סימן

סימן לבנים: *That which hapneth to the Fathers, is a Sign or Example unto the children.* In general and the Order of all things, *Discipulus est prioris Posterior Dies:* The following day is to learn of the former. Experience is the greatest advantage for wisdom. But there is more in this matter. The *Will and Appointment* of God is in it. From thence that all the times of the *Old Testament* and what fell out in them are instructive of the times and daies of the *New*, not only the Words, Doctrines and Prophecies that were then given out, but the *Actions*, *Doings* and *Sufferings* of the People which then fell out are to the same purpose. There is more in it than the general use of old Records and Histories of times past, which yet are of excellent use unto a wise consideration in things *Moral* and *Political*. This many have made it their work to manifest and demonstrate. The Summ of all is comprised in those *excellent words* of the great *Roman Historian* concerning his own work. *Ad illa mihi acriter pro se quisque intendat animum, quæ vita, qui mores fuerint; per quos viros, quibusque artibus domi militiæque & partum & auctum imperium sit: Labente deinde paulatim disciplina, velut dissidentes, primo mores sequatur animo, deinde ut magis magisque lapsi sint, tum ire cæperint præcipites, donec ad hæc tempora quibus nec vitia nostra, nec remedia pati possumus perventum est. Hoc illud est præcipue in cognitione rerum salubre & frugiferum; omnis te exempli documenta in illustri posita monumento intueri. Inde tibi quod imitere capias; inde fœdum incæptu, fœdum exitu, quod vites.* Hereunto (in reading this History) *let every one diligently attend, to consider who were the men, what was their life and manners, by what means and Arts this Empire was both erected and increased; and then moreover how good Discipline insensibly decaying, was attended with manners also differing from the former; which in process of time increasing, rushed all things at length headlong into these times of ours; wherein we can endure neither our Vices nor their Remedies. This is that which in the Knowledge of past Affairs is both wholesom and fruitful; That we have an illustrious monument of all sorts of Examples, from whence you may take what you ought to imitate, and know also by the consideration of Actions dishoneſt in their undertaking, and miserable in the event, what you ought to avoid.* And if this use may be made of *humane stories*, written by men wise and prudent, though in many things ignorant, partial, factious, as *most Historians* have been, unable in many things to judge of actions whether they are *really good or evil*, praise-worthy or to be condemned, and in all things of the *Intentions* with which, and the *Ends* for which they were done; how much more benefit may be obtained from the consideration of those *Records of times past*, which as they are delivered unto us by Persons divinely preserved from all Error and Mistake in their Writings, so they deliver the Judgment of God himself, to whom all *Intentions and Ends* are open and naked, concerning the Actions which they do report. Besides; the design of *Humane Story* is but to direct the minds of men in things just and honest with reference unto *Political Society*, and the Good of Community in this World; with respect whereunto alone it judgeth of the *Actions* of men and their *Events*. But all things in the Scriptures of the *Old Testament* are directed unto an higher End, even the pleasing of God, and the eternal fruition of him. They are therefore with the Examples recorded in them of singular and peculiar Use as materially considered. But this is not all. The things contained in them were all of them *design'd* of God for our *Instruction*, and yet do continue as an especial way of Teaching. The things done of old, were as *Justin Martyr* speaks προφητεύματα τοῦ Χριστοῦ, Fore-Declarations *of the things of Christ*. And *Tertullian*, to the same purpose, *Scimus ut vocibus, ita rebus prophetatum. Prophesy or Prediction consisted in things as well as words.* And *Chrysostome*, Serm. II. *de Jejun.* distinguisheth between *Prophesy by speech or words*, and *Prophesy by Examples or Actions*.

Our Apostle expresly treateth of this Subject, 1 *Cor.* 10. Considering the state of the People in their Deliverance from *Egypt*, and abode in the *Wilderness*, he refers the things relating unto them to two heads. *First*, God's *miraculous works towards them*, and marvelous dealings with them. *Secondly*, Their *Sins* and miscariages with the Punishments that befell them. Having mentioned those of the first sort, he adds ταῦτα ὁ τύποι ἡμῶν ἐγενήθησαν· *now these were all our Examples*; *Ver.* 6. Types representing Gods spiritual dealings with us. And having reckoned up the other, he closeth his report of them with; ταῦτα ὁ πάντα τύποι συνέβαινον ἐκείνοις· they *befell* them, that God in them might represent unto us, what we are to expect, if we sin and transgress in like manner. They and their Actions were our Types. Τύπος, a Type, hath many significations; In this use of it, it signifies *a rude and imperfect*

Expression of any thing in order to a full, clear, and exact Declaration of it. So *Aristotle* useth πογυλῶς ἢ ὡς ἐν τύπῳ in opposition to ἀκριβῶς διελεῖν, a general and imperfect Description, to an exact Distinction. *Thus they were our Types* in that the matter of our Faith, Obedience, Rewards and Punishments were delineated aforehand in them.

Now these *Types* or *Examples* were of three sorts. First, such as were directly instituted and appointed for this End, that they should *signify and represent something in particular in the Lord Christ and his Kingdome*. It is true; that God did not institute any thing among the People of Old but what had its present use and service amongst them. But their *present Use* did not comprehend their *principal End*. And herein do *Types* and *Sacraments* differ. Our *Sacraments* have no Use but that with respect unto their Spiritual End and Signification. We do not *baptize* any to *wash the body*, nor give them the Supper of the Lord to *nourish* it. But *Types* had their *use* in *temporal* things as well as their *signification* of things *spiritual*. So the Sacrifices served for the freeing of the People from the Sentence of the *Law* as it was the Rule of their *Polity* or Civil Government, as well as to prefigure the *Sacrifice* of the body of Christ.

Now these Types which had a solemn, direct, stated Institution, were *materially* either *Persons* as vested with some certain Offices in the Church; or things.

First, *Persons*; So the Lord raised up designed and appointed *Moses*, *Aaron*, *Joshuah*, *David*, *Solomon*, and others to typifie and represent the Lord Christ unto the Church: And they are to be considered in a threefold capacity. *First*, merely *Personal* as those *individual men*, unto which concernment all their *moral Good and Evil* did belong. In this sense what they did or acted had no respect unto Christ, nor is otherwise to be considered but as the *Examples* of all other Men recorded in the Scriptures. *Secondly*, As to the *Offices* they bare in the Church and among the People as they were *Prophets*, *Captains*, *Kings* or *Priests*. In this respect they had their *present Use* in the Worship of God, and Government of that People according to the Law. But herein, *Thirdly*, In the discharge of their Offices and present Duties, they were designed of God to *represent* in a way of prefiguration the Lord Christ and his Offices, who was to come. They were a Transcript out of the *Divine Idea* in the mind and Will of God, concerning the All-fulness of Power and Grace, that was to be in Christ, expressed by *parcels* and obscurely in them, so as by reason of their *imperfection* they were capable. Secondly, these *Types* consisted in *Things*, such as were the *Sacrifices*, and other Institutions of Worship among the People. That this was the design and end of the whole *Mosaical Divine Service*, we shall manifest in our Progress. This therefore is not the place to insist particularly upon them.

Secondly; There were such *Things* and *Actions* as had onely a *Providential Ordination* to that purpose. Things that occasionally fell out, and so were not capable of a solemn Institution, but were as to their *Events* so guided by the Providence of God, as that they might *prefigure* and represent somewhat that was afterwards to come to pass. For Instance, *Jeremiah*, *chap.* 31. 15. sets out the Lamentation of *Rachel*, that is, the Woman of the Tribe of *Benjamin* upon the Captivity of the Land. *A voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her Children, refused to be comforted for her Children, because they were not.* It is evident from *Chap.* 40. *ver.* 1. that after the Destruction of *Jerusalem* by the *Babylonians*, *Nebuzaradan* gathered the People together that were to go into Captivity at *Ramah*. There the Women considering how many of their Children were slain, and the rest now to be caryed away, brake out into woful and unspeakable *Lamentation*. And this was ordered in the Providence of God, to prefigure the Sorrow of the Women of *Bethlehem* upon the Destruction of their Children by *Herod*, when he sought the life of our Saviour; as the words are applyed, *Matth.* 2. 8. And we may distinguish things of this kind into two sorts.

First; Such as have received a *particular Application* unto the things of the *New Testament*, or unto Spiritual things belonging to the Grace and Kingdom of Christ, by the Holy Ghost himself in the writings of the Gospel. Thus the whole business of *Rebekah*'s conceiving *Jacob* and *Esau*, their birth, the Oracle of God concerning them, the *Preference* of one above the other, is declared by our Apostle to have been ordained in the Providence of God to teach his Soveraignty in *choosing* and *rejecting* whom he pleaseth, *Rom* 9. So he treateth at large concerning what befell that People in the *Wilderness*, making Application of it to the *Churches of the Gospel*: 1 Cor. 10.

10. And other Inſtances of the like kind may be inſiſted on, almoſt innumerable.

Secondly; This *Infallible Application* of one thing and ſeaſon unto another, extends not unto the *leaſt part* of thoſe *teaching Examples* which are recorded in the Old Teſtament. Many other things were ordained in the Providence of God to be inſtructive unto us, and may by the *Example* of the *Apoſtles* be in like manner applyed. For concerning them all, we have this General Rule, that they were *ordained* and ordered in the Providence of God for this End, that they might be *Examples*, *Documents* and means of Inſtruction unto us. Again we are ſucceeded into the ſame place in the Covenant, unto them who were originally concerned in them, and ſo may expect anſwerable diſpenſations of God towards our ſelves. And they are all *written* for our ſakes.

Thirdly; There are things that fell out of old, which are meet to illuſtrate preſent things, from a *proportion of Similitude* between them. And thus where a place of Scripture directly treats of one thing, it may in the Interpretation of it be applyed to illuſtrate another which hath ſome likeneſs unto it. Theſe Expoſitions the *Jews* call מדרשים: and ſay, They are made ברך משל: *parabolical* or *myſtical*; wherein their *Maſters* abound. We call them *Allegories*. So doth our Apoſtle expreſly, *Gal.* 4. 21, 22, 23, 24, 25, 26. Having declared how the two Covenants the *Legal* and *Evangelical* were repreſented by the two Wives of *Abraham Hagar* and *Sarah*, and the two ſorts of People, even thoſe that ſought for Righteouſneſs by the Law, and Believers, by their Children *Iſhmael* and *Iſaac*; he adds that theſe things are an *Allegory*; *Chryſoſtome* ſuppoſeth that *Paul* uſeth that expreſſion of an *Allegory* in a large ſenſe, for any *Type* or Figure, ſeeing the things he mentioneth were expreſs *Types* the one of the other. But the Truth is, he doth not call the things themſelves an *Allegory*, for they had a reality, the Story of them was true; but the Expoſition and Application which he makes of the Scripture in that place is *Allegorical*; that is, what was ſpoken of one thing he expounds of another, becauſe of their *Proportion* one to another, or the ſimilitude between them. Now this doth not ariſe hence that the ſame place of Scripture, or the ſame words in any place have a diverſe Senſe, a *Literal* Senſe, and that which is *Myſtical* or *Allegorical*; For the words which have not one determinate ſenſe have no ſenſe at all. But the things mentioned in any place holding a Proportion unto other things, there being a *likeneſs* between them; the words whereby the *one* are expreſſed, are applyed unto the *other*.

Now in the uſing of theſe *Allegorical Expoſitions* or Applications of things in one place unto another, ſundry things are wiſely and diligently to be conſidered. As

Firſt; That there be a due *Proportion* in general between the things that are one of them as it were ſubſtituted in the Room of another. Forced ſtrained *Allegories* from the Scripture are a great abuſe of the Word. We have had ſome who have wreſted the Scripture unto monſtrous *Allegories* corrupting the whole Truth of the literal Senſe. This was the way of *Origen* of old in many of his Expoſitions, and *ſome of late* have taken much liberty in the like proceeding. Take an Inſtance in that of the Prophet *Hoſea* 1. 1. *Out of Egypt have I called my ſon*, The words are directly ſpoken of the People of *Iſrael* as the paſſage foregoing evinceth; *When Iſrael was a child then I loved him*; *and called my Son out of Ægypt*. But theſe words are applyed by the Evangeliſt unto the Lord Chriſt, *Matth.* 2. 15. And that becauſe of the *juſt proportion* that was betwen God's dealing with that People and with him, after he was carryed into *Ægypt*.

Secondly; That there be a *deſigned ſignification* in them. That is, although the words are firſtly and principally ſpoken of *one thing*, yet the Holy Ghoſt intended to ſignify and teach that whereunto they are applyed. An intention of the Application is included in them. Thus thoſe words of the Prophet, *Out of Ægypt have I called my Son*, did firſtly and properly expreſs God's dealing with the People of *Iſrael*; But there was alſo an Intention included in them of ſhadowing out his future dealing with his only Son *Chriſt Ieſus*. The diſcovery hereof, is a matter of great Skill and Wiſdom; and great Sobriety is to be uſed in ſuch *Applications* and Alluſions.

Thirdly, That the firſt Original ſenſe of the words be ſacredly obſerved. Some will not allow the words of Scripture their firſt natural ſenſe, but pretend that their

Allegories are directly intended in them, which is to make their *Expoſitions* poyſonous and wicked.

I have added theſe things becauſe I find many very ready to *Allegorize* upon the Scripture without any due conſideration of the *Analogie of Faith*, or the proportion of things compared one to another, or any regard to the firſt genuine Senſe of the words which they make uſe of. This is plainly to *corrupt the Word of God*; And however they who make uſe of ſuch perverted Alluſions of things, may pleaſe the *fancies* of ſome Perſons, they render themſelves contemptible to the *Judicious*.

But in general theſe things are ſo. All things in the Old Teſtament both what was ſpoken and what was done, have an eſpecial *Intention* towards the Lord Chriſt and the Goſpel; and therefore in ſeveral wayes we may receive inſtruction from them. As their *Inſtitutions* are *our Inſtructions* more than theirs, we ſee more of the mind of God in them than they did; ſo their *Mercies* are our *Encouragements*, and their *Puniſhments* our *Examples*.

And this proceedeth,

Firſt, from the way that God in Infinite Wiſdom had allotted unto the *opening and unfolding of the Myſterie of his Love*, and the diſpenſation of the Covenant of Grace. The way we know whereby God was pleaſed to manifeſt the Counſels of his Will in this matter, was gradual. The Principal *Degrees* and ſteps of his procedure herein, we have declared on the *firſt verſe* of this Epiſtle. The *Light* of it ſtill increaſed from its *dawning* in the firſt Promiſe, through all new Revelations, Prophecies, Promiſes, Inſtitutions of Worſhip, until the *fulneſs of time* came and all things were *compleated* in Chriſt. For God had from of old deſigned the *Perfection* of all his works towards his Church to be in him. In him all the *Treaſures of Wiſdom and Knowledge were to be laid up*, Col. 2. 3. and all things were *to be gathered into an head in him*, Epheſ. 7. 10. In him God deſigned to give out the *expreſs Image* of his Wiſdome, Love and Grace, yea of all the Glorious Properties of his Nature. For as he is in Himſelf or his Divine Perſon, *the Image of the inviſible God*, Col. 1. 15. *the Brightneſs of Glory and expreſs Image of his Perſon*: Hebr. 1. 2. So he was to repreſent him unto the Church; For we have the *Knowledge of the Glory of God in the face of Jeſus Chriſt*, 2 *Cor.* 4. 6. In him, that is his Perſon, his Office, his Work, his Church, God perfectly expreſſed the eternal *Idea* of his mind, concerning the whole *Effect* of his Love and Grace. From hence he copyed out in various parcels, by Propheſies, Promiſes, Inſtitutions of Worſhip, Actions, Miracles, Judgments, ſome partial and obſcure Repreſentations of what ſhould afterwards be accompliſhed in the Perſon and Kingdom of Chriſt. Hence theſe things became *Types*; that is *Tranſcripts* from the great *Idea* in the mind of God about Chriſt and his Church, to be at ſeveral Seaſons, in divers Inſtances, accompliſhed among the People of old; to repreſent what was afterwards to be compleated in him. This the Apoſtle *Peter* declares fully. 1 *Epiſt.* 1. 9, 10, 11, 12. *Receiving the end of your Faith, the Salvation of your Souls*. Of which Salvation the Prophets have inquired and ſearched diligently, who propheſied of the Grace that ſhould come unto you; ſearching what or what manner of time the Spirit of Chriſt which was in them did ſignify, when it teſtifyed before hand the ſufferings of Chriſt, and the Glory that ſhould follow. Unto whom it was revealed that not unto themſelves but unto us they did miniſter the things which are now reported *unto you by them that have preached the Goſpel*. The Prophets were thoſe who *revealed* the Mind and Will of God to the Church of old; But the things which they *declared*, although they had a *preſent uſe* in the Church, yet principally they reſpected the Lord Chriſt and the things that afterwards were to come to paſs And herein were they inſtructed by that Spirit of Chriſt wherewith they were inſpired; namely, that the things they *declared* and ſo the whole work of their Prophecy wherein they miniſtred, did principally belong to the times of the Goſpel. And therefore are they all for our *Inſtruction*.

Secondly; This is part of that Priviledge which God had reſerved for that Church which was to be planted and erected immediately by his Son. Having reckoned up the Faith of the Saints under the Old Teſtament, what it effected, and what they obtained thereby, the Apoſtle adds, that yet, *God had provided ſome better thing for us, that they without us ſhould not be made perfect*, Hebr. 11. 40. Neither themſelves nor any thing that befell them was perfect without us. It had not in them its full end, nor its full uſe, being ordained in the Counſel of God for our Benefit. This Priviledg did God reſerve for the Church of the New Teſtament, that as it ſhould enjoy that

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perfect Revelation of his Will in Chriſt, which the Church of the old Teſtament received not, ſo what was then revealed had not its perfect End and uſe, until it was brought over to this alſo.

See hence what uſe we are to make of the *Scriptures of the Old Teſtament.* They are all *ours* with all things contained in them. The *Sins* of the People are recorded in them for our *Warning*; their *Obedience* for our *Example*, and *God's dealing* with them on the account of the one and the other for our *Direction* and Encouragement in Believing. We are not to look on any parts of them as bare Stories of things that are paſt; but as things directly and peculiarly ordered in the wiſe and holy Counſel of God, for our Uſe and Advantage. Eſpecial Inſtances we ſhall meet with many toward the end of the Epiſtle.

Conſider alſo what is expected from *us above them* that lived under the *Old Teſtament.* Where much is given much is required. Now we have not only the *Superadded helps* of Goſpel-light which they were not intruſted with, but alſo whatever Means or Advantages they had, they are made over unto us; yea their very *Sins and Puniſhments* are our Inſtructions. As God in his *Grace* and Wiſdom hath granted unto us more Light and Advantage than unto them, ſo in his *Righteouſneſs* he expects from us more fruits of Holineſs unto his Praiſe and Glory.

There is yet another Obſervation which the words opened will afford unto us ariſing from the Seaſon which the Apoſtle preſſeth upon their Conſideration in that word *To day.* And it is; That,

Eſpecial Seaſons of Grace and Obedience are in an eſpecial manner to be obſerved and improved; For this End are they given, are made *ſpecial*, that they may be *peculiarly improved.* God doth nothing in *vain*; leaſt of all in the things of Grace, of the Goſpel of the Kingdom of his Son. When he gives an *eſpecial day* to the Husbandman and Vineyard, it is for eſpecial *work. To day, if you will hear his voice.* We may therefore enquire; Firſt, What is neceſſary unto ſuch an *eſpecial Seaſon*; and then what is required unto a due Obſervance and Improvement of it. And I ſhall refer all by a due *Analogy* unto thoſe eſpecial daies reſpected in the Text. *Obſ.* XI.

For the *Firſt*, ſuch a *Day* or Seaſon conſiſts in a concurrence of ſundry things.

1. In a *Peculiar Diſpenſation of the means of Grace:* and hereunto two things are required.

Firſt; Some *Eſpecial Effects of Providence*, of divine Wiſdom and Power making way for it, bringing of it in or preſerving of it in the World. There is, there ever was a ſtrong *oppoſition* at all times againſt the *Preaching* and diſpenſation of the Goſpel. It is that which the *Gates of Hell* ingage themſelves in, although in a work wherein they ſhall never abſolutely prevail, *Matth.* 16. 18. As it was with Chriſt, ſo it is with his Word. The world combined to *keep* him from it, or to *expel* him out of it, *Acts* 4. 25, 26, 27. So it dealeth with his *Goſpel* and all the concernments of it. By what wayes and means, on what various *pretences* this is done, I need not here declare, and it is generally known. Now when God by ſome eſpecial and remarkable Acts of his Providence, ſhall powerfully *remove*, overcome, or any way divert that oppoſition, and thereby make way for the Preaching or Diſpenſation of it, he puts a *ſpeciality* upon that Seaſon. And without this the Goſpel had never made an Entrance upon the Kingdom of Satan, nor been entertained in any Nation of the World. The caſe before us gives us an Inſtance. The *Day* mentioned in the *Text* was that which the People injoyed in the Wilderneſs; when the Worſhip of God was firſt revealed unto them and eſtabliſhed amongſt them. By what means this was brought about, is ſumm'd up in the Prophet *Iſa.* 51. 15, 16. *I am the Lord thy God that divided the Sea, whoſe waves roared, the Lord of Hoſts is his Name. And I have put my words in thy mouth, and have covered thee in the ſhadow of mine hand, that I may plant the Heavens and lay the Foundation of the Earth, and ſay unto Zion, Thou art my People.* The *work* which God wrought when he brought the *People out of Ægypt*, was ſo great, that it ſeemed to be *the Creation of a new World*, wherein the *Heavens were planted*, and the *foundation of the Earth was laid.* And what was the *End* of it, what was the deſign of God in it? It was all to *put his Word into the mouths of his People*, to erect *Zion* or a *Church-ſtate* amongſt them, to take them into a Covenant-Relation with himſelf for his Worſhip. This made that time their *ſpecial Day* and Seaſon. The like works, for the like purpoſe at any time will *conſtitute* the like Seaſon. When God is pleaſed to make his Arm bare in behalf of the

Goſpel, when his Power and Wiſdom are made conſpicuous in *various Inſtances* for the bringing it in unto any place, or the continuance of its *Preaching* againſt Oppoſitions contrivances and attempts for its expulſion or oppreſſion, then doth he give a *ſpecial Day*, a *Seaſon* unto them who do enjoy it.

Secondly; it conſiſts in an *Eminent Communication of the Gifts of the Holy Ghoſt* unto thoſe by whom the Myſteries of the Goſpel are to be diſpenſed; and that either as to the increaſe of their *Number*, or of their *Abilities*, with Readineſs unto and Diligence in their Work. When God thus *gives the Word, great is the Army of them that publiſh it.* המבשרות צבא רב *Pſalm.* 68. 11. The word is of the *feminine Gender*; and denotes the *Churches*; which *verſe* 26. of that Pſalm are called קהלות which we render Congregations; that is, Churches in the ſame *Gender*; *Bleſs their God in the Congregations*, במקהלות the Churches or Congregations publiſhing the Word or *Glad Tidings*, as the word ſignifies. And hereof there is צבא רב *a great Army.* For the Church in its work and order is בנרגלות as banner'd ones; that is; כנרגלות צבאות, as bannered Armies; *Armies with Banners*, *Cant.* 6. 10. When *God gave the word*, (it is a Prophecy of the times of the Goſpel) great was the *number of* מקהלות המבשרות: that *like Armies with Banners* not for Weapons, but for Order and Terrour to the World, preached and publiſhed it. Such was the *Day* that our Apoſtle called the *Hebrews* to the conſideration of. It was not long after the *Aſcenſion of Chriſt*; when the Gifts of the Spirit were powred out on multitudes of all ſorts, as was foretold, *Acts* 2. 16, 17, 18. *This is that which was ſpoken by the Prophet, And it ſhall come to paſs in the laſt days (ſaith God) I will powr out of my Spirit upon all fleſh; and your Sons and your Daughters ſhall propheſy, and your young men ſhall ſee viſions, and your old men ſhall dream dreams: and on my ſervants and on my handmaids I will powr out in thoſe daies of my Spirit, and they ſhall propheſy.* The extent of the Communication of the Spirit at that Seaſon is emphatically expreſſed in thoſe words, *I will powr out of my Spirit upon all fleſh.* As the *Act* of *Pouring* denotes abundance, freedome, largeneſs, plenty; So the Object, of *all fleſh*, ſignifies the extent of it unto *all ſorts of Perſons.* And you know how great and eminent were the Gifts that were communicated unto many in thoſe dayes; ſo that this work was every way compleat. By this means the *Churches* were *many*; whoſe work and Duty it is to be στύλοι καὶ ἑδραίωμα τῆς ἀληθείας· 1 *Tim.* 3. 15. the *Pillars of the Truth*, that is, to hold it up; and to *hold it forth*, *Phil.* 2. 16. When then there is any ſuch ſeaſon wherein in any proportion or ſimilitude unto this Diſpenſation, or in a way or manner any thing extraordinary, God is pleaſed to give or pour out of the Gifts of his Spirit upon many for the declaration and preaching of the Word of Truth, then doth he conſtitute ſuch an *eſpecial Day or Seaſon* as that we are enquiring after.

Secondly; When God is pleaſed to give out Signal *Providential Warnings* to awaken and ſtir up men unto the Conſideration of and Attendance unto his Word and Ordinances, this makes ſuch a Seaſon to become a ſpecial *Day*. For the end of *Extraordinary Providences* is to prepare men for the receiving of the Word, or to warn them of *impendent Judgments* for the contempt of it. This remark did God put upon the Seaſon reſpected here by the Apoſtle. For unto the mention of the *powring of the Spirit*, that of *Signs* and *Judgments* is adjoyned, *Acts* 2. 19, 20. *And I will ſhew wonders in Heaven above, and ſigns in the earth beneath, blood, and fire and vapors of ſmoak: the Sun ſhall be turned into darkneſs and the Moon into blood, before the great and notable day of the Lord come.* The things here ſpoken of, were thoſe Signs, Prodigies, and Judgments which God ſhewed unto and exerciſed the People of the *Jews* withall before the Deſtruction of *Jeruſalem*; even thoſe foretold by our Lord Jeſus Chriſt, *Matth.* 24. And they were all wrought during the time that they enjoyed the *Diſpenſation of the Goſpel* before deſcribed. And what was the End of them? It was evidently to put a ſignal mark and note upon that *Day* and *Seaſon of Grace* which was then granted unto that People. For ſo it is added; *v.* 21. *And it ſhall come to paſs that whoſoever ſhall call on the Name of the Lord ſhall be ſaved.* That is; that whoſoever ſhall make uſe of theſe warnings by *Signs and Wonders* and dreadful Repreſentations of approaching Indignation and Wrath, ſo as to attend unto the Word diſpenſed by Virtue of the plentiful Effuſion of the Spirit before mentioned, and yield *Obedience* thereunto, (that is, make uſe of the *Day* granted to them) *he ſhall be ſaved*; when others that are negligent, rebellious, and diſobedient, ſhall utterly periſh.

Thirdly; When it is a Seaſon of the *Accompliſhment of Prophecies and Promiſes* for

for the effecting of ſome great *work of God* in and upon the outward ſtate of the Church as to its Worſhip. The *Day* the People had in the Wilderneſs was the time when the great Promiſe given unto *Abraham* 430 years before was to have its *Typical Accompliſhment*. Hereupon the *outward State* of the Church was wholly to be altered; it was to be gathered from its Diſperſion in ſingle *Families*, into a *National Union*, and to have new Ordinances of Worſhip erected in it. This made it a great *Day* to the Church. The *Day* whereunto the Application of theſe things is made by the Apoſtle, was the *Seaſon* wherein God would make that great *Alteration* in the whole Worſhip of the Church, by the laſt Revelation of his Mind and Will in the Son. This was a *Day* great and ſignal. So alſo when the time comes of the fulfilling of any eſpecial Prophecy or *Prediction* for the *Reformation* of the Church, it conſtitutes ſuch a Seaſon. Something of this nature ſeems to be expreſſed *Revel.* 14.6,7,8. *And I ſaw another Angel fly in the midſt of Heaven, having the everlaſting Goſpel to preach unto them that dwell on the Earth, and to every Nation and Kindred and Tongue and People; ſaying with a loud voyce, Fear God and give Glory unto him, for the hour of his Judgment is come: And there followed another Angel, ſaying, Babylon is fallen that great City, becauſe ſhe made all Nations drink of the Wine of the wrath of her Fornication.* The time approaching wherein *Babylon* is to be deſtroyed, and the Church to be redeemed from under her Tyranny, as alſo to be freed from her *Pollution*, and from drinking any more *of the Cup of her Fornication*, which is the greateſt Change or Alteration that the outward State of it is left obnoxious unto in the World; the *Everlaſting Goſpel* is to be preached with ſuch Glory Beauty and Efficacy as if it were delivered from the *midſt of Heaven*; and Men have an eſpecial Day of *Repentance* and *turning unto God* given unto them hereby. And thus is it alſo at ſundry Seaſons, wherein the Lord Chriſt deals with his Churches in *one Place* or another in a way of *Preludium* or Preparation unto what ſhall enſue in his appointed time amongſt them all.

Theſe and the like things do conſtitute ſuch a *ſpecial Seaſon* and *Day* as that we enquire after; and whether ſuch a *Day* be not now on many Places, need no great *travel of mind* or eminency of Underſtanding to determine.

Secondly; It is declared in the Propoſition laid down, that ſuch a *Day*, ſuch a Seaſon is *diligently to be attended unto and improved*; And the Reaſons or grounds hereof are,

Firſt; *Becauſe God expects it.* He expects that our *Applications* unto him in a way of *Obedience*, ſhould anſwer his unto us in a way of *care* and tenderneſs; That when he is *earneſt* in his dealings with us, we ſhould be *diligent* in our Obſervance of him. Every *Circumſtance* that he addes unto his *Ordinary* Diſpenſations, is to have its weight with us; and in ſuch a *Day* they are many. See *Iſaiah* 5. 12. *My Well-beloved hath a Vineyard* בקרן בן שמן *in an horn of a Son of Oyle*, planted in a fat and fruitful Soil; (that is, furniſhed with all poſſible means to render it fruitful.) And *he fenced it* (protected it by his Providence from the incurſion of Enemies) *and gathered out the ſtones thereof* (removed out of it whatever was noxious and hurtful; it may be the gods of wood and ſtone in an eſpecial manner out of the land) *and planted it with the choiceſt Vine*, (in its Order, Ordinances and Inſtitutions of Worſhip) *and built a Tower in the midſt of it* (that is, for its defence; namely the ſtrong City of *Jeruſalem* in the midſt of the Land which was *built as a City that is compact together*, (all as one great Tower) *whither the Tribes went up, the Tribes of the Lord unto the Teſtimony of Iſrael*; Pſalm 122. *ver.* 3, 4.) *And alſo made a wine-preſs therein* (the Temple and Altar continually running with the blood of Sacrifices.) *And he looked that it ſhould bring forth Grapes.* His *Expectations* anſwer his *Care* and *Diſpenſations* towards his Church. That is the meaning of the word ויקו, He *looked*, he *expected*. Expectation properly is of a thing future and uncertain. So is nothing unto God. Being therefore aſcribed unto Him, it only ſignifies what is juſt and equal, and what in ſuch caſes ought to be, ſuch a *Vineyard* ought to bring forth *Grapes* anſwerable to all the Acts of Gods *Care* and Grace towards it. And we may ſee in that place what is the End of *fruſtrating* ſuch an *Expectation*. Such are the dealings of God with Churches and Perſons in the *Day* we have deſcribed, and an Expectation of ſuch *fruit* is it accompanied withall.

Secondly; Such a *Day* is the Seaſon that is allotted unto us for *eſpecial work*, for *eſpecial Duty*. Some *ſingular* work is the End and Deſign of ſuch a *ſingular* Seaſon. So the Apoſtle informs us, 2 *Pet.* 3. 11. *Seeing then that all theſe things ſhall be diſſolved what manner of Perſons ought we to be in all holy Converſation and Godlineſs.* The

ſuppo-

Supposition in the words, concerning the *Dissolution of all these things*, is an intimation of such a *Day* as we have described from one Circumstance of it, namely the *impendent Judgments* of God then threatned to the Church and State of the *Jews*, which was now expiring. And the Inference that he makes from that *Supposition*, is unto a peculiar *Holiness and Godliness*. That this at such a time is intended, is a thing so evident, that he refers it to the Judgment of them to whom he wrote. *What manner of Persons ought we to be?* Judge in your selves and act accordingly. Great Light, great Holiness, great Reformation in Hearts, Houses, Churches, are expected and required in such a Day. All the *Advantages* of this Season are to have their use and improvement, or we lose the End of it. Every thing that concurrs to the constitution of such a *Day* hath advantages in it to promote special work in us, and if we answer them not our time for it is irrecoverably lost, which will be bitterness in the End.

Thirdly; Every *such Day* is a *day of great Tryals*. The Lord Christ comes in it with his fan in his hand, to sift and try the Corn; to what End is declared; Matth. 3. 12. *His fan is in his hand, and he will throughly purge his floor, and gather his Wheat into the Garner, but he will burn up the Chaff with unquenchable fire.* The Fan of Christ is his Word; in and by the preaching whereof he separates the *Precious* from the *Vile*, the *Wheat* from the *Chaff*. He comes into his *Floor*, the Church, where there is a mixture of Corn and Chaff; he *sifts* and *winnows* them by his Word and Spirit, so discarding and casting off light empty and fruitless Professors. Such a Day is described by *Daniel*, chap. 12. 10. *Many shall be purified and made white and tryed, but the wicked shall do wickedly: and none of the wicked shall understand, but the wise shall understand.* *Many*, that is, of the *Saints* shall be *purified*; יתבררו *purged*, made clean from such spots, stains or defilements as in their Affection or Conversation they had Contracted: and *made white*; יתלבנו, shall be *whitened* in their Profession; it shall be rendred more eminent conspicuous and glorious: and *tryed* יצרפו, as in a *furnace*, that it may appear what mettal they are of. Thus shall it be with Believers; so shall they be exercised in their Spirits, and so approved. But *Wicked* and false professors shall be discovered and so far *hardned*, that they shall *go on*, and *grow high* in their wickedness unto their utter destruction. So it fell out on the day of his coming in the flesh; and so it was foretold, *Matth.* 3. 1, 2, 3. The whole people jointly desired his *Coming*; but when he came few of them could *abide it* or *stand* before it. He came to *try them* and *purify them*, whereon many of them being found mere dross were cast off and rejected: Christ in such a day tries all sorts of persons, whereby some are *approved*, and some have an *end put to their Profession*, their Hypocrisy being discovered. And it therefore concerns us heedfully to regard such a season; For,

Fourthly, Unto whom *such a day is lost, they also themselves are lost.* It's God's *last dealing* with them. If this be neglected, if this be despised, he hath done with them. He sayes unto them in it; *This is the acceptable time, this is the day of Salvation.* If this Day pass over, Night will come wherein men cannot work. So speaks our Saviour concerning *Jerusalem* which then enjoyed that *Day* and was utterly losing it, Luke 19. 41, 42. *And when he was come near he beheld the City, and wept over it; saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy Peace; but now they are hid from thine eies.* Both the Things and Words and Manner of Expression declare the Greatness of the matter in hand. So doth the Action of our Saviour, *He wept*, which is but once more recorded of him in the Gospel, *John* 11. 35. And the Word here used, ἐκλαύσε; denotes a *weeping* with *Lamentation*. The consideration of what he was speaking unto moved his holy, tender, merful heart unto the deepest Commiseration. He did it also for our *Example* and Imitation; that we might know how deplorable and miserable a thing it is for a People, a City, a Person to withstand or lose their *Day of Grace*. And the words here used also are of the like importance, *If thou hadst known, even thou:* the Reduplication is very *Emphatical*, *Thou* even *Thou*. Thou Antient City, thou City of *David*, thou Seat of the Temple and all the Worship of God, thou antient habitation of the Church; *If thou hadst known*; and there is a Wish or a Desire included in the *Supposition* which otherwise is *elliptical*, *if thou hadst known*; oh that thou haddest known; εἰ, is sometimes well rendred by *utinam*. And again it is added at *least in this thy Day*. They had enjoyed many *lesser Daies* of Grace, and many before in the Messages and Dealings of the Prophets, as our Saviour minds them in that *great Parable*.

rable. Matth. 21. 33, 34, 35, 36. Theſe they deſpiſed, perſecuted, and rejected, and ſo loſt the Seaſon of their Preaching; But they were *leſſer daies* and not *decretory* of their State and Condition. Another Day they were to have; which he calls *this their Day*; The *Day* ſo long foretold and determined by *Daniel* the Prophet; wherein the *Son of God* was to come, and was now come amongſt them; And what did he treat with them about? *The things which belonged unto their Peace*; Of Repentance and *Reconciliation* unto God; the things which might have given them *peace* with God, and continued their *peace* in the World; But they refuſed theſe things, neglected their *Day*, and ſuffered it to paſs over them unimproved. What was the Iſſue thereof? God would deal no more with them; The *things of their Peace ſhall now be hid from* them, and themſelves be left unto Deſtruction. For when ſuch a Diſpenſation is loſt, when the *Evening of ſuch a day* is come, and the work of it not accompliſhed;

(1.) It may be God will bring a waſting *Deſtruction* upon the *Perſons Church* or *People* that have deſpiſed it. So he dealt with *Jeruſalem*, as it was foretold by our Saviour in the place before inſiſted on. *Luke* 19. 43, 44. The *things of thy Peace* are now over and *hid* from thee. What then will follow or enſue? Why *the days ſhall come upon thee, that thine Enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide; and ſhall lay thee even with the ground, and thy Children within thee, and they ſhall not leave in thee one Stone upon another, becauſe thou kneweſt not the time of thy Viſitation.* Becauſe thou haſt not diſcerned *thy Day*, nor regarded it, haſt not anſwered the mind of God in it, all this ſhall ſpeedily befall thee, as it did accordingly. The ſame hath been the iſſue of many famous *Chriſtian* Churches. The very *places* where they were planted are utterly conſumed. *Temporal Judgments* are oft-times the iſſue of deſpiſed *Spiritual Mercies*. This is the Language of thoſe *Providential Warnings* by Signs and Prodigies, which oft-times ſuch a Seaſon is accompanied withall. They all proclaim the impendent Wrath of God upon the neglect of his gracious Call. And with Examples hereof are all Records *ſacred* and *Eccleſiaſtical* filled.

(2.) God may, and ſometimes doth leave ſuch a People Church or Perſons as have withſtood his Dealings in a *Way of Grace* in and unto their outward Station in the world, and yet hide the *things of their Peace* utterly from them by a removal of the means of Grace. He can leave unto men their *Kingdoms in this World*, and yet take away the *Kingdom of Heaven* and give that unto others. They may dwell ſtill in their Houſes but be in the dark, their *Candleſtick and the light of it* being conſumed. And this hath been the moſt common iſſue of ſuch Diſpenſations, which the World groans under at this day. It is that which God threatneth 2 *Theſſ.* 2. 11, 12. Becauſe men would not *receive the Truth in the Love thereof*; that is, becauſe they would not improve the *Day of the Goſpel* which they enjoyed, God ſent them *ſtrong deluſions that they ſhould believe a Lye*; And how came it to paſs? by removing the ſound and ſincere Preaching of the Word, he gave Advantage to Seducers and falſe Teachers to impoſe their *Superſtition, Idolatry and Hereſies* upon their Credulity. So God puniſhed the neglect and Diſobedience of the Churches of *Europe* under the *Papal Apoſtacy*. And let us take heed that this *Vial of Wrath* be not yet wholly emptied. Or,

(3.) God may leave unto ſuch perſons the outward Diſpenſation of the means of Grace, and yet *with-hold that Efficacy of his Spirit* which alone can render them uſeful to the Souls of men. Hence the Word becomes to have a quite *contrary Effect* unto what it hath under the Influences of Gods eſpecial Grace. God in it then ſpeaks unto a people, as is expreſſed *Iſai.* 6. 9, 10. *Hear you indeed, but underſtand not; and ſee you indeed, but perceive not: make the heart of this people fat and make their ears heavy, and ſhut their eyes; leſt they ſee with their eyes, and hear with their ears, and underſtand with their heart, and convert, and be healed.* I have now done with them, ſaith God; I have no Deſign or purpoſe any more to deal with them about their *Converſion* and *Healing:* And therefore although I will have the Preaching of the Word as yet continued unto them, yet it ſhall have no Effect upon them, but through their own Unbelief, *to blind them*, and *harden them* to their Deſtruction. And for theſe Reaſons amongſt others, ought *ſuch a day* as we have deſcribed carefully to be attended unto.

This Duty being of ſo great Importance, it may be juſtly inquired, How may a *man*, how may a *Church* know that it is *ſuch Day, ſuch a Seaſon* of the Goſpel with

them, so as to be suitably stirred up unto the performance of their Duty? I answer, they may do so two waies.

First; from the *outward signs* of it; as the Day is known by the light and heat of the Sun which is the Cause thereof. What concurs to *such a day* was before declared. And in all those things there are signs whereby it may be known. Neglect and Ignorance hereof was charged by our Saviour on the Jews and that frequently; so Mat. 16.3. *O ye Hypocrites, ye can discern the face of the sky, but ye cannot discern the signs of the times.* How they discerned *the face of the sky* he shews in the foregoing Verses; namely they judged by usual known *Prognosticks* what the weather would be in the *Evening* or *Morning*, that so they might accordingly apply themselves unto their Occasions. But, saith he, as God hath planted such *signs* in things natural, hath so ordered them that one should be a *sign* and discovery of an other; so he hath appointed *signs* of this Day of Grace, of the coming of the *Messiah*, whereby it also may be known. But these saith he, *You cannot discern.* ὑμεῖς οὐ δύνασθε, *you cannot*; But withall he lets them know why they could not; that was because they were *Hypocrites*; and either grosly neglected or despised the means and advantages they had to that purpose. The *signs* we have before mentioned are such, as being brought at any time to the Rule of the Word, they will reveal *the season* that they belong unto. And herein consisted the Wisdom of those Children of *Issachar who had understanding of the times to know what Israel ought to do*, 1 Chron. 12. 32.

Secondly; Such a *Day or Season* will manifest it self by its *Efficacy*. When God applies such a *Concurrence of means*, he will make men one way or other sensible of his Design and *End*. The Word in such a Day will either *refine* and *reform* men, or *provoke* and *inrage them*. Thus when the *Witnesses* preach, which is a signal Season of Light and Truth, they *torment them that dwell on the earth*, Rev. 11. 10. If they are not *healed*, they will be *tormented*. So it was at the *first Preaching* of the Gospel; some were *converted* and the *rest were hardned*; A signal work passed on them all; and those who dispensed the Word, became a *good savour in them that are saved, and in them that perish*. The Consciences of men will discover their Times. God will one way or other leave his Witness within them. An especial day will make an Especial approach unto their hearts. If it make not them *better* they will be *worse*: And this they may find by the search of themselves. God in this *Dispensation*, effectually speaks these words unto an evident Experience in the minds of men; *He that is unjust, let him be unjust still; and he that is filthy let him be filthy still; and he that is righteous let him be righteous still, and he that is holy let him be holy still;* Rev. 22. 11.

The especial Duty incumbent on men in such a Day, is in all things to *hearken to the voice of God*.

We now proceed unto the second part of the Words under Consideration, comprizing the *Example* it self insisted on, and whereon the *Exhortation* it self is founded. And this consists of two general parts. First the *Sin*, and Secondly the *Punishment* of the People of old.

The *Sin* is contained in these words; *As in the Provocation, in the Day of Temptation in the Wilderness; when your Fathers tempted me, proved me, and saw my works, forty years.*

The first thing occurring in the words according unto our former Distribution of them, relating to the *Sin* mentioned, is the Persons of the *Sinners*; They were their *Fathers*, the *Progenitors* of them to whom the *Apostle* wrote. And they are in the *next verse* further described by their *Multitude*; they were a whole *Generation*; *I was grieved with that Generation.*

Who these were, was declared before in the *Exposition* of the Words, and it is plain from the Story who are intended. It was the people that came up out of *Ægypt* with *Moses*, all of whom that were above *twenty years of Age* at their coming into the Wilderness, because of their manifold Sins and Provocations dyed there, *Caleb* and *Joshua* only excepted. So the Lord threatned, *Numb.* 14. 26, 27, 28, 29, 30. *And the Lord spake unto Moses and Aaron, saying; How long shall I bear with this evil Congregation which murmur against me? I have heard the murmurings of the Children of Israel, which they murmur against me. Say unto them, as surely as I live saith the Lord; As you have spoken in mine ears, so will I do unto you; your Carcasses shall fall in this Wilderness, and all that were numbred of you, according to your whole number from twenty years old and upward; which have murmured against me; doubtless ye shall*

not

not come into the Land concerning which I ſware to make you dwell therein, ſave Caleb the ſon of Jephunneh, and Joſhua the Son of Nun. And ſo it came to paſs; for when the people were numbred again in the Plains of *Moab*, it is ſaid; *among theſe there was not a man of them whom Moſes and Aaron the Prieſt numbred, when they numbred the Children of Iſrael in the Wilderneſs of Sinai*; that is, beſides thoſe two who were excepted by name, *Numbers* 26. 65. Theſe were the Fathers of the preſent *Hebrews*; that is, as it is expreſſed, *Jer.* 10 11. אבות ראשנים *their Forefathers*, as we render the words; rather their *Firſt Fathers*; Thoſe whom God firſt took into the expreſs Covenant with himſelf. For the place hath reſpect unto that very ſin which is here reported. *They are turned back unto the Iniquity of their firſt fathers, who refuſed to hear my words*; who hearkned not unto the Voice of God. And this limits the term unto thoſe in the Wilderneſs, ſeeing the former *Patriarchs* did not *refuſe* to hear the *Word of God*. But they are generally called אבות indefinitely, πατέρες, the *Fathers*; as others alſo that followed in ſucceeding Generations; once by our Apoſtle they are termed προγόνοι *progenitors*; 2 *Tim.* 1. 3. Now the Pſalmiſt mentioning (and our *Apoſtle* from him) the ſin of the People in the wilderneſs, and propoſing it with its conſequents unto the preſent *Hebrews*, calls them *their Fathers*.

Firſt; Becauſe that people were exceedingly apt to *boaſt* of their Fathers, and to raiſe a confidence in themſelves that they muſt needs receive mercy from God on their Account. And they had indeed no ſmall Priviledge in being the poſterity of *ſome of thoſe fathers*. Our Apoſtle reckons it as one of their chief Advantages *Rom.* 9. 4. 5. *who are Iſraelites to whom pertaineth the Adoption and the Glory, and the Covenants, and the giving of the Law, and the ſervice of God, and the promiſes, whoſe are the Fathers, and of whom, as concerning the fleſh Chriſt came.* It hath a place in the great *Series* of the Priviledges of that Church. And when the Church-ſtate is made over to the Gentiles, it is promiſed her, that *inſtead of theſe Fathers*, ſhe ſhould have *her Children*, Pſal. 45. 16. Thoſe that ſhould ſucceed unto them in Holineſs and the Favour of God. But this People run into a woful miſtake, which their *Poſterity* are hardned in at this day. Their only Priviledge in this matter was becauſe God had freely and graciouſly given his *Promiſes* unto their *Fathers*, and taken them into *Covenant* with himſelf. And the due Conſideration hereof tended only to the Exaltation of the Rich and Free Grace of God. So *Moſes* expreſly declares *Deut.* 7. 7,8. and elſewhere. But forgetting or deſpiſing this, they reſted on the Honour and Righteouſneſs of *their Fathers*, and expected I know not what as due unto them on that Account. This vain Confidence our Saviour frequently rebuked in them, and ſo did the Apoſtle. And for this Reaſon, the *Pſalmiſt* and the *Apoſtle* having occaſion to mention the Sins of the people of old, calls them *their Fathers*; minding them that many of them in whom they gloryed were ſinful *Provokers of God*.

Secondly; It is done to mind them of their *near Concernment* in the *Example* propoſed unto them. It is not taken from amongſt ſtrangers but it is what fell out amongſt their own *Progenitors*.

Thirdly; To warn them of *their Danger*. There is a propenſity in Children to follow the Sin of their Fathers. Hence ſome ſins prove eminently *National* in ſome *Countries* for many Generations. The *Example* of Parents is apt to infect their Children. The Holy-Ghoſt then here intimates unto them their *proneneſs* to *fall into Diſobedience*, by minding them of the miſcarriage of their *Fathers* in the ſame kind. This intimates unto them both their *Duty* and their *Danger*. Again; theſe *Fathers* are further deſcribed by their *Number*. They were a *whole Generation*; that is, all the people of that Age wherein they were in the *Wilderneſs*. And this contains a ſecret *Aggravation* of the Sin mentioned, becauſe there was in it a joynt *Conſpiracy* as it were of all the Perſons of that Age. Theſe are they who were guilty of the Sin here reported. And we may obſerve from this Expreſſion and Remembrance of them,

I. *That the Examples of our Forefathers are of Uſe and Concernment unto us, and Objects of our deepeſt Conſideration.* God in his Dealings with them layes in Inſtruction for their Poſterity. And when Parents *do well*, when they walk *with God*, they beat the path of Obedience plain for their Children: And when they miſcarry, God ſets their Sins as *Buoys* to warn them who come after them of the ſhelves that they ſplit upon. *Be not as your Fathers a ſtiff-necked generation*, is a warning that he oft *Obſ.* XII.

them, so as to be suitably stirred up unto the performance of their Duty? I answer, they may do so two waies.

First; from the *outward signs* of it; as the Day is known by the light and heat of the Sun which is the Cause thereof. What concurs to *such a day* was before declared. And in all those things there are signs whereby it may be known. Neglect and Ignorance hereof was charged by our Saviour on the Jews and that frequently; so Mat. 16.3. *O ye Hypocrites, ye can discern the face of the sky, but ye cannot discern the signs of the times.* How they discerned *the face of the sky* he shews in the foregoing Verses; namely they judged by usual known *Prognosticks* what the weather would be in the *Evening* or *Morning*, that so they might accordingly apply themselves unto their Occasions. But, saith he, as God hath planted such *signs* in things natural, hath so ordered them that one should be a *sign* and discovery of an other; so he hath appointed *signs* of this Day of Grace, of the coming of the *Messiah*, whereby it also may be known. But these saith he, *You cannot discern.* οὐ δύνασθε, *you cannot*; But withall he lets them know why they could not; that was because they were *Hypocrites*; and either grosly neglected or despised the means and advantages they had to that purpose. The *signs* we have before mentioned are such, as being brought at any time to the Rule of the Word, they will reveal *the season* that they belong unto. And herein consisted the Wisdom of those Children of *Issachar who had understanding of the times to know what Israel ought to do*, 1 Chron. 12. 32.

Secondly; Such a *Day or Season* will manifest it self by its *Efficacy*. When God applies such a *Concurrence of means*, he will make men one way or other sensible of his Design and *End*. The Word in such a Day will either *refine* and *reform* men, or *provoke* and *inrage them*. Thus when the *Witnesses* preach, which is a signal Season of Light and Truth, they *torment them that dwell on the earth*, Rev. 11. 10. If they are not *healed*, they will be *tormented*. So it was at the *first Preaching* of the Gospel; some were *converted* and the *rest were hardned*; A signal work passed on them all; and those who dispensed the Word, became a *good savour in them that are saved, and in them that perish*. The Consciences of men will discover their Times. God will one way or other leave his Witness within them. An especial day will make an Especial approach unto their hearts. If it make not them *better* they will be *worse*: And this they may find by the search of themselves. God in this *Dispensation*, effectually speaks these words unto an evident Experience in the minds of men; *He that is unjust, let him be unjust still; and he that is filthy let him be filthy still; and he that is righteous let him be righteous still, and he that is holy let him be holy still*; Rev. 22. 11.

The especial Duty incumbent on men in such a Day, is in all things to *hearken to the voice of God*.

We now proceed unto the second part of the Words under Consideration, comprizing the *Example* it self insisted on, and whereon the *Exhortation* it self is founded. And this consists of two general parts. First the *Sin*, and Secondly the *Punishment* of the People of old.

The *Sin* is contained in these words; *As in the Provocation, in the Day of Temptation in the Wilderness; when your Fathers tempted me, proved me, and saw my works, forty years.*

The first thing occurring in the words according unto our former Distribution of them, relating to the *Sin* mentioned, is the Persons of the *Sinners*; They were their *Fathers*, the *Progenitors* of them to whom the *Apostle* wrote. And they are in the *next verse* further described by their *Multitude*; they were a whole *Generation*; *I was grieved with that Generation.*

Who these were, was declared before in the *Exposition* of the Words, and it is plain from the Story who are intended. It was the people that came up out of *Ægypt* with *Moses*, all of whom that were above *twenty years of Age* at their coming into the Wilderness, because of their manifold Sins and Provocations dyed there, *Caleb* and *Joshua* only excepted. So the Lord threatned, *Numb.* 14. 26, 27, 28, 29, 30. *And the Lord spake unto Moses and Aaron, saying; How long shall I bear with this evil Congregation which murmur against me? I have heard the murmurings of the Children of Israel, which they murmur against me. Say unto them, as surely as I live saith the Lord; As you have spoken in mine ears, so will I do unto you; your Carcasses shall fall in this Wilderness, and all that were numbred of you, according to your whole number from twenty years old and upward; which have murmured against me; doubtless ye shall not*

not come into the Land concerning which I ſware to make you dwell therein, ſave Caleb the ſon of Jephunneh, and Joſhua the Son of Nun. And ſo it came to paſs; for when the people were numbred again in the Plains of *Moab*, it is ſaid; *among theſe there was not a man of them whom Moſes and Aaron the Prieſt numbred, when they numbred the Children of Iſrael in the Wilderneſs of Sinai*; that is, beſides thoſe two who were excepted by name, *Numbers* 26. 65. Theſe were the Fathers of the preſent *Hebrews*; that is, as it is expreſſed, *Jer.* 10 11. אבות ראשנים *their Forefathers*, as we render the words; rather their *Firſt Fathers*; Thoſe whom God firſt took into the expreſs Covenant with himſelf. For the place hath reſpect unto that very ſin which is here reported. *They are turned back unto the Iniquity of their firſt fathers, who refuſed to hear my words*; who hearkned not unto the Voice of God. And this limits the term unto thoſe in the Wilderneſs, ſeeing the former *Patriarchs* did not *refuſe* to hear the *Word of God*. But they are generally called אבות indefinitely, πατέρες, the *Fathers*; as others alſo that followed in ſucceeding Generations; once by our Apoſtle they are termed προγονοι *progenitors*; 2 *Tim.* 1. 3. Now the Pſalmiſt mentioning (and our *Apoſtle* from him) the ſin of the People in the wilderneſs, and propoſing it with its conſequents unto the preſent *Hebrews*, calls them *their Fathers*.

Firſt; Becauſe that people were exceedingly apt to *boaſt* of their Fathers, and to raiſe a confidence in themſelves that they muſt needs receive mercy from God on their Account. And they had indeed no ſmall Priviledge in being the poſterity of *ſome of thoſe fathers*. Our Apoſtle reckons it as one of their chief Advantages *Rom.* 9. 4. 5. *who are Iſraelites to whom pertaineth the Adoption and the Glory, and the Covenants, and the giving of the Law, and the ſervice of God, and the promiſes, whoſe are the Fathers, and of whom, as concerning the fleſh Chriſt came.* It hath a place in the great *Series* of the Priviledges of that Church. And when the Church-ſtate is made over to the Gentiles, it is promiſed her, that *inſtead of theſe Fathers*, ſhe ſhould have *her Children*, Pſal. 45. 16. Thoſe that ſhould ſucceed unto them in Holineſs and the Favour of God. But this People run into a woful miſtake, which their *Poſterity* are hardned in at this day. Their only Priviledge in this matter was becauſe God had freely and graciouſly given his *Promiſes* unto their *Fathers*, and taken them into *Covenant* with himſelf. And the due Conſideration hereof tended only to the Exaltation of the Rich and Free Grace of God. So *Moſes* expreſly declares *Deut.* 7. 7, 8. and elſewhere. But forgetting or deſpiſing this, they reſted on the Honour and Righteouſneſs of *their Fathers*, and expected I know not what as due unto them on that Account. This vain Confidence our Saviour frequently rebuked in them, and ſo did the Apoſtle. And for this Reaſon, the *Pſalmiſt* and the *Apoſtle* having occaſion to mention the Sins of the people of old, calls them *their Fathers*; minding them that many of them in whom they gloryed were ſinful *Provokers of God*.

Secondly; It is done to mind them of their *near Concernment* in the *Example* propoſed unto them. It is not taken from amongſt ſtrangers but it is what fell out amongſt their own *Progenitors*.

Thirdly; To warn them of *their Danger*. There is a propenſity in Children to follow the Sin of their Fathers. Hence ſome ſins prove eminently *National* in ſome *Countries* for many Generations. The *Example* of Parents is apt to infect their Children. The Holy-Ghoſt then here intimates unto them their *proneneſs* to *fall into Diſobedience*, by minding them of the miſcarriage of their *Fathers* in the ſame kind. This intimates unto them both their *Duty* and their *Danger*. Again; theſe *Fathers* are further deſcribed by their *Number*. They were a *whole Generation*; that is, all the people of that Age wherein they were in the *Wilderneſs*. And this contains a ſecret *Aggravation* of the Sin mentioned, becauſe there was in it a joynt *Conſpiracy* as it were of all the Perſons of that Age. Theſe are they who were guilty of the Sin here reported. And we may obſerve from this Expreſſion and Remembrance of them,

I. *That the Examples of our Forefathers are of Uſe and Concernment unto us, and Obſ. XII.*
Objects of our deepeſt Conſideration. God in his Dealings with them layes in Inſtruction for their Poſterity. And when Parents *do well*, when they walk *with God*, they beat the path of Obedience plain for their Children: And when they miſcarry, God ſets their Sins as *Buoys* to warn them who come after them of the ſhelves that they ſplit upon. *Be not as your Fathers a ſtiff-necked generation*, is a warning that he oft

repeats. And it is in the Scripture an eminent part of the *Commendation* or Diſcommendation of any, that they walked in the way of their Progenitors. Where any of the good Kings of *Judah* are teſtified unto for their Integrity, this is ſtill one part of the Teſtimony given unto them, that they *walked in the way of David their Father*; in the paths that he had trod before them. And on the other ſide, it is a brand on many of the *wicked Kings of Iſrael* that they walked in the wayes of *Jeroboam the Son of Nebat*. Their Examples therefore are of concernment unto us.

Firſt; Becauſe oft-times the ſame kind of *Temptations* are continued unto the *Children* that the *Fathers* were exerciſed withal. Thus we find in experience that ſome Temptations are peculiar to a *Nation*, ſome to a *Family* for ſundry Generations; which produce peculiar *National Sins*, and *Family-Sins*. So that at leaſt they are prevalent in them. Hence the Apoſtle chargeth National ſins on the *Cretians* from the Teſtimony of *Epimenides*, who had obſerved them amongſt them;

Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.

Tit. 1. 12. *The Cretians are alwayes lyars, evil beaſts, ſlow bellies.* *Lying*, *Diſſimulation*, *Cruelty* and *Sloth* were the ſins of that Nation from one Generation to another. Children learning them from the Example of their Parents. So many *Families* for a long ſeaſon have been infamous for *Cruelty* or *Deceit* or the like. And theſe *Hereditary Sins* have proceeded in part from *Hereditary Temptations*: ſome are *in-laid* in their natural conſtitutions; and ſome are *inſeparably annexed* unto ſome ſpecial courſe of life and Converſation, wherein perſons of the ſame *Families* ſucceed one another. Now it is a great warning unto men to conſider what ſad Events have befallen them that went before them by yielding unto thoſe *Temptations* which they themſelves are exerciſed withall.

Again; There is a *Bleſſing* or a *Curſe* that lyes ſecretly hid in the Wayes of *Progenitors*. There is a Revenge for the Children of the *Diſobedient* unto the *third* and *fourth Generation*; And a Bleſſing on the Poſterity of the *Obedient* for a longer Continuance. The very Heathen acknowledged this by the light of Nature. *Plato* ſayes expreſly; εἰς τετάρτην γενεὰν διαβιβάζει τὸ τιμωρίαν· *Puniſhment falls on the fourth Generation.* And they had the ſubſtance of it from their *Oracle*;

Ἀλλὰ καὶῶς ῥέξασι δίκας τέλος οὐκ ἀλεγιστὸν
Ἥδε ἀναβαίτατον; εἰ μὴ διὸς ἔκγονοι εἶεν
Καὶ αὐτῷ κεφαλῇσι, καὶ ἐν ζ΄ετεροίσι τεκέσσιν
Εἰλεῖται; καὶ πῆμα δόμοις, ὅτι πήμασι βαίνει.

So is that Saying common in the ſame Caſe,

Καὶ παῖδες παίδων; καὶ τοὶ μετοπίσθε γενωνται·

The Deſign is, what we have aſſerted of the *Traduction of Puniſhment* from wicked Parents to their Poſterity. But there are Conditions of the avoydance of the *Curſe*, and enjoyment of the *Bleſſing*. When *Fathers* have made themſelves obnoxious to the Diſpleaſure of God by their ſins, let their *Poſterity* know, that there is an *Addition of Puniſhment* coming upon them beyond what in an ordinary courſe of Providence is due unto themſelves, if they continue in the ſame ſins. So God tells *Moſes* in the matter of the *Golden Calf* which *Aaron* had made, when he had prevailed with him not immediately to deſtroy the whole People; *Nevertheleſs*, ſaith he, *in the day when I viſit, I will viſit their ſin upon them*, Exod. 32. 34. That is, If by their future Sins and Idolatry, they ſhall provoke me to *viſit and puniſh them*, I will add unto their puniſhment ſomewhat from the deſert of this ſin of their *Forefathers*. Whence is that Proverb among the *Jews*, *that there is no evil befalls them but it hath in it ſome grain of the Golden Calf.*

ופקדתי עליהם מעט מן העון הזה עם שאר העונות; ſaith *Raſhi*, *He will mix a little ſomewhat of the guilt of this ſin, with the reſt of their ſins.* And therefore the ſame word of *Viſiting* is here uſed, as in the Threatning in the Commandment, *Exod.* 20. 5. And when one Generation after another ſhall perſiſt in the ſame provoking ſins, the *weight* of Gods Indignation grows *ſo heavy*, that ordinarily in one part or other it begins to fall within the third or fourth Generation.

And

And doth it not concern men to conſider what have been the wayes of their *Forefathers*, leſt there lie a ſecret conſuming Curſe againſt them in the Guilt of their Sins? *Repentance* and forſaking their wayes wholly intercepts the progreſs of the Curſe, and ſets a Family at Liberty from a great and *antient Debt* to the Juſtice of God. So God ſtateth this matter at large, *Ezek.* 18. Men know not what *arrears* may by this means be chargeable on their *Inheritances*; much more it may be than all they are worth is able to anſwer. There is no avoidance of the *Writ for Satisfaction* that is gone out againſt them, but by turning out of the *Way* wherein they are purſued. The ſame is the caſe of the *Bleſſing* that is ſtored for the Poſterity of the *Obedient*; provided they are found in the way of their *Forefathers*. Theſe things render them and their wayes objects of our Conſiderations. For moreover,

It is a dangerous Condition for Children to boaſt of the Priviledge of their Fathers, and to imitate their Sins. This was almoſt continually the ſtate of the *Jews*. They were ſtill boaſting of their Progenitors and conſtantly walking in their Sins. This they are every where in the Scripture charged withall. See *Numb.* 32. 14. This the *Baptiſt* reflected on in his firſt dealing with them; *Bring forth* ſaith he, *fruits meet for Repentance, and think not to ſay within your ſelves, We have Abraham to our Father*; *Matth.* 3. 8, 9. On every occaſion they ſtill cryed out, *We have Abraham to our Father*; He who was ſo highly favoured of God, and firſt received the Promiſes. For his ſake and by his means they expected to be ſaved temporally and eternally. Hence they have a ſaying in their *Talmud*; שאברהם יושב על פתחי שלגיהנם שלא להניח ליירד פישעי ישראל בניהנם: *Abraham ſits at the Gates of Hell, and will not permit that any Tranſgreſſors of Iſrael ſhall go in thither.* A great Reſerve againſt all their ſins, but that it will deceive them when they are paſt relief. It is true, they had on this account many Priviledges as our Apoſtle teſtifies in ſundry places, *Rom.* 3. 1, 2. *chap.* 9. 4. and ſo he eſteemed them to be as to his own perſonal Intereſt in them, *Phil.* 3. 4, 5. But whilſt they truſted unto them and continued in the ſins of them who had abuſed them, it turned to their farther ruin. See *Matth.* 29. 29, 30, 31, 32. And let their Example deter others from countenancing themſelves in Priviledges of any kind whilſt they come ſhort of Perſonal Faith and Obedience. Obſ. XIII. Again,

A multitude joyning in any ſin gives it thereby a great Aggravation. Thoſe here that ſinned were all the Perſons of one intire Generation. This made it a formal open Rebellion, a Conſpiracy againſt God, a deſign as it were to deſtroy his Kingdom and to leave him no Subjects in the World. When *many* conſpire in the ſame ſin it is a great inducement unto *others* to follow. Hence is that Caution in the Law, *Exod.* 23. 2. *Thou ſhalt not follow a Multitude to do evil.* The Law indeed hath an eſpecial reſpect unto Judgment and cauſes of differences among men. But there is a general direction in the Law for our whole Courſe. לא תהיה אחרי רבים לרעת: *Thou ſhalt not be after many* (or great men) *unto evils*: Take heed of the Inclination of a *multitude* unto *evil*, leſt thou art alſo carried away with their *Errors* and ſin: and this aggravates the ſin of *many*. It doth ſo alſo, that the *Oppoſition* unto God therein is *open* and *notorious*, which tends greatly to his diſhonour in the World. And what reſentment God hath of the Provocation that lies herein, is fully expreſſed in *Numbers ch.* 14. from *ver.* 20. unto *ver.* 36. ſpeaking of the ſin of the *Congregation* in their unbelief and murmuring againſt him. In the firſt place he ingageth himſelf by his *Oath* to vindicate his *Glory* from the reproach which they had caſt upon it, *ver.* 21. *As truly as I live*, ſaith he, *all the earth ſhall be filled with the Glory of the Lord.* Some take theſe words to be only an Aſſeveration of that which follows; as if God had ſaid, that, *as truly as I live*, and as *the earth is filled with my glory*, all theſe men ſhall periſh; But the Words rather contain the *principal matter* of the Oath of God. He ſwears, that as they by their conjunct ſin and Rebellion had diſhonoured him in the World; So he by his Works of Power and Vengeance on them would *fill the earth* again with his *Glory*. And there is in the following words a Repreſentation of a great πάθος or *Commotion* with great Indignation. *They have*, ſaith he, *ſeen my Miracles, and have tempted me now theſe ten times*, *ver.* 22. The *Hebrew* Doctors do ſcrupulouſly reckon up theſe *Ten temptations*. The *Firſt* they ſay is in *Exod.* 14. 11. when they ſaid, *Becauſe there were no graves in Ægypt.* The ſecond in *Marah*, *Exod.* 15. 24. *The people mur-* Obſ. XIV.

mured against Moses, saying, What shall we drink. The third in the Desert of *Sin*; *Exod.* 16. 2, 3. *The whole Congregation of the Children of Israel murmured against Moses and Aaron, and said, Would God we had died by the hand of the Lord in Ægypt when we sat by the flesh-pots.* The fourth when they left *Manna* until the Morning, *Exodus* 16. 19, 20. *And Moses said, Let no man leave of it until the morning; Notwithstanding they hearkened not unto Moses, but some of them left of it until the morning, and it bred worms and stank.* The fift was when some of them went out to gather *Manna* on the Sabbath day, *Exod.* 16. 27, 28. which God called *a refusing to keep his Commandments and his Laws.* The sixth was in *Rephidim* at the waters of *Meribah*, *Numb.* 20. 3. The seventh in *Horeb* when *they made the Calf*, *Exod.* 32. The eight at *Tabera*, *Numb.* 11. 4, 5. The ninth at *Kibroth-Hattaavah*, *Numb.* 11. 32. The tenth upon the *return of the Spies*, Numb. 14. Thus are the *Ten Temptations* reckon'd up by some of the Jews, and by others of them they are enumerated with some little Alteration. But whether the exact number of Ten be intended in the Expression is very uncertain; it seems rather to intend *multiplied Temptations*, expressed with much *Indignation.* So *Jacob* when he chode with *Laban*, told him, Thou *hast changed my wages ten times*, *Gen.* 31. 41. that is, frequently, which he so expressed in his *Anger* and *Provocation.* So doth God here, You *have tempted me these ten times*, that is, So often, so far that I neither can nor will bear with you any longer. In the whole Discourse (which Sinners ought to read and tremble at) there is represented as it were such a riling *of Anger and Indignation* in the face of God, such a Commotion of Soul in *Displeasure*, both made use of to declare an *unchangeable will of punishing*, as scarce appears again in the Scripture. Thus it is for a *multitude* to trangress against God, as it were by a Joynt-Conspiracy. Such issues will all National *Apostacies* and *Provocations* receive. And this is the first general part of the Example proposed to consideration, namely the *Persons sinning*, with the Observations that arise from thence.

The Second is the matter or *Quality of their Sin*, which is referred unto two Heads:

First, their *Provocation*, In the *Provocation*; in the day of Temptation.

Secondly; their *Tempting* of him, *They tempted me and proved me.*

First, Their sin consisted in *their Provoking.* It seems not to be any one particular sin, but the *whole carriage* of the people in the Action reflected on, that is intended: And that not at any one time, but in their whole course. The Word in the *Original* as was declared, signifies to *chide*; to strive, to contend, and that in words, *Isa.* 45. 9. הוי רב את יצרו; *Wo unto him that striveth with his Maker*; and how doth, or may he do it? shall *the Clay say to him that made it*; it is by *saying*, by speaking against him, that he may so strive with him. But the Apostle hath expressed it by a Word denoting the *Effect* of that *chiding*, that is *Exacerbation* or *Provocation.* The Expression of the Actions here intended, in the places before mentioned, *Exod.* 17. *Num.* 20. 13. the *Chiding of the People*, as we observed before, is directly said to be with *Moses*; as their *Tempting* afterwards, is of the *Lord.* Thus *Moses* sayes unto them, *Why chide you with me, and why tempt you the Lord? Exod.* 17. 2. But it is also said expresly, *they strove* (the same word) *with the Lord*, *Numb.* 20. 13. The meaning is, that striving or chiding (מריבה from ריב) being properly an *Altercation with or in words*, *Moses* and not God was the immediat Object of their *chiding*; But because it was about and concerning the Works of God, which *Moses* had no Relation unto, but as he was his *Minister*, servant, and imployed by him, the principal *Object* of their chiding as *formally* a sin, was also God himself. In *striving* with *Moses* they *strove* with him, and in *chiding* with *Moses* they *chode* with him: This Expression then in general compriseth all the sinful Actions of that people against God under the Ministry of *Moses.*

There are two things to be considered in this matter of *Provocation.*

First, the *Sin* that is included in it.

Secondly the *Event* or consequent of it, *God* was *provoked.* The former seems firstly intended in the *Hebrew* word, the latter in the *Greek.*

For the *Sin intended*, it is evident from the Story that it was *Unbelief* acting it self by murmuring and Complaints; the same for the *substance* of it, by which also they *tempted* God. This the Apostle declares to have been the great provoking Sin, *ver.* 19. *So we see that they could not enter in by reason of Unbelief.* That was the *Sin* which so

ſo *provoked* God as that he *ſware in his wrath* that they ſhould not enter into his reſt. Yet it is not their Unbelief abſolutely conſidered that is intended; but as it brought forth the Effects of *chiding* with *Moſes* and *murmuring* againſt God, which on all occaſions they fell into. Though *Unbelief* it ſelf, eſpecially in ſuch a Seaſon, be a *Provoking* Sin, yet this *murmuring* and *chiding* ſo added unto its *Provocation*, that it is directly laid on their accounts; but they alſo as the Apoſtle ſaies are to be reſolved into their Spring or Cauſe, that is *Unbelief*; They are but an eſpecial ſign, circumſtance or effect of their Unbelief.

The *Effect* of this Sin was the *Provocation* or Exacerbation of God. The *Hebrew* word which the Apoſtle here expreſſeth by παραπικρασμὸς, is כַּעַס, which ſometimes is taken *actively*, for *provoking*, *inciting*, *ſtimulating*, *imbittering*; ſometimes *paſſively*, for *Indignation*, *perturbation*, *ſorrow*, *grief*, *trouble*. In the whole, it includes the *imbittering* of the mind of its object, with an Excitation unto *Anger*, *Diſpleaſure*, and *Wrath*. Now theſe things are aſcribed unto God, onely by an *Anthropopathy*. Such effects being uſually wrought in the minds of the *beſt men* when they are unjuſtly and ungratefully dealt withall, God to ſhew men the *nature of their Sins* aſcribes them unto himſelf. His *mind* is not *imbittered*, moved or changed; but men have deſerved to be *dealt* withal as if it were ſo. See *Jer.* 8. 19. 2 *King* 2. 11. 15. *Iſa.* 65. 3. *Jer.* 25. 7. and Chap. 32. 29. 2 *Chron.* 28. 25.

Now this Provocation of God by their *unbelief* acting it ſelf in murmuring, chiding and complaining is further expreſſed from the Seaſon of it; it was in the *Day of Temptation*, the day of *Maſſah*. The Denomination is taken from the name of the place where they firſt murmured for water, and tempted God by the diſcovery of their Unbelief; As it was called *Meribah* from the contention, chiding and provoking; So it was called *Maſſa* from the tempting of God there; the Day of *temptation*. In this Expreſſion, not the Addition of a new Sin to that of *Provocation* is intended; but only a Deſcription of the Sin and Seaſon of that ſin. It was in the *Day of Temptation* that God was ſo provoked by them. How alſo they tempted him, as we ſhall ſee afterwards. Now as this *Day* ſignally began upon the Temptation at *Meribah*, yet it continued the whole courſe of the peoples peregrination in the Wilderneſs, their multiplyed tempting of God made this whole time a *Day of Temptation*.

Now let us conſider hence ſome further Obſervations.

Obſ. XII. *The ſinful Actings of men againſt thoſe who deal with them in the Name of God, and about the Works or Will of God, are principally againſt God himſelf.* The People *chode* with *Moſes*; but when God came to call it to an account, he ſaies, They *ſtrove* with him and *provoked* him. So *Moſes* told the people to take them off from their vain pretences and coverings of their Unbelief. Exod. 16. 2. *The whole Congregation murmured againſt Moſes and Aaron: But*, ſaith he *ver.* 4. *The Lord heareth your Murmurings againſt the Lord; and what are we that you murmur againſt us.* As if he had ſaid; Miſtake not your ſelves; It is God and not us, that you have to do withal in this matter; What you ſuppoſe you ſpeak only againſt us, is indeed *directly* though not *immediately* ſpoken againſt God. So God himſelf informs *Samuel* upon the repining of the people againſt him; *They have not rejected thee, but they have rejected me, that I ſhould not reign over them*, becauſe he ruled them immediately in the Name of God, 1 *Sam.* 8. 7. They pretended wearineſs of the Government of *Samuel*, but were indeed weary of God; and his Rule. And ſo what was done againſt him, God took as done againſt himſelf. And under the *New Teſtament*, our Saviour in particular applies this Rule unto the Diſpenſers of the Goſpel, *Luke* 10. 16. ſaith he; *He that heareth you, heareth me; and he that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me.* The Preachers of the Goſpel are ſent by Chriſt, and therefore their Oppoſition and Contempt doth firſt reflect Diſhonour upon him; and through him upon God himſelf.

And the Reaſon hereof is, becauſe in their work they are *Repreſentatives of God himſelf*, They act in his Name, and in his Stead, as his Ambaſſadors; 2 *Cor.* 5. 20. *Now then*, ſaith the Apoſtle, *we are Ambaſſadors for Chriſt; as though God did beſeech you by us; We pray you in Chriſts ſtead, be you reconciled to God.* They treat with men as ſent of God, in his Name, about the Affairs of Chriſt. The Violation of an *Ambaſſadour* amongſt men is alwaies eſteemed to redound unto the diſhonour of him by whom he is imployed; for it is he unto whom the injury and affront is principally inten-

intended, eſpecially if it be done unto him in diſcharge of his Office. Nor are Kings or States ever more highly provoked, than when an Injury is offered or an affront done unto their *Ambaſſadors*. The *Romans* of old utterly deſtroyed *Tarentum* in *Italy*, and *Corinth* in *Greece* on that Account. And occaſions of the ſame nature have been like of late to fill the World with Blood and Tumult. And the Reaſon is, becauſe according to the *Light of Nature*, what is done immediately againſt a *Repreſentative* as ſuch, is done directly and intentionally againſt the Perſon *Repreſented*. So it is in this Caſe. The Enmity of men is againſt God himſelf, againſt his *Way*, his *Works*, his *Will*, which his Ambaſſadors do but declare. But theſe things abſolutely are out of their reach. They cannot reach them nor hurt them; nor will they own directly an *oppoſition* unto them. Therefore are *pretences* invented by men againſt thoſe who are employed by God, that under their covert they may execute their Rage againſt God himſelf. So *Amaziah prieſt of Bethel* complained to *Jeroboam* the King, ſaying; *Amos hath conſpired againſt thee in the midſt of the Houſe of Iſrael, the land is not able to bear all his words*. It is not becauſe he preached againſt his Idolatry, or denounced the Judgments of God againſt the Sins of men, that *Amaziah* oppoſeth him; No, it is merely on the Account of his *Sedition*, and the Danger of the *King* thereby, *Amos* 4. 10. And when, as it is likely, he could not prevail with the King for his Deſtruction, he deals with him perſonally himſelf, to *flee away* and ſo to render himſelf ſuſpected, *ver.* 12, 13. He had uſed an invidious expreſſion concerning him to the King; קשר לך, *he hath conſpired againſt thee*; that is, to take away thy Life. The Word is uſed concerning two *Kings of Judah* one after another, and the matter ended in their death, 2 *Chron.* 24. 25. *chap.* 25. 27. And it is moſtly uſed for a *conſpiracy* ending in death. And yet all this was from *Enmity* againſt God, and no Affection to the King. Under the ſhade of ſuch pretences do men act their *Oppoſition unto God*, upon his *Meſſengers*. God ſees that they are all but coverts for their Luſts and Obſtinacy; that himſelf is intended, and he eſteems it ſo, accordingly.

Inſtruction lies plain herein for them who by vainly invented *pleas* and *pretences* do endeavour to give countenance to their own Conſciences in oppoſition unto thoſe who ſpeak in the *Name* and treat about the things of *God*. Let them look to it; though they may ſo ſatisfy themſelves in and by their own prejudices, as to think they *do God good ſervice* when *they kill them*; yet they will finde things in the iſſue brought unto another account. This lies ſo clear from what hath been ſpoken, that I ſhall not further inſiſt on it. But let them principally conſider this, and thence what is incumbent on them, who are called to deal with others in the *Name of God*. And

Firſt; Let them take heed, that they neither do, nor act nor ſpeak any thing but what they have ſufficient warrant from him for. It is a dangerous thing to entitle God or his Name unto our own *Imaginations*. God will not ſet his Seal of *Approbation*, he will not own a Concernment in our *eye*, though we ſhould think that it tends to his Glory, *Rom.* 3. 7. Neither will he own what is done againſt us as done againſt himſelf, unleſs we ſtand in his *Counſels*, and be found in the *wayes* of his Will. There is no Object of a more ſad Conſideration, than to ſee ſome men *perſecuting* others for their *Errors*. They that *perſecute* (ſuppoſe them in the Right as to the matter in *difference* between them, and thoſe whom they do oppreſs, yet) do certainly act againſt *God* in what they pretend to act *for him*. For they uſurp his Authority over the Souls and Conſciences of men. And they that are *perſecuted* do ſacrifice their concernments to the *Darkneſs* of their own minds. God may concern himſelf in general to own their *Integrity* towards himſelf, even in their miſtakes. But in the *particular* wherein they ſuffer, he will not own them. Whether therefore we are to do, or to ſuffer any thing for God, it is of great concernment unto us to look well to our *Call* or *Warrant*. And then, Secondly; When men are ſecured by the Word and Spirit of God, that their Meſſage is not their *own*, but *his* that ſent them, that they ſeek not their own *Glory* but his, they may have hence all deſirable Grounds of Encouragement, Supportment and *Conſolation* in all the Straits and Temptations they meet withall in this world. They can be no more utterly prevailed againſt, that is, their *Teſtimony* cannot, than can God himſelf. So he ſpeaks to *Jeremiah*; *I will make thee a fenced brazen Wall, they ſhall fight againſt thee, but they ſhall not prevail againſt thee, for I am with thee to ſave thee, and deliver thee ſaith the Lord*, Jer. 15. 20. And in what they

ſuffer

ſuffer, God is ſo far concern'd in, as to account all that is done againſt them, to be done againſt himſelf. Chriſt is *hungry* with them, and *thirſty* with them, and *in priſon* with them, *Matth.* 25. 35, 36, 37. Again,

Unbelief manifeſting it ſelf in a time of Tryal is a moſt provoking Sin. This, as we have ſhewed, was the Sin of the people in their *Provocation* of God. And it is a great ſin; the great ſin, the ſpring of all ſins at all times. But it hath many *Aggravations* attending of it in a *time of Tryal.* And this compriſeth the firſt ſenſe of the Limitation of time in that Word, *this Day*, before intimated; Namely an eſpecial Time and Seaſon wherein the Guilt of this ſin may be eminently contracted. For I ſpeak not of *Unbelief* in General with reſpect unto the Covenant and the Promiſes thereof, but of Unbelief as working in a *diſtruſt of God* with reſpect unto the *Diſpenſations of his Providence.* It is a diſbelieving of God as to any Concernment of our own, when we have a ſufficient Warrant to believe and put our Truſt in him, when it is our *Duty* ſo to doe. And two things we may make a brief enquiry into; Firſt, what is required, that men may be in ſuch a *Condition* as wherein they may contract the *Guilt* of this Sin? And hereunto *three things* do belong; Firſt, *That in General they be found in the way of God.* God's promiſes of his Preſence, and of his Protection unto men, are confined unto his *own wayes*; which alone are theirs, or ought ſo to be. *He ſhall give his Angels charge over thee to keep thee in all thy waies*; Pſalm. 91.11. that is, the *waies* that he hath appointed thee to walk in. The Benefit of which Promiſe the Devil vainly attempted to deprive our Saviour of, by ſeducing him to waies that were not his; wayes that God had not appointed. Men in wayes of their own, that is, in the crooked Paths of ſin, are not obliged to *truſt in God* for Mercy and Protection in them. So to doe, or to pretend ſo to doe, is to entitle God to their Luſts. For men to ſay, they *truſt in God*, in the purſuit of their Covetouſneſs, Injuſtice, Oppreſſion, Senſuality, or in Waies wherein theſe things have a prevailing mixture; or to pray for the protecting, the *bleſſing Preſence* of God in them, is an high provocation. Every Difficulty, every Oppoſition that ſuch men meet withall, is raiſed by God to turn them out of their way. And to expect their Removal by him, or Strength and Aſſiſtance againſt them, is to deſire the greateſt evil unto their own Souls that in this world they are obnoxious unto. The *Iſraelites* here blamed, were in the *Way of God*, and no Oppoſition ought to have diſcouraged them therein. *Obſ.* XV.

Secondly; That in particular, *They have a warrantable Call to ingage into that Way wherein they are.* A *way* may be good and Lawful in it ſelf, but not lawful to a man that enters upon it without a *ſufficient Call* to ingage in it. And this deprives men alſo of the Grounds of Expectation of God's Preſence, ſo as to that particular way wherein they cannot contract the guilt of this ſin; though commonly it is *diſtruſt of God*, that caſts men into ſuch wayes. It was the Way and Work of God, that the *Iſraelites* ſhould deſtroy the *Amorites* and poſſeſs their Land. But when they would in an *heat* without a *ſufficient Warrant* goe up into the Hill and fight with them, *Moſes* ſays unto them, *Go not up for the Lord is not among you, and they were diſcomfited to Hormah*; *Numb.* 14. 42, 45. Unto a *lawful Way*, then in general, a *lawful Call* in particular muſt be added, or we have not a ſufficient foundation for the diſcharge of that Duty, whoſe defect is now charged by us.

Thirdly; They muſt have a *ſufficient Warranty of the Preſence and Protection of God.* This is that which makes Faith and Truſt a *Duty.* And God gives it two wayes. (1.) In *general*, in the *Promiſe of the Covenant*, wherein he hath undertaken to be with us, to bleſs us, and to carry us through the Courſe of our Duty: *Hebr.* 13. 5. *He hath ſaid, I will never leave thee nor forſake thee.* This alone is a ſufficient Ground and Foundation for Faith and Truſt in every Condition. And this the *Iſraelites* had in the Promiſe made unto *Abraham* and others of their Forefathers. (2) By giving ſome ſignal Inſtances of his Power Wiſdom and Care in his Preſence with us, by Protection, Direction, Preſervation or Deliverance in thoſe wayes of his wherein we are engaged. When by this means he hath given us *Experience* of his Goodneſs, Faithfulneſs, and *Approbation* of the Waies wherein we are, this addes a *ſpecialty* unto the General Warrant for Faith in the Word of Promiſe. And this they alſo had in all thoſe works of God *which* they ſaw for *forty years.*

Secondly; It muſt be enquired, what it is that makes any Time or Seaſon to be a *Day of Tryal*; ſeeing the miſcarriage of men in ſuch a ſeaſon is expreſſed as a great Aggravation of their Sin. And they are the things that follow.

First; *That there be a concernment of the Glory of God in the Performance of that Duty wherein we are to act Faith, or to trust in God.* So God tried the Faith of *Abraham* in a Duty wherein his Glory was greatly concern'd. For by his Obedience in Faith, it appeared to all the World that *Abraham* respected God, and valued a *Compliance with his Will* above all things in this world whatever. So God himself expresseth it, *Gen.* 22. 12. *Now I know that thou fearest God, seeing thou hast not withheld thy Son, thine only Son from me.* This was the Tenth and last Tryal that befell *Abraham.* Nine times he had been tryed before; (1.) In his *departure* out of his Country. (2.) By the *Famine* which drove him into *Ægypt.* (3.) In the taking away of his *Wife* there by *Pharaoh.* (4.) In his *War* with the four Kings. (5.) In his *Hopelessness* of Issue by *Sarah*, whence he took *Hagar.* (6.) In the Law of *Circumcision.* (7.) His Wife taken from him again by *Abimelech.* (8.) His casting out of *Hagar* after she had conceived. (9.) His Expulsion of *Ishmael.* In some of these it is known how he failed, though in most of them he acquitted himself as became the *Father of the Faithful.* But now the *fluctus decumanus* came upon him; his last and utmost Tryal, wherein he was made a Spectacle to Men, Angels and Devils. The *Jews* tell us great stories of the Opposition made by *Satan* in his arguing with *Abraham* and *Isaac* about and against their Obedience in this thing. And no doubt but he imployed himself unto that purpose. And it is endless to shew how many eyes were upon him, all which gave a concernment of Glory unto God. Here therefore *Abraham* in a most especial manner acquits himself, whence God gives him that Testimony; *Now I know that thou fearest God*; that is, now thou hast made it known beyond all Exception: And this puts a blessed close unto all his signal Tryals. When therefore God calls men forth unto the performance and discharge of any Duty wherein his *Glory* and *Honour* in the World is concerned, then he makes it unto them a *time of Tryal.*

Secondly; Difficulties and Opposition lying in the way of Duty makes the Season of it *a time of Tryal.* When men have Wind and Tide with them in their sayling, neither their *Strength* nor their *Skill* is tryed at all. But when all is against them then it is known what they are. When the Sun shines and fair weather continues, the Houses that are built on the *Sand* continue as well as those that are built on the *Rock.* But when the *Rain*, and the *Floods* and the *Wind* come, they make the Trial. Whilest men have outward Advantages to encourage them in the wayes of God, it is not known what principles they act from. But when their Obedience and Profession is attended with Persecution, Reproach, Poverty, Famine, Nakedness, Death, then it is *tried* what men build upon, and what they trust unto; then it is to them a time of *Tryal.*

Farther; To give light unto our Proposition we may enquire how or by what means, men do, or may *act*, and *manifest their unbelief* at such a Time or Season. And this may be done several wayes.

First; By *Dissatisfaction* in, and *Discontent* at that Condition of Difficulty whereunto they are brought by the Providence of God, for their *Tryal.* Herein principally did the *Israelites* offend in the Wilderness. Their Condition pleased them not; This occasioned all their Murmurings and Complaints whereby God was provoked. It is true they were brought into many Streights and Difficulties. But they were brought into them for their Tryal by God himself, against whom they had no reason to repine or complain. And this is no small Fruit Effect and Evidence of Unbelief in Tryals; namely when we like not that *Condition* we are brought into; of Poverty, Want, Danger, Persecution: If we like it not, it is from our Unbelief. God expects other things from us: Our Condition is the Effect of his Wisdom, his Care and Love; and as such *by Faith* ought it to be acquiesced in.

Secondly; by the *Omission of any Duty that is incumbent on us, because of the Difficulties that attend it, and the Opposition that is made unto it.* To be *fearful* and *unbelieving*, go together, *Rev.* 21. 9. Where our Fear or any other Affection, influenced or moved by earthly things, prevails with us to forgoe our Duty, either absolutely, or in the most special and eminent Instances of its *practices*, there *Unbelief prevails* in the time of our *Tryals.* And this way also in particular did the *Israelites* fail. When they heard of fenced Cities and sons of *Anak*, they gave up all Endeavours of going into the Land of *Canaan*, and consulted of making a *Captain* to lead them back again into *Ægypt.* And no otherwise is it with them who forgo their profession because of the *Gyantlike* Opposition which they find against it.

Thirdly

Thirdly; *When men turn aside and seek for unwarrantable Assistances against their Difficulties.* So did this People, they made a *Calf* to supply the Absence of *Moses*; and were contriving a Return into *Ægypt* to deliver them out of their Troubles. When men in any thing make flesh their arm, their hearts depart from the Lord: *Jer.* 17. 5.

Fourthly; When *men disbelieve plain and direct Promises, merely on the account of the Difficulties that lye against their Accomplishment*; This reflects unspeakable dishonour on the *Veracity* and *Power* of God. The common Sin of this Wilderness-people; They limited God, and said, Can he do this or that? Seldom it was that they believed beyond what they enjoyed. Here lay the main cause of their Sin and Ruine. They had a *Promise* of *entring* into the *Land*. They believed it not; and as our Apostle says They *could not enter in because of Unbelief*: The Promise was to their Nation, the Posterity of *Abraham*; The Accomplishment of it in their persons depended on their Faith; Here was their Tryal. They believed not, but provoked God, and so perished. Now the Reasons of the *Greatness* of this sin, and its *Aggravations* are contained in the previous Description of it. Every Instance declaring its *Nature*, manifests it also to be heinous. I shall take up, and only mention two of them.

First; There is, as was shewed, an *especial concernment of the Glory of God* in this matter. He calls men forth in such a Season to make a *Tryal of their Obedience*. He makes them therein, as the Apostle speaks, a spectacle unto Men and Angels. And the hinge that the whole Case turns upon is their *Faith*. This all other Actings hold a Conformity unto. If here they discharge themselves aright, the Glory of God, the Manifestation whereof is committed unto them, is preserved entire. If herein they fail, they have done what lies in them to expose it to contempt. *See Numb.* 14. 21. So was the Case in the Tryal of *Job*. God permitted *Satan* to try to the uttermost whether he believed in him and loved him sincerely or no. Had *Job* failed herein, how would *Satan* have vaunted and boasted, and that against God himself? And the same Advantage do others put into his hands, when at any time they miscarry in point of Faith in a time of Tryal.

Secondly; the *Good* and *Welfare*, the *Peace and Prosperity* of the Church in this world depend on the deportment of men belonging to it in their Tryals; They may, at least as unto God's outward Dispensations towards them, sin at a cheaper rate at other times. A time of Tryal is the *turn* of a Churches *Peace* or *Ruin*. We see what their *Unbelief* cost this *whole Generation* in the Wilderness: and these *Hebrews* their Posterity were now upon the like *Trial*. And the Apostle by this Instance plainly insinuates unto them what would be the Issue if they continued therein, which accordingly proved to be their utter Rejection.

Thirdly; Add hereunto, That it is the Design of God in such particular Instances to try our *faith in general* as to the Promises of the Covenant and our Interest therein. The Promise that this people had principally to deal with God about was that of the Covenant made with *Abraham*, the which all pretended to believe. But God tryed them by the particular Instances mentioned; And failing therein they failed as unto the whole Covenant. And it is so still. Many pretend that they believe the Promises of the Covenant as to life and Salvation by it, firmly and immoveably. God tryes them by particular Instances, of Persecution, Difficulty, Streights publick or private. Here they abide not, but either complain and murmur, or desert their Duty, or fall to sinful Compliances, or are weary of God's Dispensations; And this manifests their Unsoundness in the General: nor can it be otherwise tryed.

Again observe; that

Ob. XVI. *There is commonly a Day, a Time, wherein Unbelief ariseth to its height in Provocation.* We shewed before that there is a *Day*, an *especial Season* of Gods dealing with the Sons of men by his Word and other means of Grace. The due observance and Improvement hereof is of the greatest Importance unto them. *To day if you will hear his voice.* That is, the *Day* wherein God's dispensations of Grace and Patience come to their ἀκμὴ, *Status rerum inter incrementum & decrementum*, their Height. After this, if not closed with, if not mixed with Faith and obeyed, they either insensibly decline, in respect of their *Tender* or Efficacy, or are utterly removed and taken away. In like manner there is a *Day*, a Season wherein the Unbelief of men in its Provocation comes to its Height, and uttermost Issue, beyond which God will bear with them no longer, but will break off all gracious Entercourse between himself and such Provokers. This was the direct case with these *Israelites*. They had by their Unbelief and

Murmuring provoked God *ten times* as was declared before. But the *Day of their Provocation*, the Season wherein it arived to its height, came not until this Trial mentioned *Numb.* 14; upon the *Return of the Spies* that went to search the Land. Before that time God often reproved them, was angry with them, and variously punished them; but he still return'd unto them in a way of Mercy and Compassion; and still proposed unto them an *Entrance into his Rest* according to the Promise. But when that Day once came, when the *Provocation of their Unbelief* was come to its height, then he would bear with them no longer, *But swears in his Wrath that they should not enter into his Rest.* From that Day he took hold of all Occasions to exercise Severity against them, *flooding them away*, (Psal. 90. 5.) until that whole evil Generation was consumed. And so it was with their Posterity as to their *Church* and *National* State. God sent unto them and dealt variously with them by his Prophets in several Generations. Some of them they *persecuted*, others they *kill'd*, and upon the matter rejected them all, as to the main end of their Work and Message. But yet all this while God spar'd them and continued them a People and a Church. Their *Provocation* was not come unto its height, its *last Day* was not yet come. At length according to his Promise he sent his Son unto them. This gave them their *last Tryal*; this put them into the same Condition with their Forefathers in the Wilderness; as our Apostle plainly intimates in the use of this Example. Again, they despised the Promises, as their Fathers had done in the Type and Shadow, so did they when the *Substance* of all Promises was tendred and exhibited unto them. This was the day of their *last Provocation*, after which God would bear with them no more in a way of Patience; but enduring them for the space of near *forty years*, he utterly rejected them; *sending forth his servants, he slew those murtherers and burnt their City.* This is that which our Saviour at large declares in his Parable of the *Housholder* and his *Husbandmen*, Matth. 21. 33, 34, 35, 36, 37, 38, 39, 40, 41.

And thus in God's dealing with the *Antichristian State*, there is a Season wherein the Angel swears, that *there shall be time no longer*, *Rev.* 10. 6. That God would no longer bear with men, or forbear them in their *Provocations* and Idolatries, but would thenceforth give them up unto all sorts of Judgments Spiritual and Temporal unto their utter-confusion: *Yea, send them strong delusions that they should believe a Lie, that they all might be damned, who believe not the Truth, but had pleasure in unrighteousness*, 2 *Thess.* 2. 11, 12. And concerning *this day* two things may be observed: (1.) That it is *uncertain.* (2.) That it is *unalterable.* First it is *uncertain:* Men know not when their *provocations* do come, or will come unto this *Height.* *Jerusalem* knew not in the entrance of her *Day* that her sin and unbelief were coming to their Issue, and so was not awakned to their prevention; no more than the men of *Sodom* knew when the *Sun* arose that there was a cloud of *fire and brimstone* hanging over their heads. Men in their Sins think they will do as at other times, as *Sampson* did when his Locks were cut; and that things will be made up between God and them as formerly; that they shall yet have space and time for their work and Duty. But ere they are aware they have finished their course, and filled up the measure of their Sins. For man also knoweth not his time, *as the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the Sons of men snared in an evil time, when it falleth suddenly upon them*, Exod. 9. 11. For the Day of the Lord's Indignation comes *as a snare on them that dwell on the face of the Earth*, *Luke* 21. 35. And men are often crying *Peace, Peace*, when *sudden destruction* comes upon them, 1 *Thess.* 5. 3. When *Babylon* shall say *she sits as a Queen*, and *is no widow* (her Sons being again restored unto her) *and shall see no sorrow*; *then shall her Plagues come in one day, Death and Mourning and Famine, and she shall be utterly burnt with fire*, *Rev.* 18. 7 8. Hence is Christ so often said to *come as a Thief*; to manifest how men will be surprized by him in their sins and impenitency. And if the outward peace and the lives of men in this Condition be respited for a while, as oft-times they are, yet they are no longer under a dispensation of Patience. There is nothing between God and them but Anger and Wrath. If men knew when would be their *last Tryal*, and which were it, we think they would rouze up themselves to a deep consideration of it, and a serious complyance with the Call of God. But this in the Holy Will and Wisdom of God is alwayes hid from them, until it be too late to make use of it; until it can produce no *Effects* but a few *despairing wishes.* God will have none of his Warnings, none of his Merciful Dispensations put off or slighted with the Hopes and Expectation of another season;

ſon; by a fooliſh promiſing whereof unto themſelves, men ruine their Souls every day.

Secondly; It is *unalterable* and *irrecoverable*: when the provocation of Unbelief comes to this height, there is no ſpace or room left for *Repentance*, either on the part of God or the Sinner. *For men*, for the moſt part after this, they have no thought of Repenting. Either they ſee themſelves *irrecoverable*, and ſo grow *deſperate*; or become ſtupidly ſenſleſs and lye down in Security. So thoſe *falſe Worſhippers* in the Revelation, *after time was granted unto them no longer*, but the Plagues of God began to come upon them, it is ſaid, *They repented not, but bit their tongues for anger, and blaſphemed God.* In ſtead of repenting of their Sins, they rage againſt their Puniſhment. And if they do *change their mind* in any thing, as *Eſau* did when he ſaw the bleſſing was gone, it is not by true Repentance, nor ſhall it be unto any Effect or purpoſe. So the *Iſraelites* finiſhed their Sin by murmuring againſt the Lord upon the return of the Spies, and ſaid, They would not go up into the Land, but would rather return into *Ægypt*, Num. 14. But after a while they changed their minds, *and they roſe up early in the morning, and gate them up into the top of the Mountain, ſaying, Lo we be here, and we will go up into the place which the Lord hath promiſed*, ver. 40. But what was the Iſſue? Their time was paſt, the Lord was not among them, *And the Amalekites and the Canaanites that dwelt in that hill, ſmote them and diſcomfited them unto Hormah*, ver. 45. Their Change of mind was not Repentance, but a new Aggravation of their Sin. Repentance alſo in this matter is hid from the eies of God. When *Saul* had finiſhed his Provocation, *Samuel* denouncing the Judgment of God againſt him, adds; *And alſo the ſtrength of Iſrael will not lie nor repent*, 1 *Sam.* 15. 29. God firms his Sentence, and makes it irrevocable, by the Engagement of his own Immutability. There is no Change, no Alteration, no Repriеve, no place for Mercy when *this Day* is come and gone, *Ezek.* 21. 25.

Let Perſons, let Churches, let Nations take heed leſt *they fall unawares into this evil Day.* I ſay *unawares* to themſelves, becauſe they know not when they may be overtaken by it. It is true, all the danger of it ariſeth from their own Negligence, Security and Stubborneſs. If they will give ear to previous warnings, *this Day* will never come upon them. It may not therefore be unworthy our enquiry to ſearch what *prognoſticks* men may have into the *approach* of ſuch a day. And

Firſt, When *Perſons, Churches or Nations, have already contracted the Guilt of various Provocations*, they may juſtly fear that their next ſhall be their laſt. You have ſaith God to the *Iſraelites*, *provoked me theſe ten times*, that is frequently, as hath been declared; and now *your Day* is come. You might have conſidered before, that I would not alwayes thus bear with you. Hath God then born with you in one and another Provocation, Temptation, Backſliding, take heed leſt the great ſin lyes at the door, and be ready to enter upon the next occaſion. As God told *Cain*; *Gen.* 4. 7. if thou doſt not do well רבץ לפתח חטאת; *peccatum ad oſtium cubat. Sin lys down at the door*, as a beaſt ready to enter on the next occaſion, the next opening of it. After former Provocations ſo lieth that which ſhall fill the *Ephah*, and have the *Talent of lead* laid upon it. Take heed, *Gray hairs are ſprinkled upon you* though you perceive it not. Death is at the door. Beware leſt your next Provocation be your laſt. When your Tranſgreſſions come to *three* and *four*, the puniſhment of your Iniquities will not be turned away. When that is come, you may ſin whilſt you will or while you can; God will have no more to do with you but in a way of Judgment.

Secondly; When Repentance upon Convictions *of Provocations leſſens or decays*, it is a ſad Symptom of an approaching Day, wherein *Iniquity* will be compleated. Uſeful Repentance, that is, that which is of any uſe in this World for the deferring or retarding of Judgment, is commenſurate unto God's Diſpenſations of Patience. When the fixed bounds of it (as it hath fixed bounds) are arrived at, all ſprings of *Repentance* are dryed up. When therefore perſons fall into the guilt of many Provocations, and God giving in a Conviction of them by his Word or Providence, they are humbled for them according to their Light and Principles; if they find their *Humiliations* upon their renewed *Convictions*, to grow weak, decay and leſſen in their effects; they do not ſo reflect upon themſelves with *Self-diſpleaſency* as formerly, nor ſo ſtir up themſelves unto *Amendment* as they have done upon former warnings or Convictions, nor have in ſuch Caſes their accuſtomed ſenſe of the Diſpleaſure and Terrour of the Lord; Let them beware; evil is before them, and the fatal Seaſon of their utmoſt Provoking is at hand, if not prevented.

Thirdly; When *Various Dispensations of God towards men have been useless and fruitless*, when Mercies, Judgments, Dangers, Deliverances, signally stamped with a respect unto the sins of men, but especially the warnings of the Word, have been multiplied towards any Persons, Churches or Nations, and have passed over them without their *Reformation* or *Recovery*, no doubt but *Judgment* is ready to enter, yea if it be into the House of God it self.

Is it thus with any, is this their Estate and Condition; let them please themselves while they please, they are like *Jonah* asleep in the Ship, whilest it is ready to be cast away on their account. Awake and tremble; you know not how soon a great vigorous prevalent *Temptation* may hurry you into your *last Provocation*. And this is the first Head of *Sin* instanced in.

Secondly; They are said also to have *tempted God*. *In the Temptation*; *When your fathers tempted me*. Wherein their *provocation* did consist, and what was the sin which is so expressed we have declared. We must now inquire what was their *Tempting of God*, of what nature was their sin therein, and wherein it did consist. To *Tempt God* is a thing frequently mentioned in the Scripture and condemned as a provoking sin. And it is generally esteemed to consist in a *venturing on*, *or an ingaging into any Way*, *Work or Duty*, *without* sufficient Call, Warrant or Rule, upon the Account of *trusting God therein*; or in the neglect of the use of *ordinary means* in any Condition, desiring, expecting, or trusting unto any extraordinary Assistances or supplies from God. So when men seem rashly to cast themselves into Danger, out of a confidence in the Presence and Protection of God, it is said that they *Tempt God*. And Sundry Texts of Scripture seem to give Countenance to this Description of the sin of *tempting God*. So *Isaiah* 1. 11, 12. When the Prophet bid *Ahaz* ask a sign of the Lord in the *depths* or in the *heights* above, he replyed, *I will not ask, neither will I tempt the Lord*. That is, I will rest in what thou hast said, and not *tempt God* by seeking any thing extraordinary. And so when Satan tempted our Saviour to shew his Power by casting himself down from a *pinacle of the Temple* which was none of his wayes *Mat.* 4. 7. he answers him by that saying of *Deut.* 6. 16. *Thou shalt not tempt the Lord thy God*. To venture therefore on any thing unwarrantably trusting unto God for protection is to *tempt him*. And this is usually and generally allowed as the *nature of this sin*, and sense of this Expression.

But yet I must needs say, that upon the Consideration of all the places where mention is made of *tempting the Lord*, I am forc'd to embrace an other sense of the meaning of this Expression, which if it be not utterly exclusive of that already mention'd, yet it is doubtless more frequently intended, and doth more directly express the sin here condemned. Now this is *A distrust of God whilst we are in any of his Wayes*, *after we have received sufficient Experiments and Instances of his Power and Goodness to confirm us in the Stability and Certainty of his Promises*. Thus to do is to *tempt God*. And where this frame is found in any, they are said to *tempt* him; that is to provoke him by their unbelief. It is not barely and nakedly to *disbelieve the Promises*, it is not Unbelief in *general*, but it is to *disbelieve* them under some peculiar Attestation and Experience obtained of the Power and Goodness of God in their pursuit, and towards their Accomplishment: When therefore men are ingaged into any Way of God according to their *Duty*, and meeting with Oppositions and Difficulty therein, if they give way to Despondencies and Unbelief, if they have received any signal Pledges of his Faithfulness in former Effects of his Wisdom, Care, Power and Goodness, they *tempt God*, and are guilty of the Sin here branded and condemned. The most eminent Instances of tempting God in the Scripture, and which are most frequently mentioned, are these of the *Israelites* in the Wilderness. As they are here represented in the Story, so they are called over again both in the Old Testament and the New. *Psal.* 78. 41. *Yea they turned back and tempted God*, *and limited the Holy One of Israel*. And 1 *Cor.* 10. 9. They *tempted Christ*. And wherein did this *Temptation* consist? It was in this and no other; They would not believe, nor trust God when they were in his way, after they had received many Experiences of his power and presence amongst them. And this is directly expressed, Exod. 17. 7. *They tempted the Lord*, *saying*, *Is the Lord among us*, *or not*. They doubted of, and questioned his presence, also all the Pledges and Tokens which he had given them of it. And this sin of theirs the *Psalmist* at large pursues shewing wherein it did consist, Psal. 78. 22, 23. *They believed not in God*, *and trusted not in his Salvation*; *though he had commanded the clouds from above*, *and opened the doors of Heaven*; *ver.* 32. *for all this they sinned still*, *and believed not for his wondrous works*

works: ver. 42, 41. *They turned back and tempted God, and limited the holy one of Iſrael, they remembred not his Hand nor the Day when he delivered them from their Enemies.* Thus plain doth he make the nature of their ſin in *tempting of God.* It was their diſtruſt and diſobeying of him, after they had received ſo many incourageing Evidences of his Power, Goodneſs, and Wiſdom amongſt them. This and this alone is in the Scripture called *tempting of God.* For that of our Saviour Matth. 4. 7. *Thou ſhalt not tempt the Lord thy God*; It is taken as was obſerved from *Deut. 6. 16.* where the following words are, *as thou didſt tempt him in Maſſa*; Now this tempting of God at *Maſſa*, was that whichwe have declared; namely the disbelieving of him after many *Evidences* of his Power and Faithfulneſs. And this directly anſwers the End for which our Saviour made uſe of theſe words; which is to ſhew that he was ſo far ſatisfied of God's preſence with him, of his being the Son of God, that he would not *tempt him*, by Deſiring other Experiments of it; as though what he had already were not ſufficient. And the Reaſon why *Ahaz* ſaid he would *not tempt the Lord in asking a ſign*, was no other but becauſe he *believed not*, either that he would give him a ſign, or that he would deliver; and therefore he reſolved to truſt to himſelf, and with his money to hire the *Aſſyrians* to help him, which he did accordingly, 2 *Kings* 16. 7, 8, 9.

And *this ſin* is called *tempting of God*, from its *Effect*, and not from its *formal nature.* They *tempted God*, that is by their Unbelief they provoked him and ſtirred him up to Anger and Indignation. And from the diſcovery of the Nature of this ſin, we may obſerve; That

To diſtruſt God, to disbelieve his Promiſes; whilſt a way of Duty lies before us, after we have had Experiences of his Goodneſs, Power and Wiſdom in his dealing with us, is a tempting of God, and a greatly provoking Sin. And a truth this is that hath צִיד בְּפִיו meat in its mouth, or Inſtruction ready for us that we may know how to charge this Aggravation of our Unbelief upon our Souls and Conſciences. Diſtruſt of God is a Sin that we are apt upon ſundry perverſe Reaſonings to indulge our ſelves in, and yet is there nothing wherewith God is more provoked. Now it appears in the *Propoſition* laid down, that ſundry things are required that a Perſon, a Church, a People may render themſelves formally guilty of this ſin: As *Ob.* XVII

1. That they be called unto or engaged in ſome *eſpecial Way* of God. And this is no Extraordinary thing. All *Believers* who attend unto their Duty will find it to be their State and Condition. So were the *Iſraelites* in the Wilderneſs. If we are out of the wayes of God, our ſin may be *Great*, but it is a ſin of another Nature. It is in *his Wayes* that we have his *Promiſes*; and therefore it is in them, and with reference unto them that we are bound to believe and truſt in him; and on the ſame account in them alone can we *tempt God by our Unbelief.*

2. That in this way they meet with Oppoſitions, Difficulties, Hardſhips, Temptations; and this whileſt Satan and the World continue in their power they ſhall be ſure to doe. Yea God himſelf is pleaſed oft-times to exerciſe them with ſundry things of that nature. Thus it befel the people in the Wilderneſs. Sometimes they had no *bread*, and ſometimes they had no *water*; ſometimes *Enemies* aſſaulted them, and ſometimes *Serpents* bit them. Thoſe things which in Gods deſign are Tryals of Faith, and Means to ſtir it up unto a diligent Exerciſe in their own natures are grievous and troubleſome, and in the management of *Satan*, tend to the producing of this Sin, or *tempting* of God.

3. That they have received former *Experiences* of the Goodneſs, Power and Wiſdom of God in his dealings with them. So had this people done; and this God chargeth them withall when he reproacheth them with this ſin of *Tempting him*: and this alſo all *Believers* are or may be made partakers of. He who hath no *Experience* of the eſpecial Goodneſs and Power of God towards him, it hath been through his own Negligence and Want of Obſervation, and not from any defect in God's Diſpenſations. As he leaveth not himſelf without Witneſs towards the World, in that he *doth them good ſending them rain from Heaven, and fruitful Seaſons, filling their hearts with food and gladneſs*; no more is he wanting towards all *Believers* in giving them eſpecial tokens of his Love, Care and Kindneſs towards them; for he is the *Saviour of all men, but eſpecially of them that do believe*, 1 *Tim.* 4. 10. But as the moſt in the world take no notice of the Effects of his Care and Goodneſs towards them; ſo many Believers are negligent in treaſuring up Experiences of his eſpecial Care and Love towards *them.*

Yet

Yet this hinders not, but that the Wayes and Dealings of God are indeed such as have been declared.

Now where these things concurr, the Distrust of God is an high Provocation of him. It is *Unbelief* the *worst of Sins*, expressing it self to the greatest disadvantage of God's Glory, the height of Aggravations. For what can God do more for us; and what can we do more against him? Surely when he hath revealed his wayes unto us, and made known unto us our Duty, when he hath given us pledges of his Presence with us, and of his owning of us, so as to seal and ascertain his Promises unto us; then for us, upon the *Opposition* of Creatures, or worldly difficulties, about outward temporary perishing things (for their power and Efficacy extends no farther) to disbelieve and distrust him, it must needs be an high provocation of the Eyes of his Glory. But alas, how frequently do we contract the guilt of this Sin both in our personal, family and more publick concernments? A due Consideration hereof layes without doubt matter of deep of *Humiliation* before us.

And this is the Second *General Head*, insisted on by the Apostle in the Example proposed, namely the *nature of the Sin* or Sins which the people fell into, and which he intends to dehort his *Hebrews* from.

Thirdly; The third *General* Head of this discourse, contains a *Triple Aggravation* of the Sin of the People in their *provoking* and *tempting* of God. (1.) From the *Place* wherein they so sinned; it was *in the Wilderness*. (2.) From the *Means* they had to the contrary; *They saw the Works of God*. (3.) From the *Continuance* of the Use of those *Means*, and the Duration of their Sin under them; it was thus for *forty years*; They *saw my Works forty years*. For these as they are *Circumstances* of the Story, so they are *Aggravations* of the Sin mentioned in it.

First; They thus dealt with God *in the Wilderness*: what *Wilderness* is intended, we shewed before in the Exposition of the words. And however there may be a peculiar respect unto that part of the *Wilderness* wherein the definitive sentence of their Exclusion from the Land of *Canaan* was given out against them, which was in the Wilderness of *Paran*, *Num.* 12. 16. at the very borders of the Land that they were to possess, as appears *Chap.* 14. 40. yet because the time of *forty years* is mentioned, which was the whole time of the peoples Peregrination in the *Deserts of Arabia*, I take the word to comprehend the whole. Here, *in this wilderness* they provoked and tempted God. And this contains a great Aggravation of their Sin. For

1. This was the *place* wherein they were brought into *Liberty*, after they and their Forefathers had been in sore Bondage unto the *Ægyptians* for sundry Ages. This was a Mercy promised unto them, and which they cryed out for in the day of their oppression. *They cryed, and their cry came up unto God by reason of their bondage*; *Exod.* 2. 23. Now to hansel their Liberty, to make an Entrance into it, by this Rebellion against God, it was a *provoking* Circumstance.

2. It was a *place* wherein they lived solely and visibly upon God's daily extraordinary Provision for them. Should he have *with-held* a continual *working of Miracles* in their behalf, both they and theirs must have utterly perished. This could not but have affected them with *Love* and *Fear*, great Preservatives of Obedience, had they not been extreamly stupid and obdurate.

3. They were in a *Place* where they had *none to tempt* them, to provoke them, to entice them unto sin, unless they wilfully sought them out unto that very end and purpose, as they did in the *Case of Midian*. *The People now dwelt alone, and were not reckoned among the Nations*. Afterwards indeed when they dwelt among other Nations, they learned their Manners; But as that was no *Excuse* for their sin, so this was a great *Aggravation* of it, that here it sprung merely from themselves and their own evil Heart of Unbelief, continually prone to depart from the living God.

4. It was a place wherein they continually *saw the Works of God*, which is the Second general Head mentioned in the *Aggravation* of their Sin, *They saw my Works*. And this did *Aggravate* their Sin on many accounts.

1. From the *Evidence* that they had that such Works were wrought and that they were wrought of God. *They saw them*. This *Moses* laid weight on; *Deut.* 5. 3, 4. *The Lord made not this Covenant with our Fathers, but with us, even us,* (אתנו אנחנו אלה) *who are all of us alive this day*; *The Lord talked with you face to face in the Mount out of Fire*. Not with our Fathers, that is, say some, our Forefathers who dyed in *Egypt*, and heard not the Voice of God in *Horeb*. Or, not with our Fathers,

athers, that is *only*; their *Fathers* were alive at the giving of the Law; but the Covenant was not made with them only, but with us alſo. So *Raſhi* in the place, לא את אבותינו בלבד: *Not with our Fathers only.* And then כי אתנו is as much as כי גם אתנו as *Aben Ezra* obſerves; with us alſo. And he confirms this kind of ſpeech, from that of God to Jacob, *Thy name ſhall no more be called Jacob, but Iſrael*: that is, Thou ſhalt not be called *only* ſo; for he was frequently called *Jacob* afterwards. Others ſuppoſe that by the Fathers, *Abraham*, and *Iſaac* and *Jacob*, are intended, who were the eſpecial Fathers of the people; now they received the Promiſe, and therein had the Covenant of Grace confirmed unto them; but had no ſhare in the ſpecial Covenant which was made, in, by and at the giving of the Law. And in this ſenſe, the Emphaſis is on the word הזורת; בריתי הזורת *This Covenant*, this which is now made in the giving of the Law. For my part, I am apt to think, that God doth in theſe words of *Moſes* ſhew his Indignation againſt all that *Provoking* Generation of their Fathers in that Wilderneſs; and affirms his Covenant was not made with them becauſe they *deſpiſed* it and received no benefit by it; for it had a peculiar reſpect unto the Land of *Canaan* concerning which God ſware that they ſhould not enter into it. It was not with *them* ſaith he, whom God deſpiſed and regarded not, but with you who are now ready to enter into the promiſed Land, that this Covenant was made. See *Hebr.* 8. 9. The Ground why I produced this place, is to ſhew what weight is to be laid on immediate Tranſactions with God, perſonal *ſeeing of his Works*. Herein they had an Advantage above thoſe who could only ſay with the Pſalmiſt, *Pſalm.* 44. 1. *We have heard with our ears, O God, Our Fathers have told us what work thou didſt in their dayes in the times of old.* They *ſaw* with their own eies, what was but *told* or reported unto others. And herein they had a double Advantage.

1. In point of *Evidence*; They had the higheſt and moſt unqueſtionable Evidence that the Works mentioned were *wrought*, and wrought of God, They *ſaw them*. And this is clearly the moſt ſatisfactory Evidence concerning miraculous Works. Hence our *Saviour* choſe thoſe to be the Witneſſes of his Miracles who had been αὐτόπται *Spectators* of them.

2. In point of *Efficacy* for their End. Things *ſeen* and beheld have naturally a more effectual Influence on the minds of men, than thoſe which they only hear of, or are told them.

Segnius irritant animos demiſſa per aures,
Quam quæ ſunt oculis ſubjecta fidelibus.

This therefore greatly aggravates their ſin; that *they themſelves ſaw* theſe Works of God, which were ſignal means of preſerving them from it.

Secondly; from the *Nature of the Works* themſelves which they ſaw. They were ſuch as were eminent *Effects* of the Properties of God, and means of their Demonſtration, and therein of the Revelation of God unto them. Some of them were Works of *Power*, as his dividing of the Sea whoſe waves roared. Some of *Majeſty* and *Terrour*, as the dreadful Appearances in Thunders, Lightnings, Fire, Smoak and Earthquake at the giving of the Law. Some of *Severity* and *Indignation* againſt Sin, as his drowning the *Ægyptians*, the opening of the Earth to ſwallow up *Corah*, *Dathan* and *Abiram*, and the Plagues that befell themſelves. Some of *Priviledge*, Favour, Love and Grace; as the Giving of the Law, entruſting them with his Oracles, and Forming them into a Church and State. *Iſa.* 57. 16. Some of *Care* and *Providence* for their continual ſupply in giving water from the Rock, and bread from Heaven, and preſerving their Garments from waxing old. Some of *Direction* and *Protection*, as in the Cloud and Pillar of Fire, to guide, direct and refreſh them night and day in that waſte howling Wilderneſs. In all which Works God abundantly manifeſted his Power, Goodneſs, Wiſdom, Grace, Faithfulneſs, tendring them the higheſt Security of his accompliſhing his Promiſes, if they rejected not their Intereſt in them by their Unbelief. And it is a matter well worthy Conſideration, how excellently and Pathetically *Moſes* pleads all theſe Works of God with them in the Book of *Deuteronomy*. And all theſe *Works of God* were excellent means to have wrought up the Hearts of the People unto Faith and Obedience; and unto that end and purpoſe were they wrought all of them. This he frequently declared whileſt they were under the Accompliſhment; and thereon afterwards reproacheth them with their Unbelief. What could be more

suited to beget in the minds of men a due Apprehension of the Greatness, Goodness, and Faithfulness of God, than they were? And what is a more effectual motive unto Obedience than such *Apprehensions?* The neglect of them therefore carries along with it a great Aggravation of sin. To tempt God, to murmure against him, as though he could not, or would not provide for them, or make Good his Word unto them, whilst they *saw*, as it were every day, those great and marvelous Works which had such an Impression of his glorious *Image* upon them, it made way for their *irrecoverable destruction.*

Thirdly; The Third Aggravation of the sin of this people is taken from the *Time of their continuance in it*, under the use of the means to the contrary before insisted on, *it was forty years.* The patience of God was extended towards them, and his works were wrought before them, not for a week, or a month, or a year, but for *forty years* together. And this increaseth the Greatness and Strangeness of this Dispensation, both on the part of God, and theirs also. On *the part of God* that he should bear with their manners so long, when they had so often deserved to be destroyed as *one man*, and which he had threatned often to doe. And on *their part*, that so long a Course of Patience accompanied with so many works of Power and Mercy all of them for their Instruction, most of them unto their present Benefit and Advantage, should have no Effect upon them to prevent their continuance in their sin unto their Ruine.

And these are the *Aggravations* of their sin, which the *Psalmist* collects from the Circumstances of it, and which the Apostle repeats for our Warning and Instruction; and this we shall draw out in the ensuing Observations.

XVIII. *No Place, no Retiredness, no solitary Wilderness will secure men from Sin or Suffering, Provocation or Punishment.*

These persons were in a *Wilderness*, where they had many Motives and Incouragements unto Obedience, and no means of Seduction and outward Temptation from others; yet *there* they sinned and *there* they suffered. They sinned in the Wilderness and their Carcasses fell in the Wilderness. They filled that Desert with Sins and Graves. And the Reason hereof is, because no place as such can of it self exclude the Principles and Causes either of Sin or Punishment. Men have the *Principle* of their Sins in themselves, in their own hearts, which they cannot leave behind them, or yet get off by *shifting* of places, or *changing* their stations. And the *Justice* of God which is the principal Cause of punishment, is no less in the *Wilderness* than in the most populous Cities. The Wilderness is no Wilderness to him. He can finde his paths, in all its intricacies. The *Israelites* came hither on *necessity*, and so they *found* it with them. And in after-Ages some have done so by choice, they have retired into Wildernesses for the furtherance of their Obedience and Devotion. In this very Wilderness on the top of *Sinai*, there is at this day a *Monastery* of persons professing themselves to be religious, and they live there to increase Religion in them. I once for some dayes conversed with their *Chief*, they call him, *Archimandrite*, here in *England*. For ought I could perceive, he might have learned as much elsewhere. And indeed what hath been the issue of that undertaking in general? For the most part unto their old Lusts men added new *Superstitions*, until they made themselves an Abomination unto the Lord, and utterly useless in the world, yea burdensome unto humane Society. Such persons are like the men of *Succoth* whom *Gideon* taught with *the thorns and briers of the Wilderness*; Judg. 8. 16. They learned nothing by it but the sharpness of the thornes, and the greatness of their own folly. No more did they at best learn any thing from their Wilderness-Retirements, but the sharpness of the place which was a part of the punishment of their sin, and no means sanctified for the furtherance of their Obedience. These two things then are evident.

1. That the *Principle* of mens Unbelief and Disobedience is in *themselves*, and in their own Hearts, which leaves them not upon any change of their outward Condition.

2. That no *outward state of things*, whether voluntarily chosen by our selves, or we be brought into it by the Providence of God, will either cure or conquer, or can restrain the inward Principles of Sin and Unbelief; I remember old *Jerome* somewhere complains, that when he was in his horrid Cave at *Bethelem*, his mind was frequently among the delicacies of *Rome*. And this will teach us;

First; In every outward Condition to look principally *to our own hearts*. We may

may expect great *Advantages* from various conditions, but ſhall indeed meet with none of them, unleſs we fix and water the Root of them in our ſelves. *One* thinks he could ſerve God better in *Proſperity*, if freed from the perplexities of Poverty Sickneſs or Perſecution. *Others* that they ſhould ſerve him better if called unto Afflictions and Trials. *Some* think it would be better with them if *retired* and ſolitary; *others* if they had more Society and Company. But the onely way indeed to *ſerve God better* is to abide in our ſtation or condition, and therein to get better Hearts. It is Solomons Advice מכל משמר נצר לבך: *Prov.* 4. 23. *Above* or before every *Watch* or *Keeping*, *Keep thy heart*. It is good to keep the *Tongue*, and it is good to keep the *Feet*, and it is good to keep the *Way*, as he farther declares in that place; but ſaith he, Above all *keepings*, *Keep thy heart*; And he adds a great Reaſon for his Caution; for, ſaith he, *Out of it are the iſſues of Life*. Life and Death, in the Means and Cauſes of them do come out of the *Heart*. So our Saviour inſtructs us, that in our *Hearts* lye our Treaſures; What they are, that are we and nothing elſe. Thence are all our Actions drawn forth, which not only ſmell of the Cask, but receive thence principally their whole Moral Nature, whether they are Good or Bad. Secondly, Look for all *relief and for help againſt ſin, merely from Grace*.

A *Wilderneſs* will not help you, nor a *Paradiſe*. In the one *Adam* ſinned, in whom we all ſinned: in the other all *Iſrael* ſinned, who were an Example unto *us all*. Men may to good purpoſe go into a Wilderneſs to exerciſe Grace, and Principles of Truth, when the acting of them is denyed elſwhere. But it is to no purpoſe to go into a Wilderneſs, to ſeek for theſe things: their dwelling is in the *Love* and *Favour* of God, and no where elſe can they be found. See *Job* 28. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26. Do not expect that Mercies of themſelves will do you *good*, or that Afflictions will do you *good*; that the City or the Wilderneſs will do you *good*; It is Grace alone that can do you *good*. And if you finde *inward Benefits* by *outward Things*, it is merely from the Grace that God is pleaſed to adminiſter and diſpenſe with them. And he can *ſeparate* them when he pleaſeth. He can give *Mercies* that ſhall be ſo *materially*, but not *eventually*: like the *Quails* which fed the Bodies of the People whilſt *Leanneſs* poſſeſſed their Souls. And he can ſend *Affliction* that ſhall have nothing in it but *Affliction*; preſent Troubles leading on to future Troubles. Learn then in all Places, in every State and Condition to live in the Freedom, Riches, and Efficacy of Grace; for other *Helps* other *Advantages* have we none.

Thirdly; Let us learn, *That whitherſoever ſin can enter Puniſhment can follow. Culpam ſequitur pœna pede claudo.* Though Vengeance ſeems to have a *lame foot*, yet it will hunt *ſin* until it overtake the Sinner. Pſal. 140. 11. *Evill ſhall hunt the violent man to overtake him.* Go where he will, the fruits of his own Evil and Violence, the puniſhment due to them ſhall hunt him and follow him; and though it ſhould ſometimes appear to be out of *ſight*, or off from the *Scent*, yet it will recover its view and chaſe, until it hath brought him to Deſtruction; למרחפרת, to *thruſtings down*; until he be utterly thruſt down; ſaith the *Targum*, *The Angel of Death ſhall haunt him, until he thruſt him down into Hell*. The Heathen owned this;

Quo fugis Encelade, quaſcunque acceſſeris oras,
Sub Jove ſemper eris.

Puniſhment will follow Sin into the *Wilderneſs*, where they are ſeparated from all the world; and climb up after it to the top of the *Tower of Babel*, where all the world conſpired to defend it. It will follow it into the *dark*, the dark corners of their hearts and lives; and overtake them in the light of the world. God hath ἔνδικον ὄμμα, an eye of Revenge that nothing *can* eſcape. *Can any hide himſelf in ſecret places, that I ſhall not ſee him, ſaith the Lord? Do not I fill Heaven and Earth, ſaith the Lord? Jerem.* 23. 24. God declares whence it is, that none can hide from his preſence, or eſcape his Juſtice. It is from his *Omnipreſence*: He is every where, and all *places* are alike unto him. *Adam* when he had ſinned went behind a Tree. And others, they would go under Rocks and Mountains; but all is one, *Vengeance* will find them out. This is that Δίκη which the *Barbarians* thought would not let a *Murderer* live, however he might eſcape for a Seaſon, *Acts* 28. 4.

Great Works of Providence are a great means of Inſtruction; and a neglect of them XIX.

as to their Inſtructive end, is a great Aggravation of the Sin of thoſe who live when and where they are performed. They ſaw my Works ſaith God; Works great and wonderful, and yet continued in their ſin and Diſobedience. This *heightned* their ſin, and *haſtned* their puniſhment.

We ſhall take an Inſtance in *One* of the Works here intended; which will acquaint us with the Deſign, End, and Uſe of them all; And this ſhall be the *Appearance* of the *Majeſty* of God on Mount *Sinai* at the giving of the Law. The Works accompanying it conſiſted much in things Miraculous, Strange and Unuſual; As Thunder, Lightning, Fire, Smoke, Earthquakes, the ſound of a Trumpet and the like. The *uſual* working of the minds of men towards theſe *unuſual* Effects of the Power of God, is to *gaze* on them with Admiration and Aſtoniſhment. This God forbids in them: *Exod.* 19. 21. *Charge the people leſt they break through unto the Lord to gaze.* This is not the End or Deſign of God in theſe Works of his Power, in theſe Appearances and Evidences of his Majeſty, that men ſhould gaze at them to ſatisfy their Curioſity. What then was aimed at in and by them? It was to *inſtruct* them unto a *due Fear* and *awful Reverence* of God, whoſe Holineſs and Majeſty was repreſented unto them; that they might know him as a *Conſuming Fire.* And this was declared in the iſſue. For the people coming up unto a *due Fear* of God for the *preſent*, and promiſing Obedience thereon, God took it well of them, and approved it in them, as that which anſwered the deſign of his Works, Deut. 5. 23, 24, 25, 26, 27, 28, 29. *And it came to paſs, when ye heard the voice out of the midſt of the Darkneſs, (for the Mountain did burn with fire) that you came near unto me,* (they are the words of *Moſes* to the people) *even all the heads of your Tribes and your Elders. And ye ſaid, Behold the Lord our God hath ſhewed us his Glory and his Greatneſs, and we have heard his voice out of the midſt of the fire; Now therefore why ſhould we dye, for this great fire will conſume us. Go thou near and hear all that the Lord our God ſhall ſay, and ſpeak thou unto us, all that the Lord our God ſhall ſpeak unto thee and we will hear it, and do it. And the Lord heard the voice of your words when you ſpake unto me; and the Lord ſaid unto me, I have heard the voice of the words of this people which they have ſpoken unto thee: They have well ſaid all that they have ſpoken. Oh that there were ſuch an heart in them that they would fear me, and keep all my Commandments alwaies, that it might be well with them and their Children for ever.* God never caſts *bruta fulmina*; all his works are *vocal.* They ſpeak or rather he ſpeaks in them. Now that they may be inſtructive unto us, ſundry things are required.

Firſt; That we take *notice of them*; and notice of them to be *his.* Some are ſo ſtayed, or ſo obſtinate, or ſo full of ſelf and other things that they will take no *notice* at all of any of the Works of God. *His hand is lifted up, and they will not ſee,* they will not behold it. He paſſeth by them in his Works on the *right hand*, and on the *left*, but they perceive it not. Others though they take notice of the *Works themſelves*, yet they will not take notice of them to be *his*, like the *Philiſtines* they knew not whether the ſtrange Plague that conſumed them and deſtroyed their Cities were God's hand or a chance. But until we ſeriouſly conſider them, and really own them to be the Works of God, we can make no improvement of them.

Secondly; We are to *inquire into the eſpecial meaning* of them. This is *wiſdome*; and that which God requireth at our hands: So *Micah* 6. 9. *The voice of the Lord cryeth unto the City, the man of Wiſdom ſhall ſee thy Name, hear ye the Rod, and who hath appointed it,* קול יהוה: the *Voice of the Lord* is often taken for the Power of God manifeſting it ſelf in its Effects, and mighty Works. In this ſenſe it is repeated ſix or ſeven times in one Pſalm; *Pſal.* 29. 3, 4, 5, 6, 7, 8, 9. The Voice of God here then is the works of God; and what do they do? they have a voice, they *Cry to the City*; The voice of God in his Rod doth ſo; that is his Afflicting and Correcting Works, as in the end of the Verſe. It cryes; לעיר to the *City*; that is the City of God, *Jeruſalem* or the Church. Though ſome think that לעיר is put for להעיר *ad excitandum*; it cries to excite or ſtir up men; that is to Repentance and Amendment. And what is the iſſue? תושיה; The *man of Wiſdom* ſay we. It is *Wiſdom*, or rather *Subſtance*; that is, the *Subſtantial wiſe man*, who gives no place to Vanity and Lightneſs; He ſhall ſee the *Name of God*; that is, he ſhall diſcern the Power and Wiſdom of God in his Works; and not only ſo but the *mind* of God alſo in them, which is often ſignified by his Name. See *John* 17. 6. And ſo it follows, *Hear ye the Rod*; they are works of the Rod or Correction that he ſpeaks of. This he commands us to *hear*, that is, to underſtand. So שמע frequently ſignifies.

So

So speak the servants of *Hezekiah* to *Rabshakeh*, Isai. 36. 11. *Speak we pray the unto thy Servants* in the *Syrian Languague*, כי שמעים אנחנו: *for we hear it*, that is can understand it. So are we to *hear the Rod*; that is to learn and understand the mind of God in his works. This is required of us. And that we may do so, two things are necessary.

1. That we consider and be well acquainted with *our own Condition*. If we are ignorant hereof we shall understand nothing of the mind of God in his Dispensations. Security in sin will take away all understanding of Judgments. Let God thunder from Heaven in the Revelation of his Wrath against Sin, yet such persons will be secure still. God doth not often utterly destroy men with great and tremendous Destructions, before he hath given them previous Warnings of his Indignation. But yet men that are secure in sin will know so little of the Sense of them that they will be crying Peace and Safety when their final Destruction is seising upon them, 1 *Thess.* 5. 3. God speaks out the Curse of the Law in his works of Judgment. For thereby is the *wrath of God revealed from Heaven against the Ungodliness of men*, Rom. 1. 18. But yet when men *hear the voice* of the Curse so spoken out, if they are secure they will *bless themselves* and say, They shall have Peace, though they adde *Drunkenness to thirst*, *Deut.* 29. 19. And this for the most part blinds the eyes of the *wise men* of this World. They neither see nor understand any of the Works of God, though never so full of Dread or Terrour; because being secure in their sin, they know not that they have any concernment in them. If they do at any time attend unto them; it is as the people did to the *voice that came from Heaven unto our Saviour*; some said it *thundred*, others that an *Angel spake*; One sayes one thing of them, another, another thing, but indeavour not to come unto any Certainty about them. This is complained of *Isa.* 26. 11. *Lord, when thy hand is lifted up they will not see.* The *lifting up of the hand* in general is to *work* or to effect any thing; in particular to correct, to punish; it being the posture of one ready to strike, or redoubling his blows in striking, as *God doth when his Judgments are in the Earth*, ver. 9. In this state of things, saith the Prophet, *They will not see*; they will neither consider, nor endeavour to understand the mind of God in his Works and Judgments. And how doth God take this of them? Saith he, *The fire of thine adversaries shall devour them.* That is, either their own *fiery envy* at the people of God mentioned in the foregoing words, shall consume themselves; They shall be eaten up and consumed with it, whilst they will not take notice of the mind of God in his Judgments towards them; or the *fire* wherewith at length thou wilt consume all thine Adversaries shall fall upon them; or Lastly, Thou wilt turn in upon them a wicked furious people, who shall destroy them, as it befell the *Jews* to whom he speaks in particular. One way or other God will severely revenge this Security, and neglect of his Works thereon. But they who will wisely consider their own condition, how it is between God and them, wherein they have been faithful, wherein false or backsliding, what Controversy God hath, or may justly have with them, what is the Condition of the State, Church or Nation whereunto they do belong, will discern the Voice of God in his great Works of Providence. So is the matter stated, *Dan.* 11. 10. *Many shall be purified, and made white and tryed; but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.* And when shall this be? *When there is a time of great trouble*, ver. 1. When God's Judgments are greatly in the world, The end of these Troubles is to *purify men*, to cleanse them by the removal of all *filth of flesh and spirit* that they may have contracted, as dross is taken away from silver in the Furnace; and to make them white, by causing their Sincerity, Constancy and Perseverance in their holy Profession to appear in their *trials*. But the wicked men secure in their sins shall yet continue in their wickedness; and thereby shall be so blinded that none of them shall understand the mind of God in his great Works and tremendous Dispensations. But המשכילים; They that have an understanding in their own state and Condition, and in the State of things in the Church of God, (as it is said of the men of *Issachar* that they were יודעי בוכרה לעתים *knowing in the Seasons*) they shall understand or come to the Knowledg of the Will of God and their Duty in those things. And of a Failure herein, see how God complains, *Deut.* 32. 28, 29.

2. That we consider what *peculiar Impressions* of his Will God puts upon any of his Works. Hereby we may know much of his Mind and Design in them. All the Works of God if duely considered, will be found to bear his *Image and Superscription*. They are all like him, were sent by him, and are becoming of him. They have on

them *Tokens* and Marks of Infinite Wiſdom Power and Goodneſs. Thoſe of Providence which he intends to be *inſtructive* have a peculiar Impreſſion of the Deſign of God upon them; and a wiſeman may ſee the Eye of God in them. So he ſpeaks in the Pſalmiſt, *I will guide thee with mine Eye*, Pſalm 32. 8. He would make him ſee the *way* and *paths* that he was to walk in, by that reſpect which he would have unto them in the Works of his Providence. This then I ſay we ſhould enquire after and wiſely conſider; Becauſe

XX. (1.) *The greater Evidence that God gives of his Power and Goodneß in any of his Works, the lowder is his voice in them, and the greater is the ſin of them that neglect them*; which alſo is another Propoſition from the words. God made then his *Works evident* unto them, ſo that they *ſaw* them, *They ſaw my Works*: ſo they could not deny them to be his. And if men will ſhut their Eyes againſt the *Light* they juſtly periſh in their *darkneß*: God ſometimes *hides his Power*, Hab. 3. 4. *That was the Hiding of his Power*: That is as the *Targumiſt* adds, was *laid open*; His Power that before was *hid* from the People was now manifeſted. But ſometimes he cauſeth it to ſhine forth. As in the ſame place, he had *Horns coming out of his hand*. קרנים מידו לו: *Horns* or ſhining Beams, Rayes of Glory, aroſe from his hand, or his Power in the manifeſtation of it in his *Works*. He cauſed his Wiſdom and Power to *ſhine* forth in them, as the Sun gives out *light* in its full ſtrength and beauty. Then for men not to take notice of them will be a ſignal Aggravation of their Sin and haſtening of their Puniſhment. Now we can never know what appears of God in his Works, unleſs by a due conſideration of them we endeavour to underſtand them or his mind in them. Again,

XXI. *Becauſe the End of all God's Works, of his mighty Works of Providence towards a Perſon, a Church, or Nation, is to bring them to Faith and Dependence*; which is alſo another Obſervation that the words afford us. This *End* he ſtill declared in all his dealings with this people. And it is the principal deſign of the Book of *Deuteronomy* to improve the Works of God which they had ſeen unto this End. And *who is wiſe, and he ſhall underſtand theſe things; prudent, and he ſhall know them; for the wayes of the Lord are right, and the juſt ſhall walk in them, but the Tranſgreſſors ſhall fall therein*, Hoſ. 14. 9. And herein lies a great *Aggravation* of the Miſery of the *Daies* wherein we live: The Works the great Works of God are generally either deſpiſed or abuſed. Some account all that is ſpoken of them ὡσεὶ λήρους, as a mere *Fable*, as ſome did of old the things concerning the *Reſurrection of Chriſt* upon the firſt report of it, *Luke* 24. 11. And if they are not ſo in themſelves, but that ſuch things as are ſpoken of are done in the World, yet as to their Relation unto God they eſteem it a Fable. *Chance*, natural Cauſes, *Vulgar Errours*, popular Eſteem, were the *Originals* with ſuch perſons of all theſe great Works of God which our eyes have ſeen or our ears heard, or which our Fathers have reported unto us: *Bruitiſh perſons and unwiſe*. There is ſcarce a leaf in the Book of God, or a Day in the courſe of his Providence, that doth not judge and condemn the Folly and Stupidity of their Pride. The very Heathen of old, either by *Reaſon* ſcorn'd, or by *Experience* were made afraid to give Countenance unto ſuch *Atheiſme*. Nor do I eſteem ſuch perſons who live in an open Rebellion againſt all that is within them or without them, againſt all that God hath done or ſaid, worthy any conſideration. *Becauſe they regard not the works of the Lord, nor the operations of his hands, he ſhall deſtroy them and not build them up*, *Pſal.* 25. 5. *Others* will not deny God to be in his Works, but they make no uſe of them but to *gaze*, admire and talk. There is ſomewhat leſs evil in this than in the former Atheiſm, but no good at all. Yea where God multiplies his Calls by his Works, men by this ſlight Conſideration of them inſenſibly harden their hearts into ſecurity: *Others* abuſe them, ſome by making them the Riſe of their vain and fooliſh *Prognoſtications*: there is ſuch a *Prodigie*, ſuch a ſtrange work of God, ſuch a *blazing ſtar* or the like; what then? ſuch or ſuch a thing ſhall follow this or that year, this or that month: This is a ſpecious way whereby Atheiſm exalts it ſelf: For nothing can give Countenance to theſe *Preſumptions* but a *Suppoſition* of ſuch a Concatenation of Cauſes and Effects, as ſhall exclude the Sovereign Government of God over the World. *Others* contend about them; ſome whoſe lives are profligate and whoſe wayes are wicked, are afraid leſt they ſhould be look'd on as pointed againſt them, and their ſins; and therefore they contend that they have no determinate Language, no ſignification in them. *Others* are

too

too forward to look upon them, as sent or wrought to countenance them in their desires waies and aims. Amongst *most* by these and the like means the true design of God in all his great and strange Works is utterly lost, to the great *Provocation* of the Eyes of his Glory. This, as I have shewed, is every mans Faith Repentance and Obedience; which how they have been improved in us by them, we may do well to consider. Again, observe from the words that

XXII. *God is pleased oft-times to grant great outward means unto those in whom he will not work effectually by his Grace.* Who had more of the first then these *Israelites* in the Wilderness: As the works of God amongst them were the greatest and most stupendous that ever he had wrought from the foundation of the world; So the *Law* was first vocally given unto them and promulgated amongst them; and not only so, but they had the *Gospel* also *preached* unto their ears as we; not so *clearly* indeed, but no less truly; *Heb.* 4. 1. See their Priviledges and Advantages as they are enumerated by our Apostle; *Rom.* 3. 2. chap. 9. ver. 4, 5. God might well say of them as he did afterwards of their Posterity; what could *have been done more to my Vineyard, that I have not done in it:* Isa. 5. 3. for *fencing* and *planting* and *stoning* nothing more could have been done. Outward means, Ordinances Afflictions Mercies they wanted not; and yet all this while, God did not *circumcise their hearts to love him with all their heart, and all their Soul, that they might live*, as he promiseth at other times to do: *Deut.* 30. 6. yea, it is said expresly that he gave them not *Eies to see, or Ears to hear*, that they might know him and fear him. He did not put forth or exercise an effectual work of inward *Grace* during their enjoyment of the *outward Means* before mentioned. And therefore when God promiseth to make the Covenant of Grace under the Gospel *effectual* unto the Elect, by writing his Law in their Hearts, and putting his Fear into their inward parts: he sayes expresly and *emphatically* that he will not make it as he made that with the people in the Wilderness; and that for this Reason; because they, that is, the Generality of them had only the outward *Administration* of it, and did not enjoy this effectual Communication of Saving Grace, which is there called a *writing of the Law in our Hearts and putting of the Fear of God in our Inward parts*, *Hebr.* 8. 8, 9, 10. from *Jeremiah* 31. 31, 32, 33, 34. In like manner when our Lord Jesus Christ preached the Gospel unto all; yet it was to some only to whom it was *given to know the Mysteries of the Kingdom of God*, *Matth.* 13. 11, 12, 13, 14, 15, 16. I know some are displeased at this; but for the most part they are such as will be pleased with nothing that God either doth or saith, or can do or say, unless he would give them a Law or a Gospel to save them *in and with their sins*. They are ready to dispute that God is *unjust* if he give not grace to every man to use or abuse at his pleasure, whilst themselves hate Grace and despise it, and think it not worth *Acceptance* if laid at their doors. But thus God dealt with this people in the Wilderness. Yea they had means of Obedience granted them after he had sworn they should dy for their Disobedience; And *who art thou, O man, that disputest against God?* Nay the *Righteousness* of God in this matter is clear and conspicuous: For,

1. God is not obliged to grant any *especial priviledge, even as unto the outward means of Grace, unto any of the sons of men.* And to shew his Soveraignty and absolute freedom herein he always granted them with great variety in a distinguishing manner. So he did of old; *He shewed his Word* (דבריו his Words, that is his Institutions) *unto Jacob, his Statutes and his Judgments unto Israel. He hath not done so unto any Nation, and as for his Judgments they have not known them*, *Psa.* 147. 19, 20. These outward means themselves were their peculiar Priviledge and Inclosure. This was the Advantage of the *Jews*, that unto them (and unto them alone) *were committed the Oracles of God*, Rom. 3. 2. And God as he gave and granted these Outward means of Grace to them alone, so he might have justly denyed them unto them also; or else he might have granted them unto all others and withheld them from them. For he dealt not thus with them because they were in and of themselves in any thing *better* than those who were excluded from their Priviledges; *Deut.* 7. 6, 7, 8. *Chap.* 9. And thus God dealeth still even unto this day with the Nations of the World: Some he entrusteth with the Gospel, and some have not the sound of it approaching unto them. Man would not abide in the *Condition* wherein God made him, *Eccles.* 7. 29. And God may justly leave him in the *Condition* whereinto by sin he hath cast himself. That he will afford outward means unto any, is of meer Grace Liberality

and

and Bounty; and ſhall we ſay he is unjuſt if he give *no more*, when no Rule or Law of Juſtice obligeth him unto what he doth? Men may by ſuch Means and Apprehenſions ſooner provoke God to take away what they have, than to add to them what they have not. A *beggars* murmuring as though he had not his *due*, when any thing is given him, is the worſt way of getting his *Almes* increaſed.

Secondly; Even *outward Means* themſelves when *ſingly diſpenſed* have many *bleſſed Ends* which ſhall be effected by them; for they all tend variouſly to the Glory of God. This I acknowledg is deſpiſed by men of prophane and wicked Principles who have no concernment therein. Men whom nothing will ſatisfy but the making of all Grace ſo common as that it ſhould be proſtituted unto the corrupt wills of men to be uſed or abuſed at their pleaſure, as indeed they utterly evert all effectual Grace, ſo they muſt find another Scripture to countenance them in their Opinion. The Book of God will not do it. They meaſure things meerly by their own Advantage. But to thoſe that know God and love him this is of great weight. That the Wiſdom Holineſs Goodneſs Righteouſneſs and Severity of God be *exalted* and *glorified*, as they are in the Diſpenſation of the Outward Means of Grace, though *eventually* not effectual unto the Salvation of ſome, is a matter of great rejoycing unto all that do believe. Again they may redound unto the great Advantage of men and that both in this World and unto Eternity. So ſaith our Saviour; *Matth.* 11. 23. *And thou Capernaum which art exalted unto Heaven ſhalt be brought down to Hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day.* The Exaltation of *Capernaum* conſiſted in its enjoyment of the outward Means of Grace, in the Preaching and Miracles of our Saviour. And although the End of all was that ſhe was to be brought down to Hell for her obſtinacy in Unbelief; yet whileſt ſhe enjoyed theſe things, ſhe had a real priviledge, and was much *exalted* thereby. And there might have been an Uſe of theſe Means, which although it would not have delivered *Capernaum* from hell at laſt, becauſe not prevalent againſt final impenitency, yet it might have delivered it from that *Hell of Temporal* Deſtruction which befell it not long after, as prevailing againſt their open and profeſſed Obſtinacy. And ſo *Sodom* had ſhe been intruſted with the like means of Inſtruction, might have continued in her Outward ſtate and Condition by ſuch an uſe of them unto *that* or unto *this* Day. For there may be ſuch a Conviction of ſin, as may produce that Repentance and Humiliation which will avert *Temporal Judgments*; which will not produce Repentance unto Salvation and Deliverance from *Judgments eternal*. And this renders the Goſpel the greateſt Priviledge and Advantage of any Kingdom or Nation in the World; and their *principal Intereſt* to maintain it. Whatever work God is pleaſed to do ſecretly and effectually on the Hearts of *any*, to bring them to the *eternal enjoyment* of himſelf; the very outward Diſpenſation of the Goſpel it ſelf is ſuited to bring forth that Profeſſion and Amendment of life in all, which ſhall ſecure unto them the Enjoyment of *Peace and Tranquillity* in this World. Beſides the taking off of men from their preſent ſinful Courſes, will tend to the mitigation of their future Puniſhment or a Diminution of their ſtripes. There are then many *Mercies* in this one of the outward means of Grace, conſidered abſolutely and in it ſelf.

Thirdly; Where God grants the Uſe of the *Outward Means* of Grace to any, ordinarily if not alwaies he hath a Deſign to communicate by them eſpecial Saving Grace unto ſome. Theſe means granted unto the People in the Wilderneſs, where they ſeem to have had as ſad an Event as ever they had any where in the World, yet were not loſt as to their End and Uſe of the Conveyance of eſpecial Grace towards ſome; *Some*, yea doubtleſs *many* were converted unto God by them and made *Obedient*. That they died in the Wilderneſs, is no Argument as unto *Individuals* that they dyed in final Unbelief; no though we ſhould conclude that they dyed all *penally*; For they did ſo as they were members and parts of that People, that provoking Generation which God dealt withall according to the demerit of the Community. And ſo many men may fall and be cut off *pœnally* in national Deſolations as thoſe Deſolations are juſt puniſhments for the ſins of that Nation, though they themſelves were not perſonally guilty of them. So the daughters of *Zelophehad* ſtate the matter, *Num.* 27. 3. *Our Father dyed in the Wilderneſs, and he was not in the company of them who gathered themſelves together againſt the Lord; but dyed in his own ſins.* He was a Sinner as all men are, and ſo on his own perſonal Account there was no reaſon to complain of his dying in the Wilderneſs; but yet he had no hand in thoſe eſpecial Provocations for which God was ſo diſpleaſed as that he cut them off ſignally in his wrath and finally.

nally. But he, it may be, and many others of them doubtleſs had the ſpiritually efficacious benefit of the means of Grace which they enjoyed. The matter is plain in *Caleb*, *Joſhuah*, and others; and a great multitude of their now-Generation who believed and entred into Reſt. Now the *ſaving of one Soul* is worth the preaching of the Goſpel to a *whole Nation*, and that for many years. And whilſt God carries on his work *viſibly*, he will take care *ſecretly* that not one *hidden* grain of his *Iſrael* ſhall fall unto the Ground.

To ſumme up this whole matter: Theſe *Outward means* are granted unto men in a way of Grace Favour and Bounty. Their Ends ſingly conſidered are Good Holy and Righteous. Moreover they are all of them *properly* effectual in that they alwaies attain the end whereunto they are deſigned. And that men are not bettered by them or more advantaged than they are, is merely from their own *Pravity* and *Obſtinacy*. And thoſe who approve not of this Diſpenſation ſeem to have a great minde to *contend with him who is mightier than they*.

Furthermore from the *Expoſition* before premiſed, we may obſerve; that

XX. *No Priviledge, no Outward Means of Grace, no other Advantage whatever will ſecure men in a courſe of ſinning from the Wrath and Juſtice of God.* Who could be made partakers of more things of that kinde than were this people at that time. Beſides the great Priviledge *derived* unto them from their Fathers, in that they were the Poſterity of *Abraham* the Friend of God, and had the Token of his Covenant in their fleſh; they had newly erected amongſt them a glorious *Church-State*, wherein they were intruſted with all the Ordinances of Gods Worſhip. Theſe Priviledges the Apoſtle ſumms up, *Rom.* 9. 4, 5. *Who are Iſraelites; to whom pertaineth the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God; and the Promiſes; whoſe are the Fathers.* The *Adoption* was theirs; God had no other Children or *Family* in the world but them. They were his *Family* when his Curſe was upon all other *Families* of the Earth. And the *Glory* was theirs; it was unto them and amongſt them that God ſo manifeſted his Glory, as that it became their Glory; their Glory above all the Nations of the World. And the *Covenants* were theirs; both the *Covenant* that was made with *Abraham* in all the Benefits of it, and the eſpecial *Covenant* that God made with them at *Sinai*. There alſo was the Law given unto them, and the Solemn Worſhip of God in all the Law and *Ordinances* thereof made their *Peculiar*. What Works of Providence God wrought amongſt them we have declared. Doubtleſs they *bare themſelves high* on theſe things. So when they contended with *Moſes and Aaron* their Plea was, That all *the People was Holy*, So that they ſaw no Reaſon for their peculiar *preheminence*. And who alſo amongſt the Sons of men is not ready on far leſs occaſions ſo to doe. Some cry *They are the Church*, and ſome boaſt of other things; But be men *what they will*, their *Priviledges* and Advantages what they can deſire, if they are ſecure and obſtinate ſinners, the *Wrath* of God at one time or other will overtake them. And ſome will one day find to their Sorrow what their *Boaſting* will coſt them. *Laodicea* hath done ſo long ago; and ſo in due time will ſhe, who ſayes, I ſit *as a Queen, and ſhall ſee no ſorrow*. For although the *hand of Church-Priviledge* ſhould joyn in with the *hand of Secular Advantage*, yet the guilty ſhall not go unpuniſhed. And one *Reaſon* hereof lies in another Propoſition that ariſeth from the Words; namely that,

XXI. *There are determinate bounds fixed unto God's Patience and Forbearance towards obſtinate Sinners*: So here he aſſigned the ſpace of *forty years*, for the conſumption of this provoking Generation. And as in the point of *Promiſe* it is obſerved that the very *ſame night* wherein the time limited was accompliſhed, the people were delivered out of *Ægypt*; ſo, in the point of Threatning it is remembred, that at the End of *forty years* wherein the people wandred in the Wilderneſs, there was not one remaining of thoſe who were firſt numbred in *Horeb*. However men may flatter and pleaſe themſelves, nothing can ſecure Sinners from puniſhment in the appointed Seaſon. See 2 *Pet.* 3. 8, 9.

WE ſhall now proceed to the laſt thing contained in the *Example* inſiſted on by the Apoſtle; and that is the *Conſequent of the Sins of the people in their puniſhment*. And this is expreſſed firſt in the *procuring cauſe* of it; that in the ſenſe God had of

their ſin, *It grieved him. Wherefore I was grieved with that Generation.* The meaning of the words both in the Pſalm and in this place hath been before declared. It expreſſeth how God *ſtood affected* towards the people as to the inward frame of his Heart. For theſe *Affections* doth God take upon himſelf for our Inſtruction. He ſaies that he will rejoyce over his people aſſuredly with his *whole Heart and his whole Soul*, Jer.32. 41. And upon the account of their ſin, it is ſaid, That it *grieved him at his heart that he had made man on the Earth*, Gen.6. 6. And thoſe Expreſſions where-ever they are uſed, are *ſigns* of great and ſignal *Actions*. So in the laſt Caſe mentioned, God ſaid *it grieved him at his heart*, becauſe he was going to do that which could proceed from no Principle that we can apprehend, but great Trouble and Moleſtation. That then which is here intended, is ſuch a χέος ſuch a *frame* or habit of Mind or *Heart* in God, as had the people of that Generation for its Object. It is not then λύπη *dolor*, or Grief properly ſo called that is here intended; neither do either of the words here uſed, the one by the Pſalmiſt the other by the Apoſtle, expreſs that Paſſion. For although God aſcribes it often unto himſelf, yet it is not here intended; but rather *Indignation* and *Trouble*. He was burdened vexed diſpleaſed beyond what Patience or Forbearance could extend unto. In brief, It includes theſe two things; (1.) *The Judgment or Mind of God* concerning the Greatneſs of their Sin with all its Aggravations: And (2) his determinate *Will* of puniſhing them. Hence we may obſerve that;

XXII. *The heart of God is greatly concerned in the Sins of men; eſpecially of thoſe who on any account are his people, and ſo eſteemed.* Men live and act and ſpeak, as if they thought God very little concerned in what they do, eſpecially in their Sins; that either he takes no notice of them, or if he doe, that he is not much concerned in them. That he ſhould be grieved at his heart, that is, have ſuch a deep ſenſe of mens ſinful Provocations, they have no mind to think or believe. They think that as to thoughts about ſin, *God is altogether as themſelves*, *Pſal.* 50. 21. But it is otherwiſe. For God hath

(1) A *Concernment of Honour* in what we do. He made us for his Glory and Honour; nothing whereof can we any way aſſign unto him but by our Obedience. And what ever is contrary hereunto tends directly to his diſhonour. And this God cannot but be deeply ſenſible of. He cannot deny himſelf. If men looſe the Rent which they expect from their Tenants, and have obliged them to pay, and which they refuſe upon meer Will and Stubbornneſs, they will find themſelves to have a concernment therein: And ſhall God loſe all the Revenue that is due unto him, without expreſſing an Indignation againſt the guilt of men who deal ſo unjuſtly and fradulently with him? Nay, he is deeply concerned in this matter, as he is our *Sovereign Lord.*

(2) He is concerned in *point of Juſtice* alſo as he is the Supream Ruler and Governour of all the Works of his own hands. He is God to whom *Vengeance* doth belong: who hath ſaid, Vengeance is mine and I will recompence. And he needs no other Reaſon to induce him to puniſh Sin but himſelf, His *Holineſs* and his Juſtice being his Nature. And this he expreſſeth after the manner of men; affirming that he is grieved or vexed and provoked to Indignation with the ſins of men. How this *Provocation* is heightned by this Aggravation of ſin, that it is committed by his own people, under unſpeakable peculiar Obligations unto Obedience, hath been declared before.

Proceed we with the *Expoſition of the words*. There is Secondly in them the *Judgment* that God made and gave concerning this people and their Sin, which is expreſſed as the Reaſon why he was grieved with them; He ſaid, *They do alwayes erre in their hearts, and they have not known my wayes.*

He ſaid: Not that God expreſly uſed theſe words; but he made this *Judgment concerning them*; This was the ſenſe he had and conceived of them. So the Word is moſt frequently uſed for the conception of the mind. It is the λόγος ἐνδιάθετος or ſenſe of the mind, not the λόγος προφορικὸς, or outward Expreſſion that is intended.

And in this Judgment which God paſſed on that ſinful *Generation*, He declares three things.

1. The Principle of all their Sins; *They did erre in their Hearts.*

2. Their Conſtancy in, or Obſtinacy unto this Principle; They did ſo *alwayes.*

3. The

3. The Conſequent or rather *Concomitant* Evil unto or with theſe; They knew not the wayes of the Lord, *And they have not known my wayes.*

Firſt; God placeth the Original of all their Miſcarriages in their Errour; *the Errour of their Hearts.* An Errour of the heart in things Moral is a practical miſjudging of what is Good or Evil unto men. So this people through the power of their Luſts and Darkneſs, their Temptations and Obſtinacy did in many Inſtances wherein they were tryed, judge that Sin and Rebellion were better for them than Faith, Submiſſion and Obedience. They did not ſo *notionally* in general, and *formally* judge that Sin, as ſin was better than Obedience, which no creature is capable of doing; but *practically* and *particularly* they judged that it was better for them to do the things wherein their ſin conſiſted, then to omit or forgoe them, *ſo they erred in their hearts.* There the ſeat of their errour is fixed. Now beſides that the *Heart* is here as in ſundry other places taken for the *Practical Underſtanding*, or for the whole Principle of all our Moral *Actions*, as it regards both the Mind Will and Affections; the Expreſſion ſeems to intend a further Diſcovery of the *Nature* of their ſin with a further *Aggravation* of it. They ſinned *from and with their Hearts.* And God lets them know that he doth not ſo much inſiſt on their *Outward Actions*, as that he took notice that their Hearts were not right with him: That was the Principle of all their Rebellions for which he abhorred them. As he ſpake in another place of the ſame people, when their Hearts went after their Idols he regarded *them not.*

Secondly; The *Adjunct* of this their Errour is their *Conſtancy* unto it or perſiſtency in it, They did *Alwayes erre.* Two things may be denoted hereby. (1) That in all *Inſtances* when ever it came to a Tryal, they *practically* choſe the wrong ſide. It may be they did not ſo *Univerſally* but they did ſo *generally*, which warrants the Denomination. (Or 2*ly*) it denotes the continuance in their Errour, ἀεὶ is not to ceaſe or give over. Though God had exerciſed great Patience and Forbearance towards them for a long Seaſon, yet they would never change their Minds or Hearts at any time.

Thirdly; There is the *Conſequent* of this great Principle of their Sin; or rather an other *Concomitant* principle of their miſcarriages, *They knew not the waies of God: And they have not known my wayes.* This may be *exegetical* of the former, and declare wherein their Errour conſiſted; namely in this, that they knew not, they judged not aright of the Wayes of God. But as I ſaid, I ſhall rather look upon it as another Principle of their Miſcarriages. As they erred in their Hearts becauſe they liked the Wayes of Sin, ſo they diſliked the wayes of God becauſe they knew them not; and from both ruſhed into all manner of Miſcarriages and Provocations. We are hence inſtructed firſt, That

In all the Sins of men God principally regards the Principle; that is the *Heart*, or what is in it. They do erre, ſaith he, in their Hearts. The Heart he principally requires in our Obedience, and this he principally regards in mens Diſobedience. *My Son* ſaith he, *Give me thine heart*; and, *O that there were ſuch an heart in them* that they would fear me. When the Heart is upright, as to its general frame, deſign and principle, God will bear with many *failings*, many miſcarriages. And when it is falſe and gone off from God, thouſands of Duties are of none eſteem with him. We know *little*, yea directly *nothing* of the Hearts of men. And a man would therefore think, that we ſhould little concern our ſelves in them or not at all, but meerly reſt ſatisfied in outward Acts and Effects wherein our Concernment lies. But yet even amongſt us it is quite otherwiſe. If once a man begins juſtly to ſuſpect that the Hearts of them with whom he hath to do be not upright with him, but *falſe and guileful*, let them pretend what they will, and act what they pleaſe, all is utterly diſregarded and deſpiſed, ſo ſaith he, XXIII.

Ἐχθρός γόμ' μοὶ κεῖνος ὁμῶς Ἀϊδάο πύλῃσιν,
Ὅς χ' ἕτερον μὲν κεύθει, ἐνὶ φρεσὶν ἄλλο δὲ βάζει.

I hate him like the Gates of Hell who pretending fairly to me, reſerves other things in his mind. And if it be thus with men who judge of the hearts of others only by effects, and that with a Judgment liable to be inflamed by groundleſs ſuſpicions and corrupt imaginations; how much more muſt it be ſo with God, before whoſe Eyes all the

Hearts of men lye *open and naked*; whose Glory and Property it is to be καρδιογνώστης, the Judge, Searcher, Knower of all Hearts: Again,

XXIV. *The Errour of the Heart in the preferring the wayes of Sin, before Obedience with its Promises and Rewards, is the Root of all great provoking Sins and Rebellions against God:* Many Sins are the Effects of mens impetuous Lusts and Corruptions. Many they are hurried into by the power and efficacy of their Temptations. Most are produced by both these in conjunction. But as for great *provocations* such as carry in them Apostacy or Rebellion against God, they proceed from a deceiving and a deceived Heart. There are many noysom and hurtful Errours in the world; but this is the great Soul-ruining Errour, when the Heart is practically corrupted to prefer *Sin and its wages* before Obedience and its Reward. It seems indeed an hard and difficult thing to do this notionally especially for such as admit of any sense of Eternity. But yet the contrary hereunto, namely to prefer Obedience with its Promises and Rewards consisting in things *future and invisible*, unto Sin and its present waies, is expressed as an Act or Fruit of *Faith*; and which nothing else will enable us unto. This was the Evidence of the Faith of *Moses*, that *he chose rather to suffer Affliction with the people of God than to enjoy the pleasures of sin for a Season; esteeming the reproach of Christ greater Riches than the Treasures of Ægypt; for he had respect unto the Recompence of Reward, Hebr.* 11. 25, 26. And so the Apostle expresseth the working of Faith in this matter, 2 Cor. 4. 18. *Whilst we look not at the things that are seen, but at the things that are not seen; for the things that are seen are Temporal, but the things that are not seen are eternal.* It is the work of Faith so to look into, so to see and discern invisible and eternal things, as on their account to prefer Obedience unto God with Afflictions Temptations and Persecutions, unto sin with all its present Pleasures and wages. But *practically* this is frequently found amongst men. And how this is brought about, or effected how the mind is prejudiced and obstructed as to its making a right judgment concerning its rules; how it is diverted from a due consideration of the things and Reasons that should influence it and lead it thereunto; how it is intangled and seduced unto a present Approbation of appearing Satisfactions; and how the Will is thereby deceived into a consent unto sin, I have declared in a *particular Discourse* to that purpose. In brief, when the directive part of the mind is diverted from attending unto the Reason of things proposed unto it; when it is corrupted by false pretences imposed on it by the outrage of corrupt Lusts and Affections, which have possessed the Imagination with their Objects and their present deceivableness; when the accusing judging faculty of it is bafled slighted and at best partially silenced as wearied with doing its work in vain, and accustomed to repulses; when in its *Reflective Acts* whereby it should receive impressions from its own self accusations and reproofs it is made obtuse hard and senseless, not regarding what is spoken in it or to it; and when by these means *Carnal Affection* bear sway in the Soul impetuously inclining it to seek after their satisfaction, then is the Heart under the power of the Errour we speake of, that Errour which is the Principle of all great Provocations and Apostasies from God.

For (1) This sets all the *Lusts* of the Soul at liberty to seek after their Satisfaction in sin; (2) Makes it slight and contemn all the Promises annexed unto Obedience: and (3) Disregard the Threatnings that lye against sin; and so prepares it for the utmost Rebellion.

And of all Errours let us take heed of this *practical Errour* of the Heart. It is not mens being Orthodox or sound in their Opinions that will relieve them if they are under the Power of this great *fundamental Errour*. And it is a matter to be lamented to see how men will contest for their Opinions under the *Name of* TRUTH, and cast all manner of severe Reflexions on those that oppose them, whilst themselves *err* in their hearts and know not the waies of God. And this is a frame which of all others God most abhorreth. For when men pretend to be for him, and are really against him, as all such are, shall not the *Searcher of Hearts* find it out? *Orthodox* Lyars, Swearers, Drunkards, Adulterers, Oppressors, Persecuters are an unspeakable burden unto the Patience of God. Again,

XXV. *A Constant Persistency in a Course of Sin is the utmost, highest and last Aggravation of Sin.* They do erre *always* in every Instance of Obedience and that *continually*. This filled

filled up their measure. For herein consists that *finishing of Sin* which *brings forth death*, Jam. 1.14. Sin may be conceived and brought forth, and yet *Death* not ensue. Bet if it be *finished*, if men *erre in their hearts alwaies*, inevitable Destruction will be the consequent of it. This, as was said, is the highest and last Aggravation of of Sin. For,

First; It includes a *Neglect and Contempt* of all *Times and Seasons* of *Amendment*. God gives unto men, especially those who live under the Dispensation of the Word, many *peculiar Times* or *Seasons* for their Recovery. They have their *Day*, their *especial* day wherein they ought in an *Especial* manner to look after the things of their peace, as hath been declared. It may be this *Day* is often reviv'd to the persons spoken of, and often returned upon them; but it is as often despised and neglected by them.

Secondly; It includes a *Rejection*, *and Disappointment of the means of Repentance* which God is pleased graciously to afford unto them. During the season of his Patience towards Sinners, God is pleased to grant unto them, sundry Means and Advantages for their Amendment, and that in great variety. But they are all rejected and rendred fruitless in an *unchanged Course* of sinning.

Thirdly; It includes a *Contempt of the whole Work of Conscience* from first to last. Many Assistances Conscience doth receive in its work. Convictions from the Word, Excitations by Judgments, Mercies, Dangers, Deliverances; but yet in this condition all its actings are baffled and despised. And what can be more done against God? what can add to the guilt of such sins and sinners?

And this may serve to *Justifie God in his Severity* against persons that *alwayes erre in their hearts*, that continue in a course of sinning. In the day when the Secrets of all hearts shall be disclosed, and all Transactions between God and the Souls of men laid open, the Holiness, Righteousness and just Severity of God against impenitent sinners, will on these and other accounts be gloriously displayed.

Non despise or desert the wayes of God but those that know them not. Or, whatever XXVI.
they may profess, yet indeed profligate sinners know neither God nor his wayes. *They erre in their hearts and have not known my wayes.* Who would seem *more fully to have known* the wayes of God than this people? The *wayes of his Providence* wherein he walked towards them; and the *wayes of his Law* wherein they were to walk towards him were all before them. They saw the former themselves; and that *Appearance* of the Power, Wisdom and Greatness of God in them, as never had any Generation of *men* from the foundation of the World. And for the Ways of his Law and Worship who should know them if they did not? They heard God himself proclaiming his *own Law* on Mount *Sinai*; had it afterwards *written by him* in Tables of Stone. And for the Residue of his Institutions they received them by fresh Revelation, seeing them all exemplified in the Erection of the Tabernacle and practise of the Service of it. And yet all this while being Unbelieving and Obdurate, *they knew not the wayes of God*; nay, though they professed that they knew them, and that they would observe them, yet in truth *they knew them not*. And such were their Posterity and Successours in Unbelief and Disobedience, of whom the Apostle speaks, *Titus* 1.16. *They profess that they know God, but in Works they deny him, being abominable and disobedient, and unto every good work Reprobate*; So was it with this people: So it is with all that despise the wayes of God. Whatever they profess, as some of them will be forward enough to profess much, yet indeed they know not *God* or his wayes. So our Saviour tells the *Pharisees* that notwithstanding all their boasting of their Wisdom Skill and Knowledg of the Law, and of God himself, yet being as they were, proud, hypocritical self-Justitiaries, that they had not indeed *heard his voice at any time, nor seen his shape*, *John* 5.37. that is, that they had no real acquaintance with him or knowledge of him.

What ever notion such persons have or may have of the Wayes of God, what ever skill in the *Outward Letter* of his Laws and Institutions, yet they know neither the Righteousness, nor the Holiness, nor the Grace, nor the Efficacy, nor the Usefulness, nor the Beauty of any of them. These things are spiritually discerned, and they are spiritually blind; These are *spirit* and *life*, and they are *flesh* and *dead*. And all this is evident from mens despising of the ways of God or their dereliction of them. This none can do but those that know them not. *For they that know the Name of the Lord*, that is, any of the wayes whereby he reveales himself, *will put their*

truſt in him, Pſalm 9. 10. They will forſake neither him nor them. What *Paul* ſpeaks in a way of Extenuation as to ſome of the Jews; *had they known it they would not have crucified the Lord of Life*; We may by way of *Exprobration* unto ſome; had they known the Wayes of God, as once they profeſſed they did, they would not have forſaken them. And this may ſupport us againſt the offences and ſcandals that are in the world upon the account of the Apoſtaſies of Profeſſors. Some that have profeſſed Religion in its *Power*, turn ſenſual worldlings; ſome who have profeſſed it in its *Truth*, as Proteſtants turn Papiſts and Idolaters. Shall any Reflection be taken from hence, or be caſt on the right Wayes of God as though they were ſuch as deſerved to be deſerted? Whatever men, ſuch men have pretended or profeſſed, the Truth is they never knew the wayes of God in their Light, Power, Efficacy or Beauty. *Julian* that infamous Apoſtate was wont to boaſt concerning the Scriptures, that he *had read them, known them, and condemned them*: unto whom it was truly replyed, That if he had *read them*, yet he *underſtood* or *knew them not*, of which there needed no other Evidence but that he *condemned* them.

Unto whom I ſware in my Wrath that they ſhould not enter into my Reſt.

This is the laſt thing that remaineth to be conſidered; and it is the Iſſue or Event of the ſin before declared, what it came to in the Holineſs and Righteouſneſs of God, and what was the *puniſhment* that was inflicted on the offenders. And in this *Decretory Sentence* of God concerning this People after all their Temptations and Provocations there is conſiderable,

Firſt; The *Irrevocableneſs of the Sentence denounced againſt them*. It is not any longer a mere *Threatning* but a *Sentence* irreverſibly paſt, and enrolled in the Court of Heaven, and committed for Execution unto the Honour Power and Veracity of God; for he ſware unto it or confirmed it by his oath. All mere Promiſes or Threatnings whatever about Temporal things have a *tacit Condition* included in them. This as occaſion requires is drawn forth ſo as to alter and change the Event promiſed or threatned. But when God interpoſeth with his Oath, it is to exclude all reſerves on ſuch *tacit Conditions*; It is to ſhew that the time wherein they might take place or be of uſe, is elapſed. And the Threatning ſo confirmed becomes an abſolute Sentence. And untill it comes unto this, the State of ſinners is not abſolutely deplorable. But when the *Oath* of God is gone out againſt them, all *Reſerves* for Mercy, all former Allowances of Conditions are utterly cut off. And this is not the ſtate only of them concerning whom it is recorded in an eſpecial manner that he did ſo ſwear; but in ſuch Inſtances God ſhews what is the way of his Holineſs and Severity with all Sinners who fall into the like Provocations with them. For hereon doth the Apoſtle ground his Exhortation and Caution, *Chap.* 4. *ver.* 11. *Let us labour therefore to enter into that Reſt, leſt any man fall after the ſame Example of Unbelief.* For if the *Tenor* of God's Dealings with ſuch Unbelievers were not abſolutely the ſame, if the *Oath* of God extended only unto that Generation; though they fell, yet others might ſtand under the ſame Guilt with them, which the Apoſtle hence demonſtrates to be otherwiſe.

Secondly; The Greatneſs of their Sin in the great Offence that God took at it, and the Provocation which as it were befell him thereon; He *ſware* in his *Wrath*, that is, with great *Indignation*. Let the place be read as before ſet down, where the frame of the Heart of God towards them is expreſſ'd, and the greatneſs of his Wrath and Indignation will appear. Now whereas the Holy Nature of God is not in it ſelf capable of ſuch *Commotions*, of ſuch *ſmoaking Wrath* and Anger as are therein deſcribed and repreſented, the ſole end of theſe expreſſions muſt needs be to ſhew the *Heinouſneſs* of the Sin that the people were guilty of. And herein lies an infinite *Condeſcention* of God, in taking Care to inſtruct ſome in and by his *deſerved Wrath* againſt others. For ſuch weak and mean Creatures are we, that we have need thus to be inſtructed in the *Holineſs of God's Nature* and the Severity of his Juſtice againſt Sin. For whatever we may ween concerning our ſelves, we are not indeed capable of any *perfect Notions*, or direct Apprehenſions of them: but ſtand in need to have them repreſented unto us by ſuch Effects as we can take in the *ſpecies* of into minds.

Thirdly; There is in the Words, the *puniſhment it ſelf* denounced againſt this *provoking People*; That they ſhould not *enter into the Reſt of God*. And there is a double *Aggravation* of the puniſhment in the manner of the Expreſſing of it.

(1.) In

(1.) In the *Act* denyed; They shall not *enter*; no not so much as *Enter* into it. Doubtless many of the people during their wandering in the Wilderness, had great desires that they might at least see the place promised for an habitation to their Posterity and wherein all their *future Interests were to be stated*. So in particular had *Moses*. He prayed, saying, *I pray thee let me goe over and see the good Land that is beyond Jordan, that goodly Mountain and Lebanon, Deut.* 3. 1. 5. So doubtless did many others of them pray and desire. But the Sentence is past, they shall not now *so much as enter* into it, nor set one foot within its Borders.

(2.) In the *Expression* of the *Object* denyed there lyeth another Aggravation. He doth not say That they shall not *enter into the Land of Canaan*; no nor yet into the promised Land; but he describes it by such an *Adjunct* as may let them see the *Greatness* of their Sin and their punishment, and of his Displeasure. They shall not saith he *enter into my Rest*. It is *my Rest*, the place where I will *dwell*, where I will fix my Worship and make my self known; you shall not enter into *my Rest*.

And so have we passed through this *passage* of this Chapter, on which though it may be we have seem'd to dwell somwhat *long*, yet as I suppose not longer than the matter doth require; nor indeed so long as we should and would have done, but that sundry concerns of it will again occur unto us, both in this and the next Chapter; some few *Observations* from the last Clause of the words we may yet touch upon, as,

XXVII. *When God expresseth great Indignation in himself against Sin, it is to teach men the greatness of Sin in themselves.* For that end is he said here, to *swear in his wrath*. There are Expressions in Scripture about Gods respect unto the sins of men that are strangely emphatical. As sometimes he is said to be *pressed under them as a Cart is pressed that is laden with sheaves*: sometimes, that he is *made to serve with sin and wearied with Iniquity*: sometimes to be *broken* with the whorish heart of a people: and *grieved at the heart* that he had ever made such a Creature as man; sometimes that the sins of men are a *fume in his nostrils*, that which his Soul loatheth; commonly to be *angry, vexed* and *grieved*, to be *wrathful, stirred up to fury*, and the like.

Now all these things taken *properly* do include such Alteration, and consequently Imperfections and Weaknesses as the pure holy perfect Nature of *God* can by no means admit of. What is it then that God intends by all these Expressions, by these *Ascriptions* of that unto himself which really is not in him, but might indeed justly befall that *Nature* whereof we are partakers, on the supposition of the like occasions? As was said, it is all to express what indeed *sin doth deserve*, and that a Recompence of Revenge is to be expected, or that it is of so great a demerit as to excite all the *perturbations* mentioned in the nature of God, were it any way capable of them. So doth he make use of all ways and means to deter us from Sin. And there is much of Love Tenderness and Care in all these Expressions of Anger Wrath and Displeasure. So is he pleased to teach *us*; and *such Teachings* do we stand in need of. Again

XXVIII. *God gives the same Firmitude and Stability unto his Threatnings that he doth unto his Promises.* He *swears* to them also as he doth in this place. Men are apt secretly to harbor a supposition of a Difference in this matter. The *Promises* of God they think indeed are firm and stable; but as for his *Threatnings* they suppose one way or other they may be evaded. And this *Deceit* hath greatly prevailed in and inflamed the minds of men ever since the *first Entrance* of sin. By this deceit Sin came into the World; namely that the *Threatnings* of God either would not be accomplished, or that they were to be understood after another manner than was apprehended. *Hath God said so That you shall dye if you eat?* mistake not; that is not the meaning of the *Threatning*; or if it be, God doth not intend to execute it; it will be otherwise, and God knows it will be otherwise. This gave Sin its first entrance into the World. And the same *Deceit* still prevails in the minds of men. Hath God said that *Sinners shall dye, shall be cursed, shall be cast into Hell?* nay but sure enough it will be otherwise, there will be one way or other of escape; It is good to affright men with these things, but God intends not so to deal with them. Whatever the *Threatning* be, many things may intervene to prevent their Execution. What God *promiseth* indeed that shall come to pass, we may expect it and look for it. But as for these *Threatnings* they depend on so many Conditions, and may so easily at any time be evaded, as that there is no great fear of their Execution. But what is the Ground of this

feigned

feigned difference between the *Promises* and *Threatnings* of God as to their Stability, Certainty and Accomplishment? Where is the difference between the two *Clauses* in that Text; *He that believeth shall be saved, and he that believeth not shall be damned?* Is not the Holiness of God and his Faithfulness as much concerned in the *Comminatory* part, as in the *Promissory* part of his Word? Would not a failure in the *one* be as Prejudicial to his Glory as in the other? The *Principles* from which his *Threatnings* proceed, are no less Essential Properties of his Nature, than those which are springs of his *Promises*. And his *Declaration* of them is no less accompanied with the Ingagement of his *Veracity* and *Faithfulness* than that of the other. And the *End* aimed at in them is no less necessary to the Demonstration of his Glory, than that which he designeth in his *Promises*. And we see in this particular Instance, that they are also confirmed with the *Oath* of God even as his Promises are. And let none think that this was an Extraordinary case, and concerned only the men of that Generation; This *Oath* of God is part of his Law, it abides for ever; and all that fall into the like sin with them, attended with the like Circumstances, do fall under the same *Oath of God*; He swears concerning them, *that they shall not enter into his Rest*. And we little know how many are even in this World overtaken in this Condition; the Oath of God lying against them for their *punishment* and that eternal. Let men take heed of this great self-*deceiving*; and let not men be mockers in this matter lest their bonds be made strong; For,

XXIX. *When men have provoked God by their Impenitency, to decree their punishment irrevocably, they will find severity in the Execution.* They shall not enter, no not *so much as enter*. Behold saith our Apostle *the severity of God, towards them that fell, Severity*. Rom. 11. 22. Men will find that there is severity in the Execution who despised the Threatning; And that it is a fearful thing *to fall into the hands of the living God*. When Sinners shall see the whole Creation on fire about them; Hell open under them, and the Glorious Dreadful Judge of all over them, they will begin to have a due apprehension of his Terrour. But then Cryes, Outcryes, Repentings and Waylings will be of no use. This is the Time and place for such Considerations, not when the sentence is executed, no not when it is irrevocably confirmed.

XXX. *It is the presence of God alone that renders any Place or Condition good or desirable.* *They shall not* saith God *enter into my Rest*. This makes *Heaven* to be *Heaven*, and the *Church* to be the *Church*; Every thing answers the manner and measure of the Presence of God. And without this *Moses* expresly preferred the Wilderness before *Canaan*.

Verse, 12, 13, 14.

IN the Close of this Chapter, the *Apostle* makes Application of the *Example* which he had produced out of the *Psalmist* unto his present purpose; namely to dehort the *Hebrews* from that sin which in them would answer unto the *Unbelief* and *Disobedience* of their Forefathers, from the pernicious and *destructive Event* which befell them thereon. And it must be still remembred that he presseth on them the Consideration of that Season of Tryal which they were then under, and which directly answered unto that time of Tryal which *their Fathers* had in the *Wilderness*. And there are three parts of that Discourse of the Apostle which ensueth unto the End of this Chapter.

First; An *Exhortation* built upon what he had before laid down and given Evidence of, with confirmation unto by the *Example* produced out of the *Psalmist*, ver. 12, 13, 14.

Secondly; An especial *Consideration* and improvement unto the End aimed at of sundry parts of the *Example* insisted on, *vers.* 15, 16, 17, 18. and therein many *Enforcements* of the Exhortation laid down are contained.

Thirdly; A general Conclusion is drawn out of his whole previous Discourse, and laid down as the ground of his future progress, ver. 19.

The first part of this Discourse comes now under Consideration in the ensuing words.

Verse

Vers. 12, 13, 14.

Βλέπετε, ἀδελφοὶ, μήποτε ἔσται ἔν τινι ὑμῶν καρδία πονηρὰ ἀπιστίας, ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος, ἀλλὰ παρακαλεῖτε ἑαυτοὺς, καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τὸ Σήμερον καλεῖται; ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτῃ τῆς ἁμαρτίας· μέτοχοι γὰρ γεγόναμεν τοῦ Χριστοῦ, ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν.

μήποτε

Μήποτε; πότε is omitted or neglected in many Translations; as the *Syriack Arabick Ethiopick*; *ne sit*, that there be not, let there not be. Vulg. Lat. *ne forte*, *lest haply*; with respect unto the *uncertainty* of the *Event*: some, *ne quando*, *ne ullo tempore*, lest at any time, that at no time; with respect unto the *Season* of such Events.

ἔν τινι ὑμῶν

Ἐν τινι ὑμῶν; *in aliquo vestrum*. So the Vulg. Lat. *An. in ullo vestrum*, *Beza*; more properly: So we, *in any of you*: באנש מנכון *in homine ex vobis*, in a man, in any man of you. *Arab. in corde ullius vestrum*; *in the heart of any of you*; taking in the word HEART out of the next clause, which there it supplies by adding *Wickedness*. *The wickedness of Unbelief.*

καρδία πόνηρα ἀπιστίας

Καρδία πόνηρα ἀπιστίας, *cor malum incredulitatis*: So the Vulg. Lat. *An evil heart of Unbelief.* לבא בשא דלא מהיון: *Cor malum quod non fidele sit. An evil heart that is not faithful or believing*: others, *cor malum & incredulum*; *an evil and unbelieving heart.*

ἐν τῷ ἀποστῆναι

Ἐν τῷ ἀποστῆναι· *An*: *in discedere*. Vulg. Lat. *discedendi*; *Beza*, *ut desciscatis*; properly *desciscо* is to *depart unlawfully*, to withdraw wickedly; that is, to *Apostatize* from an Ingagement of Duty. Syr. יתפר קון: and you should *withdraw* or *draw back*.

παρακαλεῖτε ἑαυτοὺς

Παρακαλεῖτε ἑαυτοὺς; Vulg. Lat. *adhortamini vosmetipsos*. *Exhort your selves*. Eras. *nos invicem*; to the same purpose: Beza, *Exhortamini alii alios*, *exhort one another*; as *We* also. Syr. אלא בעו מן כפשכון: *sed postulate ab anima vestra*; but *ask* or *require it of your Soul*; that is of *your self*. Tremel. *Sed examinate vos ipsos*, *but examine your selves*; that is by inquiry: this expresseth somewhat another duty as to the manner of its performance, but to the same purpose.

καθ' ἑκάστην ἡμέραν

Καθ' ἑκάστην ἡμέραν, *Arias*, *per unumquemque diem*: Vulg. Lat. *per singulos dies*, *every day*; that is, *sigillatim*; *separately* and distinctly considered: Syr. כלהון יומתא: *omnibus diebus*, *alwayes*. Beza, *quotidie*; that is, as *Ours*, *dayly*, *every day.*

ἄχρις οὗ τὸ Σήμερον καλεῖται

Ἄχρις οὗ τὸ Σήμερον καλεῖται, Vulg. Lat, *Donec hodie cognominatur*. Arias. *usque quo*. Beza. *quoad dies appellatur hodiernus*. whilest it is called the present day; *to day*. עדמא ליומא דמתקרא יומנא: *until the Day which is called to Day*; or this Day. It is uncertain what day is intended by that Translator. It seems to be the day of death; which answers the *omnibus diebus* before, that is, *hujus vitæ*; all the dayes of this life.

ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν

Ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν· *ut non induretur quis ex nobis*. Bez. ne quis ex vobis; *lest any of you be hardned*. The Æthiopick addes; *that there be none that may say*, *that any one of them is hardned in any sin.*

τῇ ἀπάτῃ

ἀπάτῃ; is rendred by some *deceptio*, by some *seductio*; a seducing Deceit: *Rhemist*: *That none of you be obdurate with the fallacy of Sin*: most darkly and corruptly.

μέτοχοι

Μέτοχοι γεγόναμεν τοῦ Χριστοῦ· Christi participes facti, effecti sumus; Beza, *Consortes*. Syr. אתהלשן *commixti sumus Christo*. *We are immixt with Christ*; that is as I suppose, *united unto him*. Æthiop, *we are as Christ*.

ἐάνπερ

Ἐανπερ· Vulg. Lat. *Si tamen*; but περ is not exceptive. *Si modo* Beza; *If so be* The Syriac takes no notice of it; nor we in our Translation; *if*.

ἀρχὴν τῆς ὑποστάσεως,

Ἀρχὴν τῆς ὑποστάσεως. Vulg. Lat. *Initium substantiæ ejus*: adding *ejus* to the Text and corrupting the sense. Beza; *Principium illud quo sustentamur*, that *beginning* or *the beginning* of that, *whereby we are supported*. We the beginning of our Confidence. Rhemist. *Yet so*, *as if we keep the beginning of his Substance firm*. Castalio. *Hoc Argumentum ab initio ad finem usque*; This Argument or Evidence from the beginning unto the End. Syr. *If from the beginning unto the end we abide in this firm*

Subſtance or foundation. Æthiop. *if we perſevere to keep this new Teſtament.* All to the ſame purpoſe.

Ver. 12. *Take heed, Brethren, leſt there be in any of you an evil heart of Unbelief in departing* (wickedly) *from the living God.*

Ver. 13. *But exhort one another* (your ſelves) *daily* (every day) *whilſt it is called to day, leſt any of you* (among you) *be hardned through the* (ſeducing) *deceitfulneſs of ſin.*

Ver. 14. *For we are made partakers of Chriſt, if ſo be we hold the beginning of our confidence ſtedfaſt unto the end.*

IN theſe three Verſes there are three things in general propoſed by the Apoſtle.

Firſt, *An Exhortation unto the avoidance of an Evil*, even that which it is his principal deſign to caution them againſt, and to diſſwade them from, *ver.* 12.

Secondly; A Propoſal of one uſeful means whereby they may be aſſiſted in its Avoidance. *ver.* 13.

Thirdly; An *Enforcement of the Exhortation from that evil* and unto the uſe of *that means*, from ſundry Conſiderations, is added *ver.* 14.

In the *firſt* of theſe we may conſider; (1.) what is included in it, namely the Dependance of this Exhortation on the diſcourſe foregoing. (2.) The *Compellation* uſed by the Apoſtle in this Renovation of an eſpecial addreſs unto the *Hebrews*; *Brethren.* (3.) The *Duty* he exhorts them unto, and that; (1) As to the *Act* of it; *Take heed.* (2) As to the *Perſons* concern'd; *leſt there be in any of you.* (3) As to *Object* of it, or the Evil dehorted from; *An evil heart of Unbelief*, which is further deſcribed by its Effects, *in departing from the living God.*

Secondly; The means of the prevention of the *Evil dehorted from* is preſented *v.*13. and this in general is by *Exhortation* againſt it, *Exhort.* which hath a treble Qualification; (1.) As to the perſons by whom it is to be performed or the means uſed; *one another.* (2) The *Seaſon* of its performance which alſo includes the manner of it, *every day.* (3) With a limitation of that ſeaſon; *whilſt it is called to day.* (2) An eſpecial enforcement of this *preventive Duty* from the *Danger* of their condition, which would be increaſed by a neglect thereof. And this is deſcribed, (1) From the Cauſe of it; the *Deceitfulneſs of Sin.* (2) From its tendency and Effects; *leſt any be hardned* by the deceitfulneſs of ſin.

Thirdly; There is a general Enforcement of the whole both as to the *Evil* to be avoided and the *means* to be uſed to that purpoſe: and this is taken from their ſtate and condition, on ſuppoſition of the Avoidance of the *one* and obſervance of the other; *ver.* 14. And this is (1) *expreſſed*; for we are partakers of Chriſt, and (2) declared as to its dependance on the preceeding Exhortation; *if ſo be we hold faſt the beginning of our confidence ſtedfaſt unto the end.*

In the Exhortation propoſed, in the firſt place there is included a Dependance on the Diſcourſe foregoing. Some ſuppoſe an *Hyperbaton* in the words, and that this *Take heed*, depends immediately on the *Wherefore* which is in the beginning of *ver.* 7. as was intimated on that place. So the following words are introduced only as an Inſtance to enforce the Exhortation by. In this ſenſe the reference here is to be taken immediately from the *Authority of Chriſt over his Houſe*, and the neceſſity of our perſeverance to the ſecuring of our Intereſt in that *Houſe*; as *ver.* 5, 6. *Wherefore take heed Brethren.* But the Truth is, the matter of this Exhortation is educed ſo directly and immediately out of the foregoing Example, that we muſt in it own a reſpect thereunto: for the words are a plain Inference from that Diſcourſe though the note of *Illation* be omitted. As if the Apoſtle had ſaid; Seeing it is thus; Seeing our Forefathers who were our Types and are propoſed for an *Example* unto us, did ſo miſcarry under a Diſpenſation of God repreſenting that which he exerciſeth now *towards us*, Let us take heed: This is the dependance of the Words.

Ἀδελφοὶ *Secondly*; The Apoſtle returning unto the *Hebrews* with an eſpecial Addreſs and Exhortation, renews his former *affectionate compellation*; *Brethren.* This hath been ſpoken unto *ver.* 3. of this Chap. where the Reader may find the Reaſon of it, and what is contained in it. Onely the cauſe wherefore he repeats it again, ſeems to be that it might appear that he had no commotion of ſpirit upon him, in his preſſing the

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severe Instance and Example insisted on. A Minister must be ὑπεικὴς 1 *Tim.* 3. 3. meek, *patient*, not easily provoked; μὴ ὀργίλον *Tit.* 1. 7. not *soon angry* with his flock or any of them. And Tenderness, Gentleness, Demonstrations of Love and Care towards them with whom we have to do, secretly softens them, and opens their Ears and Hearts to let in a word of Instruction and Exhortation. ὁ ἥλιος τὸν ἄνεμον ἐνίκησε. Besides; he obviates any suspicion that might arise as though he insinuated a fear of such an evil in them as might make them think that he had hard thoughts of them. By this Appellation he removes all such Jealousies; and lets them know that the best of Saints had need be cautioned sometimes against the *worst* of evils.

Thirdly; The *manner* of the Performance of the Duty exhorted unto, and the Act of it is expressed in the first word βλέπετε, *Take heed*: βλέπω, is firstly and properly to *see* and *behold*, as that is an *Act of Sense*; then to *take heed* or beware, an Act of the mind; by an easy Translation, first *video* then *caveo*; And when it is used for to *see* as an *Act of sense*, it commonly hath respect unto *Expectation*; either of some Good to be received, or of some Inconvenience to be watched against. And because men *look out* or about them to beware of dangers, the word is used for to *take heed* or beware. In this sense it is often used in the *New Testament*, yea so far as I have observed, it is peculiar unto the *Sacred Writers*; especially it is frequently used by our Apostle, as 1 *Cor.* 1. 26. Chap. 10. 10. *Phil.* 3. 2. *Eph.* 5. 18. *Col.* 2. 8. And sometimes it is used *transitively* affecting the *Object*, meerly for to consider, 1 *Cor.* 1. 26. βλέπετε τὴν κλῆσιν ὑμῶν, *Consider your Calling*. Chap. 10. 18. βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα; *Consider Israel according to the flesh*. Sometime it hath a *Reciprocal Pronoun* joyned with it; βλέπετε ἑαυτούς, 2 *John* 8. *Consider* or look well to your selves. Sometimes it is used absolutely as here, and signifies to *beware* of somewhat. But in this sense, it hath often ἀπὸ joyned with it; as *Mark* 8. 15. βλέπετε ἀπὸ τῆς ζύμης τῆς Φαρισαίων; which in *Matth.* 16. 61. is προσέχετε; Take heed of, *Beware of the leaven of the Pharisees*. And ἀπὸ is sometimes omitted; as *Phil.* 3. 2. βλέπετε τοὺς κύνας; βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν; that is ἀπὸ τῶν κύνων, and so of the rest. *Take heed of Dogs, take heed of evil workers, take heed of the Concision*, that ye neither joyn with them nor be hurt by them. This is here the use of the word Care. Heedfulness Circumspection with respect to Danger and Opposition, and those imminent or near, is that which the word imports: whence observe that, βλέπετε,

There is need of great Care Heedfulness, Watchfulness, and Circumspection for a due continuance in our Profession to the Glory of God and Advantage of our own Souls. A careless Profession will issue in Apostasy open or secret; or great distress: *Matth.* 13. 4. *Cant.* 3. 1. 5. Our course is a *Warfare*, and those who take not heed who are not *circumspect in war*, will assuredly be a prey to their Enemies. Be their strength never so great, one time or other they will not avoid a fatal surprizal. *Obs.* 1.

And there is a Necessity of this *heedful Attendance* in us, from the *manifold Duties* that in all things and at all times are incumbent on us. Our whole life is a life of Duty and Obedience. God is in every thing to be regarded by us. So that we are to be attentive unto our duty on all occasions. *Psalm* 16. 8. *Gen.* 17. 1. If we fail in matter or manner, what lies in us we spoil the whole; for *bonum oritur ex integris, malum ex quolibet defectu*. Any one defect is enough to denominate an Action evil; but unto that which is Good there must be a concurrence of all *necessary Circumstances*. See *Ephes.* 5. 15, 16. And who is sufficient for these things? God alone by his Spirit and Grace can enable us hereunto. But he works these things *by us* as well as *in us*, and gives *heedful Diligence* where he gives Success.

But it is with especial Reference unto Difficulties, Oppositions, Dangers, Temptations that this *Caution* is here given us to be *cautious*. And who can reckon up the number, or dispose into order these things? and that whether we consider those that constantly attend us or those that are *occasional*. Among Oppositions Snares and Dangers, that we are constantly exposed unto, and which without *Heedfulness* we cannot avoid, the Apostle here instanceth in One, namely that *of an evil heart of Unbelief*, which must be spoken unto. And he giveth an Instance in those that are occasional; *Ephes.* 5. 15, 16. *Walk circumspectly because the dayes are evil*. There is an especial evil in the dayes wherein we live which we cannot avoid without great *Circumspection*: Now this *taking heed* consisteth,

(1.) In a due *Conſideration of our Dangers*: He that walks in the midſt of Snares and Serpents and goes on confidently without Conſideration of his Danger, as if his Paths were all ſmooth and ſafe, will one time or other be *intangled* or *bitten*. Blind Confidence in a courſe of profeſſion as if the whole of it were a dangerleſs road, is a ruining Principle; 1 *Pet.* 1. 17. *Prov.* 28. 14. *A prudent man foreſeeth the evil and hideth himſelf; but the ſimple paſs on and are puniſhed.* Prov. 22. 3. It is the higheſt folly not to look out after Dangers, and which uſually ends in Sorrow, Trouble and Puniſhment. Fear is neceſſary in continual Exerciſe. Not a Fear of Diſtruſt or Diffidence, of anxious Scrupuloſity, but of Care Duty and Diligence. Continually to fear Dangers in all things, brings an uſeleſs perplexing Scrupuloſity, where mens Principle of Duty is only an harraſſed convinced Conſcience, and the Rule of it is the Doctrines and Traditions of men. But where the Principle of it is the Spirit of Grace, with all this fear there is *Liberty*; and where the Rule of it is the Word, there is Safety Peace and Stability. Men at Sea that are in the midſt of Rocks and Shelves and conſider it not, will hardly avoid a Shipwrack. *Livy* tells us that *Philopœmenes* that wary *Grecian* Commander, wherever he went though he were alone, he was ſtill conſidering all places that he paſſed by, how an Enemy might poſſeſs them and lay Ambuſhes in them to his Diſadvantage if he ſhould Command an Army in thoſe places. Hereby he became the moſt wary and expert Captain of his Age. So ſhould a *Chriſtian* do: He ſhould alwayes conſider how, where by what means his Spiritual Adverſaries may enſnare or engage him; and ſo either avoid them or oppoſe them; and not like the ſimple paſs on heedleſsly and be puniſhed: *Epheſ.* 6. 11, 12. *&c.*

(2.) In a due *Conſideration of the eſpecial nature of thoſe Snares and Dangers that we are expoſed unto.* It is not enough that in general we know and reckon on it, that we are obnoxious unto Dangers, but we muſt learn what are the eſpecial Dangers, as things are circumſtantiated in our Lives, Callings, Wayes, Times and Seaſons, that are apt eaſily to *beſet us.* To know and continually ponder their Nature and Advantages, this is *Wiſdom*; the greateſt *Wiſdom* we can exerciſe in the whole Courſe of our Walking and Profeſſion, 1 *Pet.* 5. 8. He that *takes heed* in this will not likely fail in any other Inſtance. But here Cuſtome, Security, falſe pleaſing Confidence of our own Strength, Negligence and Sloth all put in to delude us. And if we are here impoſed on, that we weigh not aright the Nature and efficacy of our own peculiar Snares and Temptations, we ſhall aſſuredly at one time or another fail and miſcarry in the Courſe of our Obedience. This was *David's* Wiſdom *when he kept himſelf from his own Iniquity*, Pſalm 18. 23. God would have us caſt all our Care about earthly things on him; but be watchful our ſelves through his Grace about ſpiritual. But we are apt to fail on both hands.

(3.) It is ſo to *heed them* as to indeavour to *avoid* them: and that in all their Occaſions, Cauſes and Advantages, in their whole Work and Efficacy. We are not only to conſider them when they aſſault us, but to watch againſt all wayes whereby they may ſo doe. This is the Duty of a man that ſtands armed on his guard. He is very regardleſs of his *Enemy* who never ſeeks to avoid him but when he ſees him or feels him. Men will conſider the *Lyons walk* ſo as not without good means of Defence to be found in it. The *Lyon* is in all the eſpecial oppoſitions we are exerciſed with. We had need continually to be fenced with Iron and the ſtaff of a Spear, as 2 *Sam.* 23. 7. and yet to avoid them what we are able. God expreſſeth his great diſlike of them that walk contrary to him, as we have rendred the words; *Gen.* 26. 21. ואם תלכו עמי קרי: if you walk wth me at *peradventure* or at *all adventures*, careleſly, negligently, without due Conſideration of your Duty and your Danger; This God will not bear.

(4.) *Conſider them ſo as to oppoſe them*; And this conſiſteth in theſe things. (1.) In being alwaies ready armed and ſtanding on your guard, *Epheſ.* 6. 13. *Mark* 13. 36. 2 *Sam.* 23. 7. (2.) In calling in *Help and Aſſiſtance*, Hebr. 2. 18. and 4. 16. (3.) In improving the Supplies granted us with Faith and Diligence, *Hebr.* 12. 1. And theſe are ſome of the things that belong unto this Duty; and they are but ſome of them; for it is diffuſed through the whole courſe of our *Profeſſion*, and is indiſpenſibly required of us if we would abide in the Beauty and Glory of it unto the End. And therefore the negligence and ſloth of *many Profeſſors* can never enough be bewailed. They walk *at all adventure*, as if there were no *Devil* to tempt them, no *world* to ſeduce inſnare or oppoſe them, no treachery in their own hearts to deceive

ceive them. And hence it is *that many are ſick, and many are weak, and ſome are fallen aſleep in ſin.* But what our Saviour ſaid to *all* of old, he ſayes ſtill to us all, *Watch*, *Mark* 13. 37.

Thirdly; There are the *perſons* concerned in this Duty, Μήποτε ἔσαι ἔν τινι ὑμῶν· *Leſt there be in any of you.* Μήποτε is ſomewhat more emphatical than the *Leſt*, whereby alone we render it. *Ne forte*, ſay ſome Tranſlations, *leſt perchance*, with reſpect unto a dubious Event. Others, *ne quando*; *leſt there be at any time:* leſt ſo, that *there ſhould be*; ἔν τινι ὑμῶν, *in any of you.* The Apoſtle doth not ſeem in theſe words ſtrictly to intend every *Individual perſon*, as if he had ſaid, *let every one of you* look to himſelf and his own heart, leſt it be ſo with him; but he ſpeaks unto, them *collectively*, to take care that there be none ſuch amongſt them; that none be found *amongſt them* with ſuch an heart as he cautions them againſt. And this conſequentially falls on every *Individual*, for where all are ſpoken unto, every one is concerned. The ſame kind of Expreſſion is uſed to the ſame purpoſe: *Chap.* 12. 15, 16. ἐπισκοποῦντες μή τις ὑστερῶν; *watching, overſeeing mutually with Diligence, leſt any* (among you) *fail of the Grace of God, leſt any root of bitterneſs ſpringing up trouble you, and thereby many be defiled; leſt there be any fornicator or prophane perſon as Eſau.* Here the Caution is evidently given unto the whole Church, and the Duty of the whole is expreſſed thereon. So is it likewiſe in this place, as appears from the Direction that he gives for the right performance of this Duty, in and by *mutual Watchfulneſs* and *Exhortation* in the next verſe. This then is propoſed firſt to the whole Church, to the whole Society, and conſequentially to every member thereof; So that we may hence obſerve;

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Godly Jealouſie concerning, and Watchfulneſs over the whole Body, that no beginnings of Backſliding from Chriſt and the Goſpel be found amongſt them, is the duty of all Churches of Believers. He that firſt put in an Exception to this Rule, was the firſt Apoſtate from God, who did it to cover a former ſin. רישמר אחי אנכי ſayes *Cain*, *Gen.* 4. 9. *Am I my Brothers Keeper?* Is it my Duty to look after him to take care of him, or what becomes of him? God propoſed the Queſtion ſo unto him, as it was apt in its own nature to lead him to Confeſſion and Repentance. But he was now hardned in Sin, and having quarrelled with God and ſlain his Brother, he now caſts off all the remaining Dictates of the Law of Nature, accounting that *one Brother* is not bound to take care of the welfare of another. Mutual watchfulneſs over one another by perſons in any Society is a prime dictate of the Law of our Creation, which was firſt rejected by this firſt Murtherer; and every neglect of it hath ſomething of murther in it, 1 *John* 3. 11, 12, 15. In a Church-Relation the Obligation unto this Duty is ratifyed by *Inſtitution*. Upon the Officers of the Church it is incumbent by the Way of *Office*; on all Believers, as members of the Church in a way of Love, Levit. 19. 17. *Thou ſhalt not hate thy Brother in thine heart; thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him.* He that doth not watch over his Brother to prevent his Sin, or recover him from it, as much as lies in him, he hates him, and is ſo far a murderer. And the neceſſity of this duty is expreſſed in the word uſed to declare it, and the manner of its uſage. הוכח תוכיח; *rebuking thou ſhalt rebuke him*, that is plainly, and effectually: And that with ſuch Rebukes as conſiſt in *arguings*, reaſonings and pleadings to bring on a Conviction. So the word ſignifies, and is uſed as to the Pleadings or Reaſonings of men with God to prevail with him; *Job* 13. 3. Surely I would ſpeak to the Almighty, I deſire הוכח אל אל, to reaſon, argue, plead with God, until I can prevail with him. And it is uſed of Gods pleading with men, to bring them to conviction, *Iſai.* 1. 18. לנו נא יכוכחו, *Goe to, or come now, and let us plead together*; So that an effectual dealing with a Brother about ſin is included. And this is inforced in the latter clauſe of the words; יולא תשא עליו חטא which may well be rendred, *and thou ſhalt not bear iniquity for him*; that is, make thy ſelf guilty of his ſin, by not reproving him. And for that jealouſie which is to accompany this watchfulneſs and the effects of it, our Apoſtle gives in an Example in himſelf, 2 *Cor* 11. 2, 3. *I am jealous over you with a godly jealouſie, for I fear* μήπως (as here μήποτε) *leſt by any means your minds be corrupted from the ſimplicity of the Goſpel.* This belongs to their watch; as they watch for the Souls of their people, *as thoſe who muſt give an account*, Hebr. 13. 17. The diſcharge of this Duty will be required of them on the Account of their Office; and that when I fear ſome will be hard put to it for an Anſwer. For the Scripture

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is full of Threatnings and Denuntiations of ſore Judgments againſt thoſe that ſhall be found neglective herein. But doth this excuſe other Believers, members of Churches, from a ſhare and intereſt in this Duty? no doubtleſs unleſs it renders them *Cains*, that is *Tranſgreſſors* againſt the Light of Nature, and as to the Inſtitutions of Chriſt, manifeſt themſelves not to be members of the ſame myſtical Body with them that really believe. For in the obſervation of this and the like Duties of their common Intereſt, doth the preſervation of that Body conſiſt. Chriſt is the Head *from whom the whole Body fitly joyned together and compacted, by that which every joynt ſupplyeth, according unto the effectual working in the meaſure of every part, maketh increaſe of the Body unto the edifying of it ſelf in Love*, Epheſ. 4. 16. Every joynt, every part in this myſtical Body that receives influences of Life from Chriſt the Head, and ſo holds of him, is to work effectually, and to give out the Supplies which it receives from Chriſt unto the preſervation increaſe and edification of the whole.

There is indeed a *Cauſeleſs Suſpicion* that ſome are apt to indulge unto, inſtead of this *Watchful Jealouſie*. But this is the Bane of Churches and of Love, as that is the preſervation of them both. The Apoſtle placeth ὑπόνοιας πονηρὰς *evil ſurmiſes* or ſuſpicions among the works of men of corrupt minds, 1 *Tim.* 6. 4. and that deſervedly; But this *Godly watchful jealouſie*, is that which he commends unto others in the example of himſelf. And whatever Appearance they may have one of the other, they may be eaſily diſtinguiſhed. *Jealouſie* is a ſollicitous care proceeding from *Love*; *Suſpicion* a vain conjecturing proceeding from Curioſity, Vanity or Envy. He that hath the former, his heart is ruled by *Love* towards them concerning whom he hath it. From thence he is afraid leſt they ſhould miſcarry, leſt any evil ſhould befall them; for *Love* is the *willing of all good unto others* that they may proſper univerſally; *Suſpicion* is an effect of Curioſity and Vanity of mind; whence commonly there is ſomwhat of Envy and ſecret ſelf-pleaſing in the miſcarriages of others mixed with it; a fault too often found amongſt Profeſſors. And this Vice puts forth it ſelf in vain babling and unheedful defamations; whereas the other works by Love, Tenderneſs, Prayer, and mutual Exhortation, as in the next Verſe. Again; this *jealous watchfulneſs* hath for *its End* the Glory of Chriſt and his Goſpel: with the good of the Souls of others. This is that which the Apoſtle aims to ingenerate, and ſtirs up in the Hebrews, as is evident from his Diſcourſe; when *vain ſuſpicion* hath *no end*, but the nouriſhing of the Luſts from whence it doth proceed. The Foundation whereon this Duty is built, is the common concernment of all Believers, in the ſame good or evil, which are the conſequents of mens abiding in Chriſt or departing from him, in reference whereunto this *jealous Watch* is to be ordered. *Take heed leſt there be among you an evil heart of Unbelief in departing from the living God.* The Good that will enſue on the avoidance of this evil is twofold. The Glory of Chriſt and the Salvation of the Souls of them who make profeſſion of his Name. And have we not a *Concernment* in theſe things? Is it not our concernment that Chriſt be glorified by the profeſſed ſubjection of the Souls of men unto him, and their perſeverance therein? that his Name his Grace his Power *be glorified* in the Holineſs, Fruitfulneſs and Stability in profeſſion of all that are called by his Name? If we are not concern'd in theſe things, if we are not deeply concerned in them, we are none of his.

In like manner, are we not concerned that the members of the ſame Body with us ſhould be kept alive, kept from putrifying, from being cut off and burned before our eyes? Are we not concerned that an *Eye* doth not go out, that an *Arm* do not wither, that a *Leg* be not broken, yea that a *finger* be not cut? If it be ſo, we are not our ſelves *members of the Body*. The like may be ſaid of the Evil that enſues on the *Sin of Apoſtaſie* which in this Duty we labour to obviate and prevent: That which principally of this kind might be inſiſted on, is the *troubleſom defiling Infection* wherewith Apoſtaſie in any is attended, which our Apoſtle ſpeaks unto *Chap.* 12, 15. The falling of one is commonly the Infection and defiling of many. There is a filthy Leaven in Apoſtaſie which if not carefully heeded may *leaven the whole lump*. Oft-times alſo it ſprings from or is accompanied with ſome word of Errour that eats like a Gangrene. *Principiis obſta* is the *Great Rule* in theſe caſes. And the Duty ſpoken unto is one ſignal means of the prevention of this Evil. And herein lies our concernment; as alſo in the preventing of that puniſhment that may befall the whole for the ſins of ſome. *Joſh.* 22. 18, 20. And it is the defect which is in this and the like kind of Duties, which manifeſts and makes naked that miſerable degeneracy which Chriſtians in General, in theſe latter evil dayes are fallen into. Who almoſt hath any

regard

regard unto them? In ſtead of theſe fruits of ſpiritual Love, men for the moſt part *follow divers Luſts and Pleaſures, living in Envy and Malice, hateful and hating one another.* The practical Duties of Chriſtianity are amongſt many derided. To watch over one another, to warn, to exhort one another, are looked on as things, if poſble, beneath contempt. And it is a ſhame to mention or report the wayes and means of dealing with and about the ſins of men, which by ſome are ſubſtituted in the room of thoſe appointed in the Goſpel unto their utter excluſion. But the Rule is ſtable and will in due time through the ſtrength of Chriſt prevail againſt the luſts of men.

Secondly; *It is the Duty of every individual Believer to be intent on all occaſions leſt at any time, or by any means, there ſhould be found in him an evil heart of Unbelief.* Obſ. III. This as was ſhewed follows on the former, and is a neceſſary Conſequence of it. But this ſo directly falls in with what will be offered from the next clauſe that thereunto we refer it.

The Evil thus earneſtly cautioned againſt is expreſſed;

(1.) In the *Principle* of it; and that is καρδία πονηρὰ τῆς ἀπιςίας; and

(2.) In the work or effect of that principle in thoſe words, ἐν τῷ ἀποςῆναι ἀπὸ θεοῦ ζῶντος. καρδία πονηρὰ τῆς ἀπιςίας,

The Principle of the Evil is *an evil heart of Unbelief.* What was meant by καρδία the *Heart* in the ſenſe wherein it is here uſed, was declared on the verſes preceeding: What is meant by πονηρὰ *evil* ſhall be ſhewed in its proper place. In ſpecial, it is ſaid to be *an evil Heart* τῆς ἀπιςίας of Unbelief: that is, ſay moſt, ἄπιςος, *Cor malum & incredulum*, An *Evil Heart and incredulous or unbelieving.* An evil and unbelieving Heart. So the *Genitive Caſe* of the *Subſtantive* is put for the *Adjective*, ἀπιςίας for ἄπιςος by an *Hebraiſm* not unuſual. In this ſenſe *Unbelieving* is either *exegetical*, declaring what is meant by an *evil Heart* in this place, even an *Unbelieving Heart*; or it is *additious*; and ſo an Heart is ſignified which in general is *evil*, and in particular *unbelieving*:

But there ſeems to me to be more in this Expreſſion; and that ἀπιςίας here is *Genitivus efficientis*, denoting the principal *efficient Cauſe*, rendring the Heart ſo evil, as that it ſhould depart from the Living God. Καρδία ἀπιςίας then, an heart of Unbelief is more than καρδία ἄπιςος an *Unbelieving Heart.* For this latter word is ſometimes uſed to expreſs a Defect in Believing, and not *Unbelief abſolutely.* So Jo. 20. 27. μὴ γίνου ἄπιςος ἀλλὰ πίςος; Be not *Unbelieving but believing.* They are the words of Chriſt unto *Thomas*, who though he failed in his Faith yet was not abſolutely without Faith. I confeſs the word is generally uſed in Scripture to expreſs a *Negative Unbeliever* or an Infidel; But there is ſomething peculiar in this Expreſſion an *Heart of Unbelief*; that is under the power of it, principled by it in its actings. What this Unbelief is, and how the Heart is rendred πονηρὰ, *evil* thereby, we muſt now enquire,

Firſt, for *Unbelief*; it is uſually diſtinguiſhed into that which is *negative* and that which is *privative.* Negative Unbelief is where-ever any man or men believe not, or have not Faith, although they never had the means of Believing granted unto them. For where men believe not, they are Unbelievers, whether they have had any means of Believing or no, or whether their Unbelief be culpable or no, what ever may be the nature or degree of its demerit. So the Apoſtle calls him an *Unbeliever* who comes in accidentally to the Aſſemblies of the Church, who never heard the Word preached before, 1 *Cor.*14. 23,24. In this ſenſe all thoſe Perſons and Nations who never had as yet the Goſpel preached unto them, are *Infidels* or *Unbelievers*; that is, they are ſo negatively, they believe not; but yet cannot be ſaid to have in them an *Evil Heart of Unbelief.*

Secondly, it is *privative*; when men believe not, although they enjoy the means of Faith or Believing. And herein conſiſts the higheſt Acting of the depraved nature of man. And it is on many Accounts the greateſt Provocation of God that a creature can make himſelf guilty of. For it is, as might be manifeſted, an Oppoſition unto God in all the Properties of his *Nature*, and in the whole Revelation of his *Will.* Hence the Goſpel which is a Declaration of Grace Mercy and Pardon, though it *condemn* all ſin, yet it denounceth the final condemnation of perſons only againſt this Sin. He that *Believeth ſhall be ſaved, and he that believeth not ſhall be damned*, Mark 16. 16.

Now

Now this *Privative Unbelief* is twofold. First in *refusing to believe* when it is required: Secondly, in *rejecting the Faith* after it hath been received. The first is; when the *Object of Faith* or that which is to be believed is according unto the mind of God, and in the wayes of his Appointment proposed unto men; when sufficient *Evidence* is given unto the Truth and Goodness of what is so proposed, and the Authority is made known on which Faith is required, yet they refuse to believe. For these three things, *a Revelation of the things to be believed* made known in the way of God, *Sufficient Evidence* given unto the Truth proposed, and a *Just Assertion* of the Authority of God requiring Faith and Obedience, do render the *Unbelief* of men *privative*. Now as this hath its root in the *natural darkness* blindness and depravedness of the minds of men, so it is educed and acted not without new sinful *prejudices*, and stubbornness of the *Will* refusing to attend unto and consider the *Evidences* that are given unto the Truth proposed, or the *Goodness* and *Excellency* of the things themselves conteyned in the propositions of Truth; or without signal effects of *Hardness of Heart*, Love of Sin and Pleasure, keeping men off from the Obedience required. Some *Instances* may clear these particulars.

First; The Root of this Unbelief is in the Original Depravation of our Natures with that Spiritual *Impotency*, and Enmity to God wherein it doth consist. There is such an *Impotency* in us by nature, that no *man* of himself by his own strength can believe, can come to Christ; so himself informs us, *John* 6. 44. *No man*, saith he, *can come unto me, except the Father draw him*; That is, none can believe unless they are in an especial manner *taught of God*, as he explains himself *ver.* 45. Again by nature that *Carnal mind* is in all men, which is *Enmity against God*, which is *not subject unto his Law, nor can be* so, *Rom.* 8. 7. Hereunto may be referred all that is spoken about the Death of men in Sin, their blindness and distrust, their alienation from God and obstinacy therein: This is the Root and remote cause of all Unbelief: Men in the *State of Nature* neither can nor will believe the Gospel; but,

Secondly; Besides this *General Cause of Unbelief*, when it comes unto particular Instances, and the Gospel is proposed unto this or that man for his Assent and submission unto it, there is alwayes some *especial corruption of Mind* or Will, voluntarily acted, if the Soul be kept off from Believing; and on the account thereof principally and not merely of Original impotency and Enmity against God, is the Guilt of Unbelief reflected upon the Souls of of the Sinners. There is the same *Fundamental remote cause* of Unbelief in all that refuse the Gospel; but the next *immediate proper* Cause of it is peculiar to every individual Believer.

(1.) Some are kept off from believing the Gospel by *inveterate prejudices in their minds*, which they have taken in upon corrupt Principles and Interests. This shut up of old most of the *Jews* under their Unbelief. They had received many *Prejudices* against the *person of Christ*, which on all occasions they expressed, and so were *offended at him* and believed not. That he was *poor*, that he came out of *Galilee*, that the Rulers and Teachers of the Church rejected him, were their pleas against him. So also they had against his Doctrine, and that principally on two false Principles; one of *Justification* by the Works of the Law; as our Apostle directly declares; *Rom.* 9. 31, 32. Chap. 10. 3. the other of the Perpetuity or Unchangeableness of the Institution of *Moses* with which the Apostle deals in this Epistle. And these *Prejudices* arose partly from their *Pride* in seeking after *Righteousness by the works of the Law*, and partly from a corrupt desire of Earthly things, Riches, Dominion and Wealth, which they expected with and by their *Messiah*, whereof I have treated elsewhere at large. These were in many the *immediate Causes* of their Unbelief, as is every where manifest in the Gospel. And so is it with many at all times. Prejudices against the Preachers of the Gospel on sundry Accounts and against their Doctrine, as either *useless* or *false* or *unintelligible*, or somewhat they know not what which they do not like, keep them off from attending to the Word and believing. See *John* 5. 44.

(2.) An *especial Obstinacy of Will* from those *Prejudices* offereth it self in this matter. So our Saviour tells the Pharisees *Joh* 5. 40. *Ye will not come to me that ye might have life*. It is not the perverseness and obstinacy that is in the *Wills* of all men by Nature that our Saviour here intendeth; but an especial perverseness in them arising out of an especial *Envy* unto and *Hatred* of him and his Doctrine. Hence they did not only not receive him, which might be charged on their *natural Impotency*, but they put forth a *positive Act* of their Wills in *refusing* and *rejecting* him. And on this ac-

account the guilt of mens Unbelief is absolutely resolved into their own Wills. And whether it be discovered or no, this is the condition with many in all times and seasons.

(3ly.) *Love of Sin*, is with some the immediate Cause of their actual Unbelief; *John* 3. 19. *This is the Condemnation, that light is come into the world, and men love darkness rather than light because their Deeds are evil.* The light of the Gospel is brought unto any place or people; They come so near it as to discover its *End* and Tendency: But so soon as they find that it aims to part them and their sins, they will have no more to do with it. And on this account doth *Condemnation* follow the Preaching of the Gospel, though its own proper End be *Salvation* and that onely. And this is the common way of the ruine of Souls. They like not the Terms of the Gospel because of their Love of Sin, and so perish in and for their Iniquities.

(4thly.) *Stupid Ignorance* arising from the possessing of the minds of men with other things inconsistent with Faith and Obedience of the Gospel through the craft and Subtilty of Satan, is another cause hereof. So our Apostle tells us, 2 Cor. 4. 4. *That the God of this World hath blinded the Eyes of them that believe not, lest the Light of the Glorious Gospel of Christ who is the image of God should shine unto them*; When the minds of men are beamed with the Light of the Gospel, it is that they do believe. For by that light is Faith produced. How is this hindred, how is it obstructed? it is by the *Darkness* and *Blindness* of their minds. What *Darkness* is this, that which is natural and common unto all? no, but that which is in a peculiar manner brought and reflected on the *minds of some men*, by the Crafts and deceits of the God of this world; That is, through his Temptations and Suggestions, he so fills and possesses their minds with the things of this World, (whence he is here peculiarly called the *God of this World*) that they are kept in a stupid and brutish *Ignorance* of Spiritual things. And this keeps them off from believing. These are a few of the many Instances that might be given of the immediate Causes of their *privative Unbelief*, which consists in the rejecting or not receiving the Truths of the Gospel, when they are proposed in a due manner unto the minds of men.

And this fully clears the Holiness and Righteousness of God in his Judgments against final and impenitent *Unbelievers* to whom the Gospel is preached: For as that *Impotency* which is in them naturally, is culpable: and it is no excuse for them for not believing, because of themselves they could not so do; seeing it is by their own default that they are brought into that Condition: So every one in his own person who believeth not doth by a voluntary *Act of his Will* reject the Gospel, and that on such *corrupt Principles* as none can deny to be his sin.

Secondly; There is an Unbelief that consists in a *Rejection of the Truth of the Gospel* after that it hath been *admitted*, *acknowledged* and *professed*. Some after they have been convinced of the Truth, and made profession of it, yet through the *Temptations of the World*, the *Corruption* of their own hearts, *Love* of sin, or *Fear* of Persecution, do suffer their Convictions to wear off, or do cast them out, and reject the faith they have owned. Hereof is frequent mention made in the Gospel, and no less frequent caution given against it. And this in general is the highest Aggravation of this Sin. For although the former kind of *privative Unbelief* will certainly prove *destructive* to them that continue in it, and it may be said that this can do no more, yet this hath *two great Evils* attending it that the other hath no concernment in. The first is the *Difficulty that there is in being recovered out of this Condition.* He who hath already withstood the Efficacy of the only *Remedy* for his Distempers, who hath rejected and despised it, what can cure him? This, he who never received the Gospel, be he never so bad or sinful, is not obnoxious unto. He hath not as yet as it were, made a tryal of what it is; and is free from that contempt cast upon it, which is done by the other who declares that he hath made Tryal of it, and valueth it not. This on many Reasons renders his *Recovery difficult*, almost impossible.

Again; There is a degree of this Unbelief which puts a Soul absolutely into an irrecoverable Condition in this World. For wherein soever the formality of the Sin against the Holy Ghost that shall not be pardoned doth consist, yet this is the matter of it, and without which it is impossible that any one should be guilty of that sin. There must be a *Renunciation* of Truth known and professed, or the guilt of that Sin cannot be contracted. Now this, be they never so wicked, they are free from who never received admitted or professed the Truth. The Sin against the Holy Ghost

is a ſin peculiar unto them who have made Profeſſion. And from theſe ariſeth an eſpecial Aggravation of the Puniſhment at the laſt day. So the Apoſtle determines this matter, *It had been better for men not to have known the way of Righteouſneſs, than after they have known it, to turn from the Holy Commandment delivered unto them*, 2 *Peter* 2. 21

Again; this *Unbelief* in rejecting the Goſpel is either *notional* and *practical*, or *practical* only. If it be *notional* it will alſo be *practical*. If men once reject their Profeſſion of the Truth of the Goſpel, quenching their Light into it, and Underſtanding of it, their practiſe of Sin will be anſwerable thereunto. Renegadoes from the Goſpel are the greateſt *Villains* in the World. Neither do men voluntarily renounce the Light, but to give themſelves up to the deeds of Darkneſs.

Secondly; It may be *practical* only: So is it in them *who profeſs that they know God, but in works they deny him, being abominable, diſobedient and unto every good work reprobate*, *Tit.* 1. 16. men who walk in ſome kind of *Profeſſion*, yet their End is *deſtruction*, and that becauſe *their God is their Belly, and their glory is their ſhame, who mind earthly things*, *Phil.* 3. 19. The *Corruptions* of ſuch men do abſolutely prevail over their Convictions, and the power of Sin in their Wills and Affections caſts off all influencing Light from their Minds or Underſtandings. Such men as theſe although they do not in words deny the Truth of the Goſpel, yet they yield no Obedience unto it; They neither expect any Good from its Promiſes, nor fear any great Evil from its Threatnings which formerly have made ſome more effectual Impreſſions upon them. And this is the Condition of unſpeakable multitudes in the world.

Now the Unbelief here intended by the Apoſtle is this *privative Unbelief* conſiſting in the *rejection* of the Truth of the Goſpel, after it hath been received and profeſſed. And this alſo may be conſidered two wayes; firſt *Initially*, as to ſome degrees of it: Secondly, as it may be *finiſhed and compleated*. Of theſe our Apoſtle treateth ſeverally and diſtinctly. Of the former in this place, and Chap. 4. ver. 12, 13. chap. 12. ver. 10, 16. of the latter, Chap. 6. 4, 5, 6. Chap. 10. 26, 27. The firſt conſiſts in any *Declenſion* of Heart from Chriſt and the Goſpel. This may be in various *Degrees*, and on ſeveral *Accounts*. The latter is a total *Renunciation* of the Goſpel, of which we ſpake before. It is the former that the Apoſtle here intends, and therein a prevention of the latter: and therefore concerning it we muſt conſider two things: (1) Wherein it conſiſts; or what are the wayes of its entrance into, and prevailing upon the minds of men. (2.) By what means it renders the *heart Evil* when it is brought under the power thereof.

Firſt; It conſiſts in the *Souls receiving impreſſions from Arguments and Reaſonings againſt Profeſſion* in the whole or any degrees of it. Satan is and will be caſting *fiery darts* at the Soul, but where the *Shield of Faith* is held up conſtantly and ſtedfaſtly they are immediately quenched, *Epheſ.* 6. 16. yea it is the work of Faith to arm the Soul on all hands that aſſaults make no impreſſion upon it, If that fail, if that faint, more or leſs they will take place. And when or wherein the Soul is brought but to parly with an Objection, then and therein Unbelief is at work; whether it be as unto a particular fact or as unto our ſtate. It was ſo with our firſt Parents in the very entry of their Treaty with Satan, in giving a *conſidering Audience* unto that one Queſtion; *Hath God ſaid ſo?* Our great Patern hath ſhewed us what our deportment ought to be in all *Suggeſtions and Temptations*. When the Devil ſhewed him *all the Kingdoms of the World and the glory of them* to tempt him withall, he did not ſtand and look upon them, viewing their Glory, and pondering their Empire, though he was fully aſſured that after all he could deſpiſe and trample upon the offer, and him that made it; but inſtantly without ſtay he cryes *Get the hence Satan*, and further ſtrengthens his own Authority with a word of Truth which was his Rule, *Matth.* 4. 10. Innumerable are the Inclinations, Objections, Temptations, that lye againſt the Profeſſion of the Goſpel, eſpecially in times of Difficulty, particularly againſt Stedfaſtneſs and Preciſeneſs in Profeſſion. That the whole of it be laid aſide or the *Degrees* of it be remitted, is the great deſign of Satan, the World and the Fleſh. To hearken unto what Satan ſuggeſts, though but under a pretence of ſeeing what is in it, to reaſon with the World, to conſult with Fleſh and Blood, contains the firſt actings of *Unbelief* towards corrupting the Heart in order unto a departure from God.

Secondly; It conſiſts in, or acts it ſelf by a ſecret diſlike of any thing *notionally* or *practically* in the Goſpel: This was a Common thing in the Hearers of our Saviour.

They

They *disliked* this or that in his Doctrine or Teaching, and that sometimes in things concerning *Faith*, sometimes in things concerning *Obedience*. So did those with whom he treated *John 6.* Whilst he taught them in General of the *Bread of God that came down from Heaven*, they were pleased with it, and cryed, *Lord, give us evermore of this Bread*, ver. 34. But when he began to acquaint them in particular that he *himself was that Bread, that his flesh was meat, and his blood was drink*, that is, that they were the Spiritual nourishment of the Souls of men, especially as given for them in his death; they began to be offended and to murmur, they disliked it, crying, *This is an hard saying, who can hear it?* ver. 60, 61. And what was the Effect of this dislike? plain and open *Apostasy*. ver. 66. *From that time many of his Disciples went back, and walked no more with him.* And whence did this dislike and murmuring arise? It was meerly the acting of their *Unbelief*, as our Lord declared, ver. 63, 64. *my words*, which you so dislike, are Spirit and Life, *but there are some of you that believe not.* You pretend exceptions against my words apprehended in your gross and carnal manner: but the true Reason of the dislike of them is your own Unbelief. God, saith he, hath not as yet given Faith unto you, for I told you before, *that no man can come unto me* (that is, believe in me and the Gospel) *except it were given unto him of my Father*, ver. 65. and in this doth your Unbelief act it self. This was in *matter of Faith*; and we have an Instance unto the same purpose in the *matter of Obedience*. The *young man* mentioned, Matth. 19. had a great respect unto the Teachings of the Lord Christ, for he comes unto him to be instructed in the way to eternal Life. And this he did with so much Zeal and Sincerity according to his present Light, that our Saviour approved them in him; for it is said, *he looked on him and loved him*: *Mark* 10. 47. And he likes his first Lesson or Instruction, according to his understanding of it, very well. But when the Lord Jesus proceeded to make a particular Tryal of him in an *especial Instance*, bidding him, *Sell what he had and give it to the poor, and follow him*; this he liked not, but *went away sorrowful*, ver. 21, 22.

Now there are three things in the Gospel and the Profession of it, about which Unbelief is apt to act it self, by this *dislike*, which if not obviated, will prove a beginning of *turning away* from the whole.

(1.) The *Purity* and Spirituality of its *Worship*. (2.) The *Strictness* and Universality of its *Holiness* or Obedience: and (3.) The Grace and Mystery of its *Doctrine*.

First; It acts it self in *Dislike* against the *Purity* Simplicity and Spirituality of its Worship. This was that wherein our *Apostle* had principally to do with the *Jews*. They were apt all of them to admire the old glorious pompous Worship of the Temple, and so to dislike the naked Simplicity of Gospel-Institutions. And in like manner was he jealous over the *Corinthians*, lest they should be corrupted *from the simplicity that is in Christ*, 2 Cor. 11. 3. that is, in the *Worship* of God, as instituted and appointed by him. This was alwaies a great *offence* unto all *Unbelievers*. Hence the *Pagans* of old objected unto the Christians, that they had a Religion or a worship of God without *Temples*, *Altars*, *Images* or *pompous Ceremonies* whence they looked on them as meer *Atheists*. And this dislike of the Purity & Simplicity of the Gospel-Worship is that which was the Rise, and gave increase or progress unto the whole *Roman Apostasy*. And this is that which through the Unbelief of men keeps the Gospel in other Nations under so much Reproach, Contempt and Persecution at this day. Men like not the plain unspotted Institutions of Christ, but are pleased with the meretricious *Roman* paint, wherewith so great a part of the World hath been beguiled and infatuated.

Secondly; The *Severity* and *Universality* of *Obedience* which it requireth, is another thing that *Unbelief* prevails to put forth dislike against. It makes use of the *flesh* to this purpose. Something or other it would be gratified in, within doors or without, or at least be spared and not in all things pursued, as the Gospel requires. To be alwayes and in all things private and publick, personal and in all Relations mortified, crucified and denyed, to have no rest given unto it, the flesh likes it not; and Unbelief makes use of its *Aversation* to bring the whole Soul into a dislike of that Doctrine whereby all this is required. Thus *Peter* tells us of some that turn aside from the *Holy Commandment*, that was given unto them, 2 *Pet.* 2. 21. He gives us not only the nature of the sin of them whom he blames, that they turn away from the *Commands of Christ in the Gospel*; but he gives us also the Reason, why they do so, it is because of their *Holiness*; They turn aside from the *Holy Commandment*:

Many Professors have been wearied out with an *Observance of that Holiness* which this Profession doth require. Thence commonly there are most *Apostates* from the strictest wayes of Profession. The more universally Holiness is pressed, the more weary will prevailing Unbelief make men of their wayes.

Thirdly, It worketh accordingly, with respect unto the *Grace* and *Mysteries* of the Gospel. Of old time it prevailed with many, to look upon the whole of it *as folly*; The *Preaching of the Cross* was *foolishness* unto them that believed not. That is, the saving of Sinners by the substitution of Christ in their *room*, and the Atonement he made by his death and blood-shedding, was so. Now this being a matter of great Importance, I shall crave a little to digress from our immediate work and design, whilst I demonstrate that a secret dislike of the principal Mysteries of the Gospel, is the original and cause of most of the degeneracies, backslidings, and Apostasies that are found amongst Professors in these latter dayes.

Our *Apostle* tells us that the *Preaching of the Cross was foolishness to them that perished*, 1 Cor. 1. 18. And they perished meerly on that account: It was foolishness unto them; they liked not the Mystery of it; they saw no Wisdom in it. And this he did with respect unto *Jews and Gentiles*, and is manifest in that place.

To confirm this, I shall instance in some of the principal *Heads* of the Doctrine of the Gospel, and shew how Unbelief prevails with men to *dislike* them, to *reject* them, and to look on them as *folly*.

And the first is this;

That Jesus of Nazareth, poor and contemptible as he was in the World, generally esteemed by the men of those dayes wherein he lived, to be a Seducer, a Glutton, a Blasphemer, a turbulent Person, hated of God and Man, being taken as a Thief, and hanged upon a Tree, and so slain by the consent of the World, Jews, and Gentiles, as a Malefactor, was the Son of God, the Saviour of the World, and is both Lord and Christ.

This is the beginning of the Gospel, which the Apostle preached to the *Jews* and *Gentiles*, Acts 2. 22, 23, 24. *Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by Miracles, and Wonders, and Signs, which God did by him in the midst of you, as ye your selves also know. Him being delivered by the determinate Counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, whom God hath raised up.* That is, This *Jesus of Nazareth* which we Preach; Him whom you *remember* well enough, he was among you but the other day, and Preached unto you, and wrought Signs and Miracles among you. And you may further remember him by an infallible token; for with *wicked hands you crucified and slew him.* Well! and what of this *Jesus* whom *we slew and crucified?* Why saith the Apostle, ἀσφαλῶς γινωσκέτω, *Let all the house of Israel know assuredly that God hath made him both Lord and Christ*, vers. 36. *Him*, who is that, an Appearance of the Eternal Word? A Dispensation of Grace appearng in him; the sight of God in man? No, no; but τοῦτον τὸν Ιησοῦν ὃν ὑμεῖς ἐσταυρώσατε: *That same Jesus whom ye crucified.* That same man whom about *eight weeks* ago you crucified; him hath he *made both Lord and Christ*; or in his Resurrection and Exaltation declared so to be. And this the Holy Ghost layes a sure foundation of in his Expression of his *Incarnation* and Birth. The Angel tells *Mary* his Mother, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱον; *Luke* 1.31. *Thou shalt conceive in thy womb and bear a Son*; conceive him by the Power of the Most High, and bear him after the manner of Women. And then, *vers.* 35. τὸ γενώμενον ἅγιον, *That holy thing that shall be born of thee, shall be called the Son of God.* That Holy Thing, was the Child which she conceived, afterwards called *Jesus of Nazareth.* And it was termed an *Holy Thing*, because it was ἀνυπόστατον, not a Person of it self, as conceived by her; had not a *Personal subsistence* in, by, and of it self, but subsisted in the Person of the Son of God; on which account it was called the Son of God. And when he was born, the Angel tells the Shepherds, that that day was born *the Saviour Christ the Lord*, Luk. 2. 11. who he tells them in the next verse was βρέφος σπαργανωμένον, καὶ κείμενον ἐν τῇ φατνῇ, *the Infant that was wrapped in swadling clouts, and placed in the manger.* To this purpose do the *Apostles* declare themselves again: *Acts* 3. 13, 14, 15. *The God of Abraham and of Israel and of Jacob, the God of our Fathers hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go: But ye denied the Holy One and the Just, and desired a Murderer to be granted unto you, and killed the Prince of Life, whom God hath raised from the dead.* Still they direct them to the man whom they saw, and knew, and dealt wickedly, and injuriously

injuriouſly withal. And this man he tells them, this Chriſt, muſt be received in the Heavens, until the *Reſtitution of all things*, when he ſhall come again, *verſ.* 19, 20, 21. So himſelf layes this as the foundation of all his Preaching, *Joh.*8.24. *If* (ſaith he) *ye believe not that I am he, ye ſhall die in your ſins*; That I *Jeſus of Nazareth*, that ſpeak unto you, and converſe with you, am the Meſſiah, the Saviour of the World, you ſhall die and periſh for evermore. This I ſay is one, and one of the firſt *Fundamental Principles* of the Goſpel; and I ſhall a little manifeſt how *Unbelief diſlikes* this Principle, and by that *diſlike* prevails with men unto an *Apoſtacy* from the Goſpel it ſelf.

I might inſiſt upon the great Inſtance hereof in the *Nation of the Jews*, unto whom he was ſent firſt, and in an eſpecial manner; but I have done this at large in the firſt *Part of our Prolegomena* unto this Work, whereunto I refer the *Reader*. Only we may mind how this was fore-expreſſed concerning them by the *Prophet*, Iſa.53. 2. *He hath no form nor comlineſs; and when we ſhall ſee him, there is no beauty that we ſhould deſire him.* They could not ſee or diſcern any thing in him, for which they ſhould receive him, or believe in him, as to the *End* for which he was ſent of God. As *Hiram King of Tyre*, when he ſaw the Cities which *Solomon* had given him, they *diſpleaſed* him, and he called them *Cabul*; and ſo he rejected them, 1 *King.* 12. 13. So did the *Jews*, when they came to ſee the Lord Chriſt, they were diſpleaſed with him, and reproaching him with many opprobrious terms, utterly rejected him; under the power of which Unbelief, they yet reject him. I might alſo inſiſt on the *Pagans* of old, who derided the *Crucified God of the Chriſtians*. But I will leave them under the *Conqueſt* which the Goſpel obtained againſt them. Mention alſo might be made of the *Gnoſticks*, and other ancient *Heretick*s, with their endleſs *Genealogies* and *Fables*, making him to be only an *Appearance of a man*; and though himſelf ſaid he was a man, and his Friends ſaid he was a man, and that God himſelf ſaid he was a man, and that he ſent forth his Son, *made of a Woman, made under the Law*, though he lived and died a man, yet they would not acknowledge him ſo to be. But theſe are long ſince gone off the Stage, although we have yet to do with their Offſpring, under ſeveral forms and ſhapes. The *Popiſh* figment alſo of *Tranſubſtantiation*, ſpringing from the ſame Root, utterly overthrowing the *Humane Nature* of Chriſt, and our Salvation wrought therein, might be on this account remarked. And ſo alſo might the imagination of the *Mennonites*, who will not grant that the man of whom we ſpeak, took fleſh of the ſubſtance of the *Virgin*, but that his fleſh was ſpiritual, as they ſpeak, brought from Heaven, and only paſſing through the *womb of the Virgin*, that he might appear to be a man. And ſo ſaid ſome of old; concerning whom *Tertullian* ſayes, that according to their Opinion, *Maria non filium geſtabat in utero ſed hoſpitem*. *Mary* bare not her Son in her womb but a gueſt. For they utterly diſlike it, that one partaker of fleſh and blood like our ſelves, ſhould be this Son of God. And therefore this *figment* which overthrows the Covenant of God with *Abraham*, and all the Promiſes of the *Meſſiah*, that he ſhould be of his ſeed, and of the ſeed of *David*, at once rejecting the *whole old Teſtament*; and turning the ſtories of the *Genealogie* of Chriſt, recorded to manifeſt the faithfulneſs of God in his Promiſes, into Fables, muſt be exalted in the room and place of that Truth which is ſo fully, ſo frequently aſſerted in the Goſpel, and which is the prime foundation of all our Profeſſion. All theſe *Oppoſitions* unto, and *Apoſtaſies* from the Goſpel, ſprang from this eſpecial Cauſe; or the diſlike of Unbelief againſt this Principle of its Myſtery and Doctrine. But I ſhall particularly inſtance in *two ſorts of Perſons*, that are of nearer concernment unto us than any of theſe.

And the *firſt* is of them whom they call *Quakers*. It is ſtrange to think into how many *forms* and *ſhapes* they have turned themſelves to darken the *Counſel of God* in this matter, and to hide their own Apprehenſion from the Light. At their Beginning in the World, they made (many of them) no ſcruple plainly to affirm, That all that is ſpoken concerning Chriſt, was a meer *Diſpenſation of God*, and an appearance of the *Light*; but as for ſuch a man as we have deſcribed, they had no regard of him. This at firſt ſerved their turns, and they intended no more *by Chriſt*, but that which they call the *Light of God* within them. But what ſhall we ſay unto theſe things? If all the Teſtimonies that we have given unto the Man-Chriſt-Jeſus, if all that is ſpoken of him in the Goſpel, all that he did, all that he ſuffered, which he now doth in Heaven by Interceſſion, what he ſhall do at the day of Judgement, all that is required of us towards him, in Faith, Love, and Obedience, be not enough to prove him a real

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individual Man, we may certainly be all of us in a miſtake as to what we our ſelves are in this World, we may be all Diſpenſation, who have hitherto taken our ſelves to be the *Sons* and *Daughters* of Men. But it is ſomewhile ſince they ſeem to have forſaken this Imagination, being driven from it by the common Expoſtulations of every ordinary Chriſtian; *What do you think of Jeſus that died at Jeruſalem?* They have begun in words to acknowledge his Perſon; but yet continue ſtrangely to obſcure their thoughts concerning him; and to confound it or the Preſence of God in and with him, with their own pretended Light. And whence doth this ariſe? It is meerly from the ſecret *diſlike* that *Unbelief* hath of this Myſtery of God. Hence they cannot ſee that *form and comlineſs* in him for which he ſhould be deſired.

Again, Others there are who grant, That all we have ſpoken concerning the Humane Nature of Chriſt is true. That he was ſo *born*, that he ſo *died*, that he was ſo a Man as we have declared. And this Man, ſay they, was juſtly called and is ſo, the *Son of God*, becauſe God employed and exalted him unto all Power in Heaven and Earth. But that he ſhould be the *Eternal Son* of God, that the Eternal Word ſhould be made Fleſh; that a *Divine Perſon* ſhould receive the *Humane Nature* into *Subſiſtence* with it ſelf, this they utterly reject. This is the way of the *Socinians*. The Teſtimonies being ſo many, ſo plain, ſo *uncontroulable* that are given in the Scripture unto this Truth, what is it that can carry men to advance a contradiction unto them, to their own ruine? Why *Unbelief* doth not like this Myſtery of *God manifeſted in the Fleſh*; this inſenſibly alienates the Soul from it; and what men pretend to receive by the conduct of Reaſon and Argument, is indeed nothing but *prejudices* impoſed on their minds by the power of Unbelief.

Secondly, Another main Fundamental Principle of the Goſpel is, *That by the Obedience unto God, death and blood-ſhedding of this ſame Jeſus, who was crucified and ſlain, is Redemption, forgiveneſs of ſins, deliverance from the wrath to come, Righteouſneſs, and Acceptation with God to be obtained, and by him only.*

The other *Propoſition* reſpected the *Perſon* of Chriſt, this doth his *Mediation*; And this in the ſecond place was inſiſted on in the firſt preaching of the Goſpel. That this was the ſumme of the Doctrine of the Scriptures concerning him, himſelf taught his Diſciples, *Luke* 24. 45, 46, 47. *Then opened he their underſtanding that they might underſtand the Scriptures; and ſaid unto them, Thus it is written, and thus it behoveth Chriſt to ſuffer, and to riſe from the dead the third day, and that Repentance and Remiſſion of ſins ſhould be preached in his Name.* And this the Apoſtles joyntly expreſs excluſively unto all other mediums as to the end propoſed. *Acts* 4. 12. *There is no Salvation in any other, for there is none other Name under Heaven given amongſt men whereby we muſt be ſaved.*

The great inquiry of men in the World, convinced of an Immortal condition, is that which we have expreſſed, *Acts* 16. 30. *What muſt we do to be ſaved?* This lyes in their thoughts more or leſs all their dayes, and is rolled in their hearts under that ſevere Notion, *Iſa.* 33. 15. *Who among us ſhall dwell with that devouring fire? Who amongſt us ſhall inhabite with everlaſting burnings?* And of this inquiry there are Two parts.

1. How they may obtain *forgiveneſs of Sin*; Micha 6. 6. *Wherewith ſhall I come before the Lord, and bow my ſelf before the High God? Shall I come before him with burnt Offerings, and Calves of an year old? Will the Lord be pleaſed with thouſands of Rams, or ten thouſands of Rivers of Oyle? Shall I give my firſt-born for my Tranſgreſſion, the fruit of my Body for the ſin of my Soul?* When a real ſenſe of the guilt of ſin is by any means brought upon the Soul, it is vehement and urgent, and will give them, in whom it is, no reſt, until they can fix on ſome way of relief.

2. What they ſhall do for a *Righteouſneſs*, upon the account whereof they may obtain *Acceptance* with God. For it is not enough that men be one way or other *acquited* from ſin, but they muſt be made *Righteous* alſo. In this Caſe, the *Jews* ſought for *Righteouſneſs as it were by the works of the Law*, Rom. 9. 32. For a *Righteouſneſs* they knew they muſt have, and *being ignorant of the Righteouſneſs of God, they went about to eſtabliſh their own Righteouſneſs*, Rom. 10. 3.

Now this Head of the Goſpel that we mentioned, is a direct *Anſwer* unto theſe *two Queſtions*. For in anſwer unto the firſt, it declares, that by this *Jeſus Chriſt* alone is forgiveneſs and remiſſion of ſins to be obtained. *In him we have Redemption through his blood the forgiveneſs of ſins*, Eph. 1. 4. See *Heb.* 9. 12, 13, 14. This was as the Goſpel declares, the deſign of God the Father, *Rom.* 3. 24, 25; and of his own Love

and

and good will, *Rev.*1.5. And this the Apoſtles preached ἐν πρώτοις *amongſt the chiefeſt things* of their meſſage to the World, 1 *Cor.* 15. 3. And to the ſecond, it anſwers, that by the Obedience and Suffering of Chriſt alone, is the *Righteouſneſs* inquired after to be obtained. *For by his Obedience*, the Obedience of *one* are *many made righteous*, Rom. 5. 19. For not only by him is preached unto us the forgiveneſs of ſins, but by him *all that believe are juſtified*, Acts 13. 38, 39. See *Phil.* 3. 8, 9. 1 *Cor.* 1. 30.

This is another important part of the *Myſtery of the Goſpel*, and that which Unbelief greatly *diſlikes*; that is, it is apt to beget in the Soul a diſlike of it. And a great inſtance we have in the World, of its power and efficacy to draw men off from the Goſpel. For *Unbelief* in this matter is the real foundation of the whole *Papacy*. They cannot reſt in Chriſt alone for Righteouſneſs and forgiveneſs of ſins. Hence hath ſprung their *Sacrifie of the Maſs* for the quick and dead; Hence their *Indulgences* from the Treaſures of the Church; Hence their *Pennances* and Works ſatisfactory for ſin; Hence their *Purgatory*, Religious Houſes, Pilgrimages, Interceſſion of Saints and Angels, Confeſſions and Abſolutions, with the remainder of their Abominations. All theſe things ſpring from no other Root but this; namely, that from the power of their *Unbelief*, men think it a fooliſh thing to look for Pardon and Righteouſneſs ſolely from another, and not to truſt to themſelves in any thing. And the reaſon why they have multiplied Inſtances to the ſame purpoſe is, becauſe they can indeed find reſt and ſatisfaction in none other, and do therefore *pleaſe* and *deceive* their Souls with this variety. And what is it that hath driven a company of poor deluded Souls amongſt our ſelves, to truſt unto a fancied *Light within them*, and a *feigned perfection* in their wayes? They cannot think it wiſe, prudent, ſafe, they like it not, to reſt, to truſt for their All, upon one who lived and died ſo long ago. Men make ſundry pretences, uſe diverſe arguings and pleas for their turning aſide unto their crooked paths, endeavour by all means poſſible to juſtifie themſelves; but the *bottom* of all lyes here, That this *Doctrine of the Croſs* is *fooliſhneſs* unto them; and they are under the power of their *Unbelief* which diſlikes the Myſteries of it.

Thirdly, Another Principle of the ſame Myſtery is, *That the way and means whereby forgiveneſs of ſin, righteouſneſs, and acceptance with God for ſinners, is attained by this Jeſus Chriſt, is, that by the Sacrifice of himſelf, his death and blood-ſhedding, with the puniſhment for ſin which he voluntarily underwent; God was atoned, his Juſtice ſatisfied, and his Law fulfilled; and that becauſe he had ordered in his infinite Wiſdom and Soveraignty, with the Will and Conſent of Chriſt himſelf, to charge all the ſins of all the Elect upon him, and to accept of his Obedience for them, he undertaking to be their Surety and Redeemer.* To clear this Principle, the Goſpel teacheth,

(1.) That notwithſtanding all that was viſibly done unto *Jeſus*, by the *Jews* and others, yet the *hand and Counſel of God* was in the whole buſineſs, deſigning him thereunto. See *Acts* 2. 22, 23. *Rom.* 3. 2.

(2.) That his own *Merciful and Gracious Goodneſs* concurred herein. However the *Jews* ſeemed to hale him up and down as a *Malafactor*, and violently to ſlay him; yet if his own *Will* had not been in the Work, unto another End than what they had in deſign, they had had *no power over him*, *Joh.* 10. 18. But he came on ſet purpoſe to lay down his life a *Ranſom*, *Matth.* 20. 28, and to offer himſelf a Sacrifice for ſinners, which he performed accordingly, *Eph.* 5. 2. *Gal.* 2. 20. *Rev.* 1. 5. *Heb.* 1. 3.

(3.) That the *End* of all this, was that which we before laid down, namely; that *he might be made ſin for us, that we might become the Righteouſneſs of God in him*, 2 Cor. 5. 21. So alſo, *Gal.*3.13. *Iſa.*53.4,5,6,10. 1 *Pet.*1.18,19.

And this Principle alſo *Unbelief* riſeth up with great *power and efficacy* againſt in many; and that on ſundry accounts: For,

1. That God ſhould comply as it were, and have *an hand in that work* for any End of his, wherein *Satan* and men as *wicked as ever the Sun ſhone upon*, did execute the fulneſs of their rage and villany, and for which he afterwards utterly and miſerably deſtroyed thoſe Murderers, is *folly* to ſome. Hence were a thouſand Fables raiſed of old about the *Paſſion of Chriſt*. Some turned the whole ſtory into an *Allegory*; ſome ſaid, it was acted only in ſhew and appearance, and not in reality and Truth. Some, that he was conveyed away, and *Barabbas* crucified in his ſtead, with ſundry other ſuch fooliſh Abominations.

2. Some of late refuſing to ſee the *Wiſdom*, *Holineſs*, and *Righteouſneſs* of God in this matter, in bringing about his own Counſels, and doing his own Work, not-

with-

withstanding the interposition of the sins of the worst of men, deny that God *determined any thing* herein; but left it wholly unto the Liberty of the *Jews*, on the determination of whose Wills the whole work of Salvation was suspended.

3. Some reject the whole matter it self. That the *Just* should suffer for the *Unjust*; the *Innocent* undergo the punishment due to the *Guilty*; that *one* should sin, and another *suffer*; That he whom *God loved* above all, should undergo his Wrath for them and their *Deliverance* whom he had grounds of Righteousness to hate and destroy, is a foolish thing unto them. This all the *Socinians* in the World despise. And it is rejected by the *Quakers* amongst our selves, and variously corrupted by the *Papists* and others. And there is none of all these, but will plead Reasons and *Arguments* for their Opinions. But this that we insist on, is the true and real ground of their miscarriages. They are under the power of that Unbelief, which acts it self by a *dislike* of the Mysteries of the Gospel. Pretend what they will, it is *Unbelief* alone that is the cause of their *Apostacy*. I might instance in other Principles of the like Nature and Importance, but I should dwell too long on this *Digression*.

Thirdly, It works by, and consists in, a *growing Diffidence of the Promises and Threatnings of the Gospel*. The great Work and Duty of Faith is to influence the Soul unto universal Obedience, and an Abstinence from all sin, out of a regard unto the Promises and Threatnings of God. So our Apostle directs in 2 *Cor.* 7. 1. And when the Efficacy of this Influence begins to wear off and decay, it is from the prevalency of *Unbelief*. And there are many wayes whereby it works and produceth this effect, to take off the Soul from a due regard to the *Promises and Threatnings* of the Gospel. A sense, likeing, love of, and satisfaction in present things, with carnal Wisdom, arising from an observation of strange promiscuous Events in the World, give a principal contribution hereunto; but these things are not here to be insisted on.

And these things have been spoken to discover the Nature, and the Work of that *Unbelief*, which the Apostle here warns and cautions all Professors concerning; and we have especially considered it, as to its *entrance* towards a departure from God. And hence we may observe, That;

Obs. IV. *The Root of all Back-sliding, of all Apostacy, whether it be Notional or Practical, Gradual or Total, lyes in Unbelief.*

I have dwelt long already on this matter of *Unbelief*; and I had reason so to do; For this is the hinge on which the *discourses of the Apostle* in this *Chapter* and the *next* do turn. The Nature of it, with its Causes, Wayes and Means of prevalency, with its danger and means of prevention, are the things which he layes before them. But I shall confine my discourse within due bounds; and therefore speak unto this *Proposition* only, with reference unto that Influence which Unbelief hath on the *Heart* to render it *Evil*. Take heed lest there be in you an *evil heart of Unbelief*. καρδία πονηρά, *Cor malum*. This is the only place in the New Testament, where a *disapproved Heart* hath this Adjunct of *Evil*; an *Evil Heart*, that is in other places termed σκληρὸς, *hard*; and ἀμετανόητος; *impenitent*, 1 *King.* 2. 5. but here only *Evil*. In the Old Testament it is sometimes said to be רע *Evil*; as *Jer.* 3. 14. *chap.* 7.28. *chap.*11.8. *chap.*16.17. *chap.*18.12. This the LXX renders by πόνηρος; that is, *malus*, *perversus*, *sceleſtus*, *improbus*; one that is *wicked* and *flagitious*. The original of the word would denote one that is industriously wicked; for it is from πένω, by πονέω; to labour diligently, and with industry, though conflicting with difficulties. Hence the Devil, because he is industriously and maliciously wicked, is called ὁ πόνηρος, the *wicked one: When any one heareth the Word of the Kingdom, and understandeth it not; then cometh* ὁ πόνηρος, *the wicked one*, *Matth.*13.19. So are we taught to pray; ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, *Matth. 6.* 13. deliver, or rescue us *from that evil one*. And it is said, that the whole World, lyeth ἐν τῷ πονηρῷ, 1 *Joh.*5.19. under the power of that wicked one. When therefore any Heart is said to be πονηρά, an evil, wicked, flagitious frame is intended.

Our present enquiry is only how the Heart is gradually brought under this *Denomination* by the Power and Efficacy of *Unbelief*; and that with especial respect unto that particular sin of *departing from God*. And this is done several wayes.

(1.) *Unbelief* sets all the corrupt Lusts and Affections of the Heart at liberty, to act according to their own perverse *nature* and Inclination. The Heart of man is by nature

nature Evil; *All the thoughts and Imaginations of it are onely evil continually*, Gen. 6. 5. It is full of all *Corrupt affections*, which act themselves, and influence men in all they doe. The Gospel cometh in a direct Opposition unto those Lusts and corrupt Affections, both in the Root and in the Fruit of them. For this Grace of God, which bringeth Salvation hath appeared unto us, *teaching us that denying all ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly and godly in this preſent world*, 2 *Tit.* 11. 13. There is no greater Duty that it chargeth our Souls withall, than the mortification, crucifying and destruction of them, and this indispensibly, if we intend to be made partakers of the Promises of it, *Col.* 3. 5, 6, 7, 8. *Rom.* 8. 13. Moreover, it is the first proper work of that *Faith* whereby we believe the Gospel, in and upon our own Souls, to cleanse them from these Lusts and Affections. It is the work of Faith to purify the *Heart*, being the great Means or Instrument whereby God is pleased to effect it; *purifying our Hearts by Faith* Acts, 15. 9. For receiving the Promises it teacheth, perswadeth, and enableth us to *cleanſe our ſelves from all uncleanneſſes of fleſh and ſpirit, perfecting Holineſs in the Fear of God*, 2 Cor. 7. 1. Now these two Faith and the Gospel make up our *Profeſſion*; the one being that wherewith or whereby we profess, the other that which we do profess. And they both concurre in this designe; namely the *purifying of the Heart*. So far as these prevail upon us or in us, that work is useful. And where there is no weakning of the Lusts of the heart, no restraint laid upon them, no resistance made unto them, there is no profession at all, there is nothing of Faith or Gospel, that takes place. *For they that are Chriſts have crucified the fleſh with the Affections and Luſts*, Gal. 5. 24. They have done so actually in some measure or degree. All then who have taken upon them the Profession of the Gospel in reality, although it be onely upon the Account of *Light* and *Conviction*, have restrained, and have curbed them, and taken upon themselves a *Law of Reſiſtance* unto them. Hence all of them proceed so far at least, as *to eſcape the pollutions that are in the world, through the knowledg of God and our Saviour Jeſus Chriſt*, 2 *Pet.* 2. 20. Those who attain not hereunto, are in no sense to be esteemed such as profess the Gospel. But now where-ever Unbelief beginneth to influence the *Heart* towards the frame described, it sets in the first place these corrupt Lusts and Affections at Liberty to act themseves according to their own Nature. And this it doth two wayes:

First; with respect unto the *Gospel* and its Efficacy for the Mortification of them. For it takes off, weakens and disarms those Considerations which the Gospel tenders unto the Souls of men for that end. The Way and Means whereby the Gospel of it self worketh towards the *Mortification* of the lusts of the Heart, is by the Proposition of its *Promiſes* and *Threatnings* unto the minds of men. These work *morally* upon them; for the Consideration of them causeth men to set themselves against all those things which may cause them to come short of the one, or make them obnoxious unto the other, 2 *Cor.* 7. 1. Now all Influence upon the Soul unto this End from hence is intercepted by Unbelief. Its proper nature and work lies in begetting a disregard of Gospel-*Promiſes* and *Threatnings* through a Diffidence of them. And hereof we have Examples every day. Men are in a constant way wrought upon by the preaching of the Word: that is, their *minds* are influenced by a Tast of the Good things proposed and promised in it; and are brought under a sense of the *Terror* of the Lord in its *Threatnings*. The first proper effect hereof in themselves is the Resistance of their Lusts and the Reformation of their Lives thereon. But we see that many of these losing through *Unbelief* a sense of that impression that was on them from the Word, have all their Lusts let loose unto Rage and Violence, and *ſo return* again with the *dog to his vomit*, and the sow that was washed, to her wallowing in the mire, as 2 *Pet.* 2. 22.

Secondly; with respect unto *Faith* it self. This is evident from the nature of the thing. For where *Unbelief* thrives or grows, there *Faith* must decay and wax weak. But especially it impedes and hinders Faith in the *work* before described, by depriving it of the Means and Instruments whereby it works, which are *Care*, *Watchfulneſs* or *Vigilancy* against sin. For its great design lies in making the Soul Negligent, Careless, and Slothful in the *Oppoſition* of sin. Where this is attained the whole work of Faith is defeated, and *luſt* is set at Liberty. And where this is so, it immediately returns to act according to its own corrupt and perverse nature, which as we have elsewhere at large declared, is enmity *againſt God*. And this consists both in an *Averſation* from God, and an *Oppoſition* unto him. Look then whatever *Ap-*

proaches a man in his profession hath made towards God, the work of these *Lusts and Corruptions* now at Liberty is to incline him to withdraw and depart from them. This renders the Heart *Evil* and disposeth it unto an *utter departure* from the *Living God.*

Secondly; It renders the Heart *evil* by debasing it, and casting all Good, Honest, Ingenious and Noble Principles out of it. The *Gospel* furnisheth the *Mind* of man with the best and highest Principles towards God and man that in this World it is receptive of. This might easily be evinced against all the false and foolish pretences of the old *Philosophy* or present Atheism of the World. Whatever there is of Faith, Love, Submission or Conformity unto God that may *ingenerate* a Return into that Image and likeness of him which we fell from by Sin and Apostacy; what ever is of Innocency, Righteousness, Truth, Patience, Forbearance that may render us fruitful and useful in, or needful unto the community of mankind; what ever is pure, comely, peaceable, praise-worthy in a mans own Soul, and the *Retirements* of his mind, is all proposed, taught and exhibited by the Word of the Gospel. Now *Principles* of this nature do lively enoble the Soul, and render it Good and Honourable. But the work of *Unbelief* is to cast them all out, at least as to their especial nature communicated unto them by the Gospel, which alone brings with it an Impress of the *Image* and *Likeness* of God. And when this is separated from any of the things before mentioned, they are of no value. This then renders the Heart *base* and *evil*, and gives it an utter dislike of Communion or Entercourse with God.

Thirdly; It accumulates the Heart with a dreadful guilt of *Ingratitude against God*; which before Profession it was incapable of. When a person hath been brought unto the knowledge of the Gospel; and thereby vindicated out of *Darkness*, and delivered from the *Sensuality* of the World, and hath moreover, it may be, *tasted* of the Good Word of God, and of the *Power of the World to come*, for such a one to draw back, to forsake the Lord and his wayes, through the power of Unbelief, there is a great Aggravation attending his sin, 2 *Pet.* 2. 1. And when once the Heart is deflowred by this horrible sin of *Ingratitude*, it will prostitute it self of its own accord unto all manner of Abominations. And for us, it is good to have this Spring of all our danger in the Course of our Profession, continually in our eye. Here it lies, the root of it is here laid open; and if it be not continually watched against, all other our Endeavours to persevere blameless unto the End, are and will be in vain.

The next thing in the words is that *Especial Evil* which the Apostle cautions the *Hebrews* against; as that which an heart made *evil* by the prevalency of *Unbelief* would tend unto; and which is like to ensue, if not prevented in the causes of it; and that is, *Departing from the living God*: ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος.

Ἐν τῷ Ἐν τῷ; That is, say some; εἰς τὸ; The sense whereof would be, *So that you should depart.* But ἐν τῷ is more *significant* and no less *proper* in this language. And the Article thus varied with the Infinitive Mood denotes a continued Act; That it *should be departing*; That the *evil heart* should work and operate in a *course of departing from God.*

ἀποστῆναι Ἐν τῷ ἀποστῆναι· Ἀφίστημι is a word ἐν τῷ μέσων, of an indifferent signification in it self; and is used to express any kind of *departure Physical* or Moral, from a person or thing, a place or a principle. Sometimes it is expressive of a Duty, 2 *Tim.* 2. 19. Whosoever nameth the name of Christ, ἀποστήτω ἀπὸ ἀδικίας, *let him depart from Iniquity.* So also 1 *Tim.* 5. 6. Sometimes it denotes the highest sin; 1 *Tim.* 4. 1. The Spirit speaketh expressly that in the latter season, ἀποστήσονταί τινες τῆς πίστεως, *that some shall depart from the Faith.* And the departure here prophesied of is signally termed, ἡ ἀποστασία, the *Departure* or Apostasy, 2 *Thess.* 2. 3. So that the Word is to be expounded from the Subject-matter treated of, and the especial object of it. And it is a Word in its *moral Sense* oftner used by our Apostle, than all the other Sacred Writers besides. Once in the Gospel it is used absolutely for a sinful falling away, *Luke* 8. 13. They believe for a Season, οἳ ἐν καιρῷ πειρασμοῦ ἀφίστανται; *In the time of Persecution they fall away*, they turn Apostates. And from this word are the common names of Apostates and Apostasy taken; that is, the great Sin of forsaking or departing from the *Profession* of the Gospel. In *Discedendo* say Interpreters; *Beza*, in *desciscendo*, *properly.* It is in an evil sense, a *revolting*, *a treacherous defection* from Truth and Duty. It answers unto סוּר, which is used in an in-

indifferent sense to depart from any thing Good or Evil; and sometimes is applyed unto a perverse departure from God; as *Hos.* 7. 14. And in this especial sense it expresseth סרר, which is to be *perverse*, stubborn and contumacious in turning away from God, or that which is Good and Right in any kind, so as to include a Rebellion in it, as the Departure here intended doth; that is, to revolt.

The *Object of this Departure* is by our Apostle in this place particularly expressed ἀπὸ θεοῦ ζῶντος; from the *living God*. It is plain that it is *Apostasy* from the Profession of the Gospel which is intended; and we must enquire into the Reasons why the Apostle doth thus peculiarly express it by a *Departure from the living God*. I shal propose those which to me seem most natural.

(1.) It may be that these *Hebrews* thought nothing less than that their *Departure* from the Profession of the Gospel was a departure *from the living God*. Probably they rather pretended and pleaded, That they were returning to him. For they did not fall off unto Idols or Idolatry, but returned to observe as they thought the Institutions of the Living *God*; and for a relinquishment whereof the blaspheming and persecuting part of them traduced our Apostle himself as an *Apostate*, Act. 21. 28. To obviate this Apprehension in them, and that they might not thereby countenance themselves in their Defection, which men are apt to doe with various pretences, the Apostle lets them know that after the Revelation of Christ and Profession of him, there is no departure from him and his Institutions, but that men do withall depart from the *Living God*. So *John* positively declares on the one hand and the other, 2 Epist. 9. *Whosoever transgresseth and abideth not in the Doctrine of Christ, hath not God; but he that abideth in the Doctrine of Christ, he hath both the Father and the Son.* In a recession from the Gospel or Doctrine of Christ, God himself is forsaken. He that hath not the Son, he hath not the Father; as on the other side, Continuance in the Doctrine of the Gospel secureth us an Interest not in the Son onely, but in the Father also, He then that rejects Christ in the Gospel, let him pretend what he will of adhering unto *one God*, he hath forsaken the *Living God*, and cleaves unto an Idol of his own heart. For neither is the Father without the Son, nor is he a God unto us but in and by him. ἀπὸ θεοῦ ζῶντος.

Secondly; It may be he would mind them of the *Person* and nature of him *from whom* he would prevent their departure; namely, that however in respect of his *Office*, and as he was *Incarnate*, he was our *Mediator*, our Apostle, and high Priest; yet in his own Divine Person he was *One* with his Father and the Blessed Spirit, the *Living God*.

Thirdly; (Which either alone or in concurrence with these other Reasons, is certainly in the words) that he might deter them from the Sin he cautions them against by the *pernicious Event* and consequent of it. And this is, that therein they would depart from him who is the Great, Terrible and Dreadful God; the *Living God* who is able to punish and revenge their Sin and that to all Eternity. And this appears to be in the words, in that he again insists on the same Argument afterwards. For to the same purpose he tells them that it is *a fearful thing to fall into the hands of the Living God*, ch. 10. 31. And as this property of *Life* as it is in God *Essentially* and *Causally*, whence he is called the living God, is exceedingly and eminently accommodated to encourage us unto Faith, Trust, Confidence and Affiance in him, in all streights and difficulties, whilst we are in the way of our Duty, as our Apostle declares 1 *Tim.* 4. 10. *For therefore we both labour and suffer reproach, because we trust in the Living God*; or, this is that which encourageth us unto, and supporteth us in all our labourings and sufferings, namely because he whom we trust in, whom we expect *Assistance* from here and a *Reward* hereafter, is the *Living God*; so it is that which deservedly casts the greatest Awe and Terrour upon the minds of Men in their Sins and Rebellion against him. For as this *Life of God* includes in it the Notions and Considerations of all those Properties which hold out encouragements unto us in things present and to come; so it doth also that of those dreadful *Attributes* of his Power, Holiness and Eternity which Sinners have Reason to bethink themselves of, in their provocations of him. Thus he frequently *prefaceth* expressions of his Severity against stubborn sinners with חי אני; I *live* saith the *Lord*; as it were bidding of them to consider, what thence they were to expect. And this seems to me the principal *Reason* why the Apostle thus states the Sin of their *Apostasie*, that it is a departure from the *Living God*.

Fourthly; He may also so express it, at once to intimate unto them the Great-

neſs and Folly of their Sin. They thought, it may be, it was but the leaving of theſe or thoſe *Obſervances* of the Goſpel; but ſaith he, it is a departure, a flagitious defection and revolt from the *Living God*. And who knows not this to be the greateſt ſin and higheſt folly imaginable. To depart from him who will be ſo *great a Reward* unto them that obey him, and ſo *ſevere a Judge* of them that forſake him; what greater *Guilt* or *Folly* is the Nature of man capable of?

And this is the *Evil* which the Apoſtle here cautions Profeſſors againſt, which I have inſiſted on the longer, becauſe it is *directly oppoſite* unto that *great Duty* which it is the general deſign of the *Epiſtle* to preſs them unto. And we ſhall take ſuch obſervations from this laſt clauſe of the verſe, as the *Words* and the Reaſons of uſing them do preſent unto us. And the firſt is, That

Obſ. IV. *The malignity and venome of ſin, is apt to hide it ſelf under many, under any ſhades and pretences.* I ſpeak not of the Evaſions and Pretexts wherewith men endeavour to cover or *countenance* themſelves in their miſcarriages in the World, and unto others; but of thoſe Pleas and Pretences which they will admit of *in their own minds*; partly to induce their Wills and Affections unto ſin, and partly to relieve and countenance their Conſciences under ſin. Amongſt thoſe Reaſonings which theſe *Hebrews* had in themſelves about a Relinquiſhment of the *Goſpel* and its *Inſtitutions*, they never conſidered it as an *Apoſtacy* from the *Living God*. They looked upon it, as a peculiar way of Worſhip, attended with Difficulties and Perſecutions, which perhaps they might pleaſe God as well in the Omiſſion of. By this means did they hide from themſelves that mortal *malignity and poyſon* that was in their ſin. And ſo it is in every ſin. The Subtility and deceit of Luſt, doth ſtill ſtrive to conceal the true and proper nature of ſin whereunto it enticeth, or is enticed. When *Naaman the Syrian* would, notwithſtanding his conviction, abide in his *Idol-Worſhip*, becauſe of his Secular Advantage, it is but a going with his Maſter into the Houſe of *Rimmon*, and bowing there; not that he intended to have any other God, but the God of *Iſrael*, 2 *King.* 5. 18. So long ago had he *practically* learned that Principle which men had not until of late the impudence Doctrinally to advance in the World; namely, that an *Arbitrary rectifying of mens Intentions* alters the nature of their Moral and Spiritual Actions. Hence they ſay, That if one man *kill* another, not with an intention to *kill* him, but to *vindicate his own honour by his ſo doing*; it is no ſin, or at leaſt no great ſin, or much to be regarded. And what is this but directly to comply with the *deceitfulneſs of ſin*, which we have laid down. For none ſure is ſo flagitiouſly wicked as to make the *formal nature of Sin*, their Object and End. Nor it may be is Humane Nature capable of ſuch an Exceſs and Exorbitancy from it ſelf, and its concreated Principles. But ſtill ſome other End is propoſed by a corrupt deſign and *incitation* of the mind, which is a blind unto its wickedneſs. But of this *Deceit of ſin* I have treated at large in another diſcourſe. Therefore,

Obſ. V. *The beſt way to Antidote the Soul againſt Sin, is to repreſent it unto the mind in its true nature and tendency.* The hiding of theſe was the *way and means* whereby ſin firſt entered into the World. Thereby did Satan draw *our firſt Parents* into their Tranſgreſſion. Hiding from them the Nature and End of their Sin, he enſnared and ſeduced them. In the ſame way and method doth he ſtill proceed. This cauſed our Apoſtle here to rend off the covering and vain pretences which the *Hebrews* were ready to put upon their relinquiſhment of the Goſpel. He preſents it here naked unto them as a fatal *Defection and Apoſtacy from the Living God*. And therein gives them alſo to underſtand its End, which was no other but the caſting of themſelves into his *Revenging hand unto Eternity*. So dealt *Samuel* with *Saul* in the matter of *Amalek*. *Saul* pretended that he had only brought *fat Cattel* for Sacrifice; but *Samuel* lets him know that there was *Rebellion* in his Diſobedience, abhorred of God like the ſin of *Witchcraft*. Indeed, if not all, yet the principal Efficacy of Temptation conſiſts in *hiding the nature and tendency of ſin*, whilſt the mind is exerciſed with it. And therefore the diſcovery and due conſideration of them muſt needs be an effectual means to counter-work it, and to obviate its prevalency. And this is the principal deſign of the Scripture in all that it treats about *ſin*. It eſtabliſheth the Command againſt it, by ſhewing what it is, the Iniquity, Folly, and Perverſity of it; as alſo what is its End, or what in the *Righteouſneſs* of God it will bring the Sinner unto. Hence the great Conteſt that is in the Mind, when it is hurried up and down with

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any Temptation, is whether it ſhall fix it ſelf on theſe Right Conſiderations of ſin, or ſuffer it ſelf at the preſent to be carried away with the vain pleas of its *Temptation* in its attempt to palliate and cover it.

And on this Conteſt depends the final Iſſue of the matter. If the *Mind* keep up it ſelf unto the true notion of the *Nature and End of Sin*, through the ſtrength of Grace its Temptation will probably be evaded and diſappointed. So it was with *Joſeph*. Various Suggeſtions he had made to him, but he keeps his Mind fixed on that, *How can I do this great wickedneſs and ſin againſt God?* Which preſerved him, and delivered him; *Gen.* 39. 9. But if the mind be prevailed with to admit of thoſe *Repreſentations of ſin*, which are made unto it in its Temptations, ſin in the perpetration of it will enſue. And this is the principal part of our Wiſdom about Sin and Temptations; namely, that we alwayes keep our minds poſſeſſed with that *notion* and ſenſe of *the Nature and End of Sin*, which God in his Word repreſents unto us, with a compleat watchfulneſs againſt that which the deceit of Luſt and the crafts of Satan would ſuggeſt. Again,

Obſ. VI. *Whoever departs from the obſervation of the Goſpel and the Inſtitutions thereof, doth in ſo doing depart from the Living God*; Or, an *Apoſtate* from the Goſpel is an abſolute *Apoſtate* from God. This the Apoſtle expreſly teacheth the *Hebrews* in this place. Men think it almoſt a matter of nothing to play with *Goſpel-Inſtitutions* at their pleaſure. They can obſerve them, or omit them as ſeems good unto themſelves; Nay, ſome ſuppoſe they may utterly relinquiſh any regard unto them, without the leaſt *forfeiture* of the Favour of God. But this will appear to be otherwiſe. For,

Firſt, In their ſo doing, *the Authority of God* over their Souls and Conſciences is *utterly rejected*, and ſo conſequently is God himſelf. For where his *Authority* is not owned, his *Being* is deſpiſed. Now there are various wayes whereby God puts forth and manifeſts his Authority over men. He doth it in and by his *Works*, his *Law*, by the *Conſciences*, or inbred Notions of the minds of men. Every way whereby he reveals himſelf, he alſo makes known his *Soveraign Authority* over us. For Soveraign Power or Authority is the very firſt Notion that a Creature can have of its Creator. Now all theſe wayes of Revealing the Authority of God, are *recapitulated* in the Goſpel; God having brought *all things unto an Head in Chriſt Jeſus*, Eph. 1. 10. *All Power in Heaven and Earth*, that is, as to the actual Adminiſtration of it, is given into his hand, *Matth.* 28. 18. And he is given or appointed to be *Head over all things*, Eph. 1. 20, 21, 22; as we have at large declared on the *third verſe* of the *firſt Chapter*. God therefore doth not put forth, nor exerciſe the leaſt of his Power, but in and by Chriſt. For the *Father Judgeth no man, but hath committed all Judgment unto the Son*, Joh. 5. 22. Now the Lord Chriſt exerciſeth this Power and Authority principally by the Goſpel, which is the *Rod of his Power*, Pſal. 110. 2. Hereunto then are reduced all other wayes whatever, whereby the *Authority* of God is exerted over the Souls and Conſciences of men. And if this be rejected, the whole *Authority* of God is utterly caſt off. This therefore is done by all who reject, relinquiſh, or deſpiſe the Goſpel; they forſake God himſelf, the *Living God*, and that abſolutely and utterly. God is not owned where his *Monarchy* is not owned. Let men deal ſo with their Rulers, and try how it will be interpreted. Let them pretend they acknowledge them, but reject the only Way, all the wayes they have for the exerciſe of their Authority, and it will doubtleſs be eſteemed a revolt from them.

Secondly, There is no other way or means whereby men may yield any *Obedience* or *Worſhip* unto God, but only by the Goſpel; and ſo no other way whereby men may expreſs their *Subjection* unto him, or dependence upon him. And where this is not done, he is *neceſſarily* forſaken. Whatever men may ſay or do, or pretend as to the Worſhip of God, if it be not in and by the Name of Chriſt, if it be not appointed and revealed in the Goſpel, it is not performed unto the *Living God*, but to an *Idol* of their own hearts; For the *only true God*, is the *God and Father* of our Lord Jeſus Chriſt. And therefore by what *Act* or *Acts* ſoever men may deſign to give Honour unto God, and to own their dependence on him, if it be not done in Chriſt according to the Goſpel, it is all an Abomination unto him. He ſayes of all *ſuch Worſhip*, as he did of the Sacrifices of the *Iſraelites*, when their hearts went after their *Idols*, Amos 5. 26. It is all to *Moloch* and *Chiun*, and not to him. Such, I ſay, is all the Worſhip that men deſign to offer unto the *Living God*, but not according to the Goſpel.

Gospel. Such was the *Worship* of the *Samaritans* of old, as our Saviour testified; and such is the Worship of the *Jews* and *Mahumetans* at present; Their pretence of owning *one God*, will not free them from offering their sacred Services to *Moloch* and *Chiun*, Images and Stars of Gods which they have framed unto themselves. When therefore any depart from the Gospel, they depart from the Living God, because they have no way left unto them whereby they may glorifie him as God, and he that doth not so, renounceth him. And therefore our Apostle speaking of those *Heathens* who had those Notions of *one God*, which some boast of at this day and choose to rest in, affirms plainly that they were ἄθεοι ἐν τῷ κόσμῳ, *Eph.* 2. 12. *Atheists whilest they were in the World.* They knew not how to *Glorifie God* by any acceptable Worship; and as good not to own God at all, as not to glorifie him as God. For after God in the *first Precept* hath required that we should have him for our God, and none else; that we may do so, and know how to do so, he required in the *Second*, with the same Authority, that we worship and glorifie him according unto his own mind and prescription.

Thirdly, There is no other way whereby we may obtain the least incouraging *Intimation of the Favour or Good Will of God* towards us; no way whereby his Grace or his Acceptance of us may be firmed and assured unto us but this only. And where there is not a sufficient Ground hereof, no man can abide with God in a due manner. If men have not a stable foundation to apprehend God to be *Good and Gracious* and willing to receive them, they will no otherwise respect or esteem him, but as the poor *Indians* do the Devil, whom they worship that he may do them no harm. I do know that men have strange presumptions concerning the Goodness and Inclination of God unto Sinners, and according unto them they pretend highly to love God, and delight in him, without respect unto the Lord Christ or the Gospel. But it were an easie thing to divest their Notions of all those swelling words of Vanity wherewith they dress them, and manifest them to be mere *presumptions*, inconsistent with the Nature of God, and all the Revelation that he hath made of himself. Whatever may be apprehended in God of this Nature, or to this Purpose, is either his χρηστότης, his natural *Goodness*, *Kindness*, *Benignity*, and Love; or his φιλανθρωπία, which includes all the free Acts of his Will towards mankind for Good: And our Apostle affirms that the ἐπιφανεία, the *Revelation*, Declaration and *Appearance* of both these, is meerly from and by the Gospel, or the Grace of God by Jesus Christ, *Tit.* 3. 4, 5, 6, 7. And without this it is impossible, but that men will abide in their Apostasie from God, or return unto it.

Fourthly, There is no other way wherein we may look for a *Reward* from God, or hope to come unto the *Enjoyment* of him; but only by the Gospel. And this also is necessary that we may honour him as God, as the *Living God*. This is the End whereunto we were made; and if we leave the pursuit hereof, we cast off all regard unto God. For if God be not considered as a *Rewarder of them that diligently seek him*, as in himself an exceeding great Reward; he is not considered as God. And whoever doth not pursue a design of coming to the *Enjoyment of God*, he hath forsaken him. Now there is no direction herein, or hereunto, but the Gospel, as *Acts* 4. 12.

And this will discover the great multitude of *Practical Atheists* that are in the World. Many there are who have been *Educated* in some observance of the Gospel, and some who have been brought under great Conviction by the *Word* of it; who do yet by the Power of their Lusts and Temptations in the World, come to renounce and despise all the Institutions, Ordinances, and Worship of the Gospel; and consequently the *Author* of it himself. For it is a vain thing to pretend Love or Honour unto Christ, and not to *keep his Commandments*. However they would not be reckoned among *Atheists*, for they still acknowledge, *One*, or the *one God*. But they do herein but industriously deceive their own Souls. Then they *forsake the Living God*, when they forsake the *Gospel of his Son*.

And let us all know what Care and Reverence becomes us in the things of the Gospel. God is in them, even the Living God. Otherwise he will be neither known nor worshipped. His Name, his Authority, his Grace is enstamped on them all.

Obs. VII. *When an Heart is made evil by Unbelief, it is engaged in a course of sinful defection or revolt from the Living God.* So that word imports, ἐν τῷ ἀποστῆναι; the sense whereof was explained before.

Verse

Verſe 13.

But exhort one another (every day) *daily, whilſt it is called to day, leſt any* (among you) *of you be hardned by the Deceitfulneſs of Sin.*

Here lies one means of preventing the *Evil* mentioned in the Verſe foregoing. And we have in it, as was ſhewed, the *Duty* it ſelf, and the perſons concerned in it, the *manner* and Seaſon of its performance, with a *limitation* of that Seaſon, and an eſpecial enforcement from the *Danger* of its neglect, as we ſhall ſee in our opening of the words.

Firſt, the *Duty* intended is expreſſed in the firſt word παρακαλεῖτε · παρακαλῶ, is to *exhort*, *intreat*, *beſeech*, and alſo to *Comfort*, to *refreſh* to *relieve*; and παρακαλέομαι is conſtantly to *receive Comfort* or *conſolation*, to be comforted: παράκλησις is uſed in the ſame variety, Sometimes for *Comfort* or *Conſolation*; as Luke 1. 25. Acts 9. 31. chap. 15. 31. Rom. 15. 5. 2 Cor. 1. 3, 4, 5. Sometimes for *Exhortation*, Acts 13. 15. Rom. 12. 8. 1 Tim. 4. 13. 2 Cor. 8. 4, 17. Sometimes Interpreters are at doubt whether to render it by *Exhortation* or *Conſolation*, as Acts 15. 31. 1 Theſſ. 4. 18. In this very Epiſtle it is uſed in both theſe ſenſes; for *Conſolation*, Chap. 6. 18. for *Exhortation*, Chap. 12. 5. Chap. 13. 22. Hence the Holy Ghoſt in the Writings of *John* the Apoſtle is called ὁ παράκλητος in the Goſpel, Chap. 14. 16, 26. Chap. 15. 26. Chap. 16. 7. And the Lord Chriſt himſelf, 1 *Joh.* 2. 1. And this from the Ambiguity of the Application of the Word, we render in the firſt place a *Comforter*, in the later an *Advocate*.

The Firſt and principal Signification of παρακαλῶ, is to *exhort*, to *deſire*, to *call* in, and ſo it is conſtantly uſed in *Greek* Authors, and ſcarce otherwiſe; and it is Secondarily only to *Comfort*. But there is a near Affinity between theſe things. For the way of Adminiſtring Conſolation is by Exhortation; 1 Theſs. 4. 18. *Comfort you one another with theſe words*, παρακαλεῖτε ἀλλήλους, that is, exhorting and perſwading with one another, by theſe Words adminiſter unto each other mutual *conſolation*. And all *Exhortation* ought to be only by *conſolatory words* and wayes, to render it acceptable, and ſo effectual. So it is obſerved of *Barnabas* who was a *Son of Conſolation*, that he had a great Excellency in *Exhorting* men alſo. *Acts* 11. 23, 24. *When Barnabas came and had ſeen the Grace of God, he exhorted them all that with purpoſe of Heart they would cleave unto the Lord; for he was a good man and full of the Holy Ghoſt and of Faith.* The word intimates a very prevalent way of Exhorting in *Barnabas*; and that becauſe he was ἀνὴρ ἀγαθὸς, a *Good man*; not in the ordinary ſenſe, an *holy juſt man*; but one that was benign, kind, condeſcending, apt to comfort and refreſh them with whom he had to doe. In this ſenſe is ἀνὴρ ἀγαθὸς uſed Rom. 5. 7. παρακαλεῖν therefore to *exhort*, is to perſwade with good, meek and comfortable words upon Grounds of Conſolation, and unto that end that men may be *comforted*. This is incumbent on ſome by virtue of *Office*; Rom. 8. 12. *He that exhorteth, on Exhortation*; and on all *Believers* as occaſion doth require: as the next word manifeſts, declaring the perſons concerned in this Duty.

Ἑαυτοὺς · *Voſmetipſos*; Vulg. Lat. and the Rhemiſts, *Your ſelves*; improperly; For the Apoſtle doth not require of every one to *Exhort himſelf*, nor will the word bear that ſenſe, But ἑαυτοὺς, your ſelves, is put for ἀλλήλους, that is, *one another*, as alſo it is *Col.* 3. 16. *Eph.* 4. 32. 1 *Theſſ.* 5. 13. *Vos invicem*; *alii alios*. This is incumbent on all *Believers*, mutually to Exhort, and to bear the word of Exhortation.

The *Seaſon* of the performance of this Duty is adjoyned, which includeth alſo the *manner* of it, καθ' ἑκάστην ἡμέραν, *Daily* ſay we, or *every day*. A *Day* is often taken for a Seaſon. So that to do a thing *daily*, is to do it in its Seaſon. To do it ſedulouſly, heedfully, in every proper ſeaſon, is to doe it dayly. For although the expreſſion denote *every day* diſtinctly and ſeparately, yet the ſenſe is not, that no *natural day* be omitted wherein we do not actually diſcharge this Duty towards one another. But plainly two things are intended. Firſt, a *Conſtant Readineſs of mind* inclining, inducing and preparing any one for the diſcharge of this Duty.

Secondly; An *actual diſcharge* of it, on all *juſt Occaſions*, which are to be watched for and willingly imbraced. So we are commanded to *pray* ἀδιαλείπτως, 1 *Theſſ.* 5. 17. *indeſinenter*; that is, without *remitting* the habitual Inclination of the mind unto Prayer; or omitting any meet occaſion or oportunity for it. So alſo it is ſaid that

we

we ought πάντοτε προσεύχεσθαι Luke 18. 1. to pray alwayes; which is interpreted *Col.* 4. 1. by τῇ προσευχῇ προσκαρτερεῖτε, abide or persevere in Prayer against all Opposition. In Hebrew תמיד כל היום: as *Isa.* 51. 13. *continually every day.* Καθ' ἑκάστην ἡμέραν, is sedulously and constantly, both as to the frame of our hearts, and opportunities of actual performance of this Duty. And this these *Hebrews* now stood in an especial need of, because of the manifold *Temptations* and Seductions wherewith they were exercised.

ἄχρις οὗ τὸ Σήμερον καλεῖται

Hereunto is added a Limitation of the Season of this Duty as to its continuance, ἄχρις οὗ τὸ Σήμερον καλεῖται, *whilst it is called to day:* That is, be sedulous in the discharge of this Duty whilst the Season of it doth continue. The Occasion of this expression is taken from what was before discoursed of. There was a *Day* proposed unto the people of old; a *Season* that was called היום or Σήμερον; *to day.* And two things are included in it. (1.) An *Opportunity* as to Advantage, (2.) A *Limitation* of that Opportunity as to duration or continuance. First, a *day of Opportunity* is intended: the word in the Psalm היום had, as was judged on Good ground, respect unto some *Solemn Feast* wherein the people assembled themselves to celebrate the Worship of God; it may be the Feast of Tabernacles, which was a great *Representation of the dwelling of the Lord Christ* amongst us; *John* 1. 14. This was a Season which they were to improve, whilst they did injoy it. But it was *Typical* only. The *Apostle* now declares to these *Hebrews*, that the *Great day*, the great Season of old shadowed out unto their Forefathers was now *really* and *actually* come upon them. It was justly called to *Day* with them whilst they enjoyed the Gospel. Secondly, There is a *Limitation of this day of Opportunity* included in the words, *whilst it is called to Day:* whilest the Time wherein you live is such a Season as to be called a *Day*, that is a *Day of Grace*, whilst that Season was continued unto them which was prefigured in the Day before mentioned. The Apostle saw that the *Day* or Season of these *Hebrews* was almost ready to expire. It continued but a few years after the writing of this *Epistle.* This he secretly minds them of; and withall exhorts them to improve their present *Advantages*, and that especially in and unto the discharge of the great Duty of mutual Exhortation, that so they might prevent among them the great evil of *departing from the Living God*, and that which tends thereunto in the *hardning of their hearts through the Deceitfulness of Sin.* For herein lies the Enforcement of the Exhortation unto the Duty insisted on, namely from the *pernicious consequent* of its neglect; wherein *first occurs.*

τὶς ἐξ ὑμῶν,

The persons concerned, τὶς ἐξ ὑμῶν, *Any of you*, any among you; any one that is of your Society, that is ingaged in the same profession with you, and Partaker of the same Priviledges; Any of you believing *Hebrews.* And herein the Apostle extends his Direction unto mutual *Watchfulness* and *Exhortation* unto all, even the *meanest of the Church.*

ἁμαρτίας

Secondly, The Spring or Cause of the *Evil* that is to be feared in the neglect intimated, and that is *Sin.* ἁμαρτία. חטאת: A general name for all or any Sin. Our Apostle constantly useth it to express *Original Sin*, the sin of our Nature, the Root on which all other sins do grow. And this is the sin here intended; the sin that by Nature *dwelleth in us*, that is, *present with us*, when we would do Good, to hinder us; and is continually working to put forth its *venomous* nature in actual sins or Transgressions. This he calls elsewhere a *Root of bitterness*, which springs up unto defilement, *Chap.* 12. 15.

τῇ ἀπάτῃ,

Thirdly, There is the Way or Means, whereby this sin worketh to produce the Effect expressed, and that is by *Deceit.* τῇ ἀπάτῃ τῆς ἁμαρτίας. *Vulg. Lat. Fallacia Peccati*; and the *Rhemists* thence, the *fallacy* of Sin: somewhat improperly, considering the ordinary use of that word, being taken only for a *Caption* or deceit in Words. But yet there is a *fallacy* in every sin; it imposeth *Paralogisms*, or false arguings on the Mind to seduce it. Ἀπάτη is deceit; and signifies both the *faculty* of Deceiving, the *Artifice* used in deceiving, and *actual Deceit*, or deceiving it self. The Derivation of the word, gives some light unto the Nature of the thing it self. Ἀπατάω, is from ἀ *privative*, and πάτος, as *Eustachius* and the *Etymologist* agree. πάτος is *via trita*, a beaten-way, *a Path.* So that ἀπατάω, is to draw any one out of the right way, the proper *beaten Path.* And it is well rendred by *Seduco*, that is *seorsum duco*, to lead aside, to seduce. But it is of a larger sense, or by any wayes or means to *deceive.* And ἀπάτη principally denotes an innate *faculty of deceiving*, rather

rather than Deceit it self, ἀπάτῃ τοῦ πλούτου, *Mat.* 13. 22. the *Deceitfulness of Riches*; and ἀπάτῃ τῆς ἀδικίας, 2 *Thess.* 2. 10. The *Deceitfulness of Unrighteousness*, is that Aptitude that is in *Riches and Unrighteousness*, considering the state and condition of men in this world and their Temptations, to deceive them with vain hopes and to seduce them into crooked paths. Once it is put for sin it self, *Ephes.* 4. 22. τοὺς ἐπιθυμίας τῆς ἀπάτης, according to the *Lusts of Deceit*; that is, of sin which is deceitful; unless it may be rendred by the Adjective ἀπατηλοὺς or ἀπατήτους; as it is done by ours, deceiving or *deceitful lusts*. See 2 *Pet.* 3. 13. Here as it is joyned with sin, as an *Adjunct* of it, it denotes not its acting primarily, but that *habitual deceit* that is in indwelling sin, whereby it seduceth men and draweth them off from God.

Lastly, The evil it self particularly cautioned against is expressed in that word σκληυνθῇ; *should be hardned*; of the sense and importance whereof we have spoken fully on the foregoing Verses. The design then of this Verse is to prescribe a *Duty* unto the *Hebrews*, with the *manner* of its performance, and the *Season* they had for it; which might prevent their departure from God, through an *evil heart of Unbelief*, by preserving it from being *hardned* by the deceitfulness of sin; Our concernment wherein will be manifest in the ensuing deductions from it. σκληυνθῇ

Sedulous mutual Exhortation is an eminent means to obviate and prevent the design of the Deceitfulness of Sin. The Apostle having declared the pernicious consequence of departing from God through the *Deceitfulness of Sin*, and the Danger that Professors are in of so doing, singles out this Duty as a signal means of its prevention. And hereby as great *Weight* is laid upon it, so great *Honour* is done unto it. We may therefore do well to consider both the *Nature* of it, and the manner of its performance; for its Efficacy unto the End proposed depends meerly on its Institution. There are many practical *Duties* that are neglected because they are not understood, and they are not understood, because they are supposed to have no difficulty in them, but to be exposed to every lazy and careless Inquiry. High *Notions*, curious *Speculations*, with knotty *Controversies* are thought to deserve mens utmost diligence in their Search and Examination. But for these *practical* Duties it is generally supposed that they are known sufficiently at a words speaking, if they were but *practised accordingly*. Yet it will be found that the great Wisdom of Faith consists in a spiritual acquaintance with the true nature of these Duties, which indeed are therefore *practically* neglected because they are not *doctrinally* understood. I shall therefore offer somewhat here briefly towards the right Understanding of the nature of this Duty, and the manner of its Performance; And to this purpose some things we are to observe with respect unto the *Persons* that are to perform it, and some things with respect unto the *Duty* it self. *Obs.* I.

First; For the *Persons* concerned; This Duty of *Exhortation* is incumbent on some by virtue of especial *Office*; and on others by virtue of especial *Love*.

(1.) Some it is expected from upon the Account of *their Office*; So it is of all Ministers of the Gospel. The Duty of *Constant Exhortation*, that is, of perswading the Souls of men unto constancy and growth in Faith and Obedience, unto Watchfulness and Diligence against the deceitfulness of Sin, and that from the *Word of Truth*, in the Name and Authority of Christ, is the most important part of their *Ministerial Office*. This are they diligently to attend unto. ὁ παρακαλῶν ἐν τῇ παρακλήσει, Rom. 12. 8. *Let him that Exhorteth* (his Office taketh name from this part of his work,) *attend unto* or abide *in Exhortation*. This is it which is required of him, and will be expected from him. So our Apostle distributes the whole ministerial work into three parts, injoyning their observance unto his Son *Timothy*. 1 *Tim.* 4. 13. *diligently attend*, saith he, τῇ ἀναγνώσει *to reading*; that is, studying and meditating on the Holy Scriptures for his own Information and Growth, which Ministers ought to do all their daies, and not to sit down lazily with a pretence of their attainments; And Secondly, τῇ παρακλήσει, to *consolatory Exhortation*, the Duty before us; and lastly τῇ διδασκαλίᾳ, *to doctrinal Instruction* for the enlightning and informing of the minds of his Disciples. These are the Principal Duties of an *Evangelical Minister*. So he again conjoynes *Teaching* and *Exhortation*, as the two main parts of Preaching, 1 *Tim.* 6. 2. And these he would have a Minister to be instant in; or insist upon, εὐκαίρως, ἀκαίρως; *in and out of Season*; 2 *Tim.* 4. 2. A Proverbial Expression denoting frequency and diligence. Where this is neglected by any of them, they deal treacherously with God, and the Souls of men.

But this *Miniſterial Work* is not that which is here intended. But (2.) There is that which is *mutual* among Believers founded in their *Common Intereſt*, and proceeding from *eſpecial Love*. And this eſpecial Love is that which diſtinguiſheth it from another Duty of the ſame *Nature* in general with this, which we ow unto all mankind. For the eternal Law of Nature binds us to *Love our Neighbour* as our ſelves. Now we neither do, nor can *love* any without endeavouring of their *Good*, and effecting of it according to our Power. And herein is comprized a perſwading of men unto what is good for them, and a dehorting them from that which is morally evil and pernicious as occaſions and opportunities are offered. Thus dealt *Lot* with the *Sodomites* whom the Holy Ghoſt therefore commends, though they reviled him as a pragmatical Intruder into their Concernments. So God and the World have very different *meaſures* and *touch-ſtones* of Moral Duties. But there is ſomewhat ſpecial in the Duty here intended. For it is confined unto them who are *Brethren* in the ſame *Fellowſhip* of Profeſſing the Goſpel. *ver.* 1. And proceeds from that mutual Love which is wrought in them by the Spirit of Chriſt; and required in them by the Law of Chriſt. And this differs from that *Philanthropy* or *Love to Mankind* in general, which ought to be in us. For they have different *Principles*, different *Motives*, different *Effects*, and different wayes of expreſſion. The one is an *inbred principle* of the Law of Nature, the other an *implanted Grace* of the Holy Ghoſt. The one required from a *common Intereſt* in the *ſame Nature*, the other from an *eſpecial Intereſt* in the ſame *New Nature*. In brief the one is a general Duty of the Law; the other an eſpecial Duty of the Goſpel. I ſay this *eſpecial Love* is the ſpring of this mutual Exhortation. And to the right performance of it, the things enſuing do appertain.

(1.) That they who perform it, find in themſelves an eſpecial concernment in the *Perſons* and *Things* with whom and about which they treat in their *Exhortations*. It will not admit of any *pragmatical Curioſity* leading men to interpoſe themſelves in matters wherein they are no way concerned. Knowing, ſaith the Apoſtle, τὸν φόβον τοῦ κυρίου, ἀνθρώπους πείθομεν, 2 *Cor.* 5. 11. The Reaſon why we exhort men or perſwade them to their Duty, is becauſe of our Compaſſion towards them, in as much as we know the *Terrour or Dread of God* with whom in this matter they have to doe; and that it is φοβερὸν, a very *fearful thing* to fall into his hands when he is provoked. *Heb.* 10.31. If men find not themſelves really concerned in the Glory of God, and their hearts moved with Compaſſion towards the Souls of men, whether they are in Office in the Church or not, it will be their Wiſdom to abſtain from this Duty, as that which they are no way fitted to diſcharge.

(2.) An *Eſpecial Warranty* for the particular Exerciſe of this Duty is required of us. Our duty it is in general to *Exhort one another* by virtue of this and the like Commands. But as unto the *eſpecial Inſtances* of it, for them we muſt look for *eſpecial Warranty*. Thoſe who ſhall ingage into this or any other Duty at *adventures*, will but expoſe themſelves and it to contempt. Now this *eſpecial Warranty* ariſeth from a due Coincidence of Rule and Circumſtances. There are ſundry particular Caſes wherein direct and *expreſs Rule* requires the diſcharge of this Duty. As (1. in *Caſe of Sin*, Levit. 19. 17. *Thou ſhalt not hate thy Brother in thy heart, thou ſhalt in any wiſe rebuke thy neighbour and not ſuffer ſin upon him.* For even *rebukes* belong to this general head of *Exhortation*, nor are they ever to be without it. (2.) *Of Ignorance in the Truth*, ſo dealt *Priſcilla* and *Aquila* with *Apollos* when they inſtructed him in the way of God, *Acts* 18. 24. And many the like caſes are inſtanced in. Add unto ſuch Rules a due conſideration of Circumſtances relating unto Times, Seaſons, Perſons and Occaſions, and it will firm the Warranty intended.

(3.) *Eſpecial Wiſdom, Underſtanding* and *Ability* are hereunto required. It is an eaſie thing to ſpoil the beſt *Duty* in the manner of its performance. And as other things may ſpoil a Duty, ſo a defect in ſpiritual skill for the performance of it, can never ſuffer it to be right. If men then have not a ſound Judgment and Underſtanding of the Matter about which this *mutual Exhortation* is to be exerciſed, and of the Way whereby it is to be managed, they may do well to leave it unto them who are better furniſhed with the Tongue *of the Learned* to know how to ſpeak a Word in Seaſon, I mean as to the ſolemn diſcharge of it; otherwiſe occaſional mutual Encouragements unto Faith and Obedience are the common and conſtant Duties of all Believers. And the Apoſtle ſpeaks of the generality of Chriſtians in thoſe primitive times, that they were ſo *filled with Knowledg as that they were able to admoniſh one another*, Rom. 15.14. Wherein as he requires an *Ability* for it, ſo he aſcribes it unto them. And unto

to them it belongs to see. (1.) That it be *done with words of Truth*. It is Truth alone that in things of this nature is accompanied with *Authority*, and attended with *Efficacy*. If there be any failure in this *Foundation* the whole superstructure will sink of it self. Those then who undertake this duty must be sure to have a *Word of Truth* for their Warrant; that those who are *exhorted* may hear Christ speaking in it, for whatever Influence other words or reasonings may have on their *Affections*, their Consciences will be unconcerned in them. And this should not onely be virtually *included* in what is spoken, but also formally *expressed*, that it may put forth its Authority immediately and directly. As Exhortations that fail in Truth *materially* as they may, (for men may exhort and perswade one another to errour and false Worship) are pernicious; so those which are not formally spirited or enlivened by an express word of Scripture, are languid, weak and vain. (2.) That it may be managed, unless especial *Circumstances* require some variation, with words Good and Comfortable, words of *Consolation* and Encouragement. The word here used, as hath been shewed signifies to *comfort* as well as to *Exhort*. Morose, severe Expressions become not this Duty, but such as Wisdom will draw out from Love, Care, Tenderness, Compassion, and the like compliant Affections. These open and soften the Heart and make the entrance of the things insisted on smooth and easie into it. (3.) That it be accompanied with care and diligence for a suitable Example in the practice and walking of the *persons Exhorting*. An observation of the contrary will quickly frustrate the *weightiest words* that look another way. Exhortation is nothing but an incouragement given unto others to *walk with us* or after us, in the wayes of God and the Gospel. *Be followers of me*, saith our Apostle, *as I am of Christ*. And these are some of the *Heads* on which we might discourse this Duty; which in that great Degeneracy of Christianity whereunto the world is fallen, were not necessary to doe; but I must not too much enlarge upon particulars.

Gospel-Duties have an especial Efficacy attending them in their especial Seasons. Whilst it is called to day. Every thing hath its Beauty, Order and Efficacy from its proper Season. Again, *Obs.* II.

We have but an uncertain Season, for the due performance of most certain Duties. How long it will be called *to day*, we know not. The *Day* of our lives is *uncertain*, So is the day of the Gospel as also of our Opportunities therein. The present Season alone is ours; and for the most part, we need no other Reason to prove any time to be a Season for Duty, but because it is *present*. *Obs.* III.

The Deceit which is in sin, and which is inseparable from in it, tends continually to the hardning of the Heart. This is that which is principally taught us in these Words; and it is a truth of great importance unto us, which might here be properly handled. But having at large discoursed the whole of the *Deceitfulness of Sin* in another Treatise, I shall not here reassume the discussion of it. *Obs.* IV.

Vers. XIV.

For we are made partakers of Christ, if we hold the beginning of our Confidence firm unto the end. *Ver.* XIV.

This is the last part of this Fourth Ἐποχὴ or *Section* of this Chapter. As to its Coherence with the Verses foregoing, it containeth an Enforcement of the general Exhortation unto Perseverance, and the avoidance of back-sliding or *Apostasie* in all the causes and tendencies unto it; as also of the particular Duties which the Apostle had now proposed as effectual means unto those Ends. For he lets them know that all their Interest in Christ, and all the Benefits they did expect, or might be made *partakers* of by him, did depend upon their answering his Exhortation unto Constancy and Perseverance in their Profession. And moreover that whereas men are apt to wax *weary and faint*, or to grow slowthful in the Course of their Profession, sometimes so soon almost as they are entred into it, unless they continue the same diligence and earnestness of endeavours as at the first, so as to abide stedfast unto the end, they would have no benefit either by Christ or the Gospel, but rather fall assuredly under that Indignation of God which he had newly warned them off. This in general is the design of the Words. In the particulars there are (1.) A state and condition expressed from whence the force of the Argu-

ment is taken. *We are made partakers of Christ.* (2.) An Application of that condition unto our selves as to the way whereby it may be declared and evidenced. *If we hold fast the beginning of our confidence stedfast unto the End.*

γὰρ. The causal connexion; γὰρ, *for*; shews the *respect* of these words unto those foregoing, according as we have declared it. And it manifests that the Apostle inducteth an enforcement of his preceeding *Exhortation.*

γεγόναμεν. The State and Condition intimated is expressed in those words; μέτοχοι γεγόναμεν τοῦ Χριστοῦ. γεγόναμεν denotes some time past; *We have been made*; which excludes one Application of the words; namely unto a future participation of Christ in Glory, which here should be promised, but suspended upon the condition of our holding stedfast the *beginning of our Confidence unto the End.* As if it were said, *We are made partakers of Christ*, that is, we shall be so hereafter in case we continue constant and persevere; which sense (if it be so) is imbraced by those who are ready to lay hold on all appearing advantages of opposing the Assurance and Perseverance of Believers. But a *present State* is here declared, and that which is already wrought, and partaken of. And indeed the consideration of this *word* doth rightly state the Relation of the several parts of the words mentioned. We are *made partakers of Christ*, *if we hold fast the beginning of our confidence*; that is, we are so thereby, either *causally* and *formally*; or *interpretatively* and *declaratively.* If in the first sense, then our *participation of Christ* depends on our Perseverance unto the End; nor can we come unto the one, until we have attained the other. But this is contrary to the Text, which supposeth us actually instated in that Participation, as the words necessarily require. If it be in the latter sense, then our Perseverance is injoyned as an Evidence of our Participation of Christ; that whereby it may be tryed whether it be true and genuine, which if it be, it will be producing this Effect. As *James requires* that we should try, or evidence, and manifest our *Faith* by our Works, of what sort it is.

μέτοχοι τοῦ Χριστοῦ. We are made μέτοχοι τοῦ Χριστοῦ, *partakers of Christ.* This expression is no where used but only in this place. The word μέτοχος it self, is but once used in the New Testament, but only by our Apostle: and μετέχω from whence it comes not at all but by him. And he interprets it by κοινωνία, Communion or Participation. For affirming that the Bread which we break is κοινωνία τοῦ σώματος τοῦ Χριστοῦ, the Communion of the Body of Christ, 1 *Cor.* 10. 16. he adds πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν. vers. 17. *We all partake of that one Bread*; which is a Sacramental Expression of the same thing here intended. Most Expositors suppose the Name *Christ* to be here taken *Metonymically*, for the Benefits of his Mediation; in Grace here, and right to future Blessedness. Some suppose it to be only an expression of being a *Disciple of Christ*, and so really to belong unto him. But the true and precise importance of the words may be learned from the Apostle in his use of those of an alike signification with reference unto Christ himself, *Chap.* 2. 14. Because the Children were *Partakers of flesh and blood*; that is, because those whom he was to redeem were *Men*, partakers of *Humane Nature*, καὶ αὐτὸς παραπλησίως μετέσχε αὐτῶν; *He himself in like manner took part of the same.* He was *Partaker* of us; partook of us; how? By taking flesh and blood; that is, entire Humane Nature, *Synecdochically* so expressed to be his own, as he expresseth it, *vers.* 17. *He took not on him the Nature of Angels, but he took the Seed of Abraham*; that is, the Nature of man derived from the Loyns of *Abraham* according to the *Promise* made unto him. How then are we partakers of him, Partakers of Christ? It is by our having an interest *in his Nature*, by the Communication of *his Spirit*, as he had in *ours* by the Assumption of *our flesh.* It is then our Union with Christ, that is intended, whereby we *are made members of his Body, of his Flesh, and of his Bones*, Eph. 5. 30. A participation of the Benefits of the Mediation of Christ is included in these words, but not firstly intended, only as a consequent of our intimate Union with him. And this the Syriack Translation seems to have understood, reading the words by אחזלטך גין לם משיחא, *We are mingled, or mixed with Christ:* that is joyned with him, united unto him. And this is that which the Apostle puts to the tryal, as the hinge on which their present Priviledges, and future Happiness did intirely depend. And this is the sense which *Chrysostom* and the *Greeks* that follow him do fix upon. Saith he, τί δέ ἐστι μέτοχοι γεγόναμεν τοῦ Χριστοῦ, μετέχομεν αὐτοῦ, φησὶν, ἵνα γενόμεθα ἡμεῖς καὶ αὐτὸς, εἴπερ αὐτὸς μὲν κεφαλὴ, σῶμα δὲ ἡμεῖς; συγκληρονόμοι καὶ σύσσωμοι. ἓν σῶμα ἐσμεν, ἐκ τῆς σαρκὸς αὐτοῦ, φησὶ, καὶ ἐκ τῶν

τῆς ὁσέων αὐτῦ. *What is it to be partakers of Christ? He and we are made one. He the head, we the body; Co-heirs, and incorporated with him. We are one body with him, as he speaks, of his flesh and bones.* So He. The Tryal and Evidence hereof is declared in the last words, ἐαν περ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαιαν κατάσχωμεν. *If so be that we hold fast or stedfast, the beginning of our confidence unto the End.* So we. It is by all agreed that for the Substance of it, the same matter is here intended as in *ver.6.* and that that which is there called καύχημα τῆς ἐλπίδος, *the Glorying of hope*, is here termed ἀρχὴ τῆς ὑποστάσεως; *the beginning of confidence*; because it is said of each of them, that they are to *be kept stedfast unto the End.* But the Expression here used is singular, and hath left an impression of its difficulty on most Translations and Expositions. Hence hath arose that great variety that is amongst them in rendring and expounding of these words. *Initium substantiæ ejus*, saith the *Vulgar:* and the *Rhemists* from thence, The *beginning of his Substance*; adding *his* to the Text. *Arias Montan.* and *Erasmus*, *Principium substantiæ.* The *beginning of substance.* Beza, *Principium illud quo sustentamur*; *That Beginning or Principle whereby we are sustained.* Castalio, *Hoc Argumentum ab initio ad finem usque*; *This Argument from the beginning to the end.* Syriack, *From the beginning unto the end if we abide in this substance, or foundation.* Ethiopick, *If we persevere to keep this new Testament.* We, *The Beginning of our Confidence.* By which variety it appears that some knew not how to express the words, as not well understanding of them; and that others were not satisfied with the conjectures of their Predecessors. Neither are Expositors more agreed about the meaning of the Words. Some by ἀρχὴ τῆς ὑποστάσεως, understand the *Gospel*; some *Faith*, some *Hope*, some *Confidence*, some *Christ* himself. Most fix on *Faith* to be intended, which they say is termed ὑπόστασις or *substance*, because it is that which supports us, causeth us to *subsist in Christ*, as the *Just doth live by Faith.* But it may not be amiss to enquire a little more exactly into the proper *Emphasis* and importance of this Expression.

ἀρχὴ τῆς ὑποστάσεως.

ὑπόστασις properly signifies, *Substance.* It is applyed unto somewhat distinct in the *Being of the Deity*, Heb. 1.3. where it is said, that the Son is the express image of the Father's *Hypostasis.* And there it can signifie nothing but an especial manner of Existence or *Subsistence* in the Divine Nature, that is, a Person. Whence the *Eastern* Church first, and after the *Western* agreed in three *Hypostasies* in the Divine Nature; that is, as we speak *three Persons*; or three different manners of the Subsistence of the same *individual Being.* In things Humane, it denotes *Acts* and not *Substances*; and as it is used *only* by our Apostle, so it is used by him *variously.* As for *Confidence*, 2 Cor. 9.4. ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως, *In this Confidence of boasting.* Whence ours have translated it in this place, Confidence. And it may be the rather, because as it is there joyned with καύχησις, so he maketh use of καύχημα in the same subject with this, *vers.6.* But the ὑπόστασις of the Apostle in that place, was not a *Confidence of boldness*, but that Infallible *Certainty* which he had of his *Apostleship*, wherein he gloried. That was it which he stood firmly on. *Chap.11. vers.1.* of this Epistle, the Apostle maketh use of it in the description he gives of *Faith*; yet so as to denote an *Effect* of it, and not its *Nature.* ἔστι δὲ πίστις ἐλπιζομένων ὑπόστασις, Faith is the *Hypostasis of things hoped for*; *Illud quo extant quæ sperantur* That whereby the things that are hoped for do exist. Things that are absolutely in themselves *future*, absent, unseen, are as unto their Efficacy, use, benefit, fruits and Effects, made by Faith present unto the Soul, and have a *subsistence* given them therein. It is not then Faith it self, but an Effect of it that is there described by the Apostle.

τῆς ὑποστάσεως.

If then by the Beginning of our Substance, Subsistence, or Confidence, *Faith* is intended, it is because it is that which gives us all these things by our interest in Christ and the benefits of his Mediation. But I confess, the expression is abstruse in this sense, and difficult to be understood.

It may therefore be understood of the *Gospel it self*, which is called the *Beginning of our Confidence*, because it is the means of begetting Faith in us, and producing that *Profession* wherein we are to persevere; and this sense is embraced by some Expositors.

There seems yet to me that there is another more genuine sense of the word, suted to the scope of the place, and design of the Apostle, without wresting it from its native signification. We have shewed that our Partaking of Christ, is our being *united* unto him, and the ὑπόστασις *Hypostasis*, which on that Union we are bound

to

to preserve and maintain, is our *subsistence* in Christ, our abiding in him, as the *Branches in the Vine*; so the word signifies, and so it is here used. And although *Chrysostom* supposes, that it is *Faith* which is intended, yet it is on the Account of this Effect of our Subsistence in those things, that he so judgeth. Τὶ ὄζιν ἀρχὴ τ ὑποστάσεως; τὴν πίστιν λέγει; διὶ ἧς ὑπέστημεν, καὶ γεγενήμεθα ἢ, συνουσιώθημεν, ὡς ἄν τις εἴποι. *He speaks of Faith, by which we subsist* (in Christ) *and are begotten, and as I may so say Consubstantiated with him*; that is, solidly, substantially united unto him. Now our *subsistence* in Christ is twofold. (1.) By *Profession* only, which is the condition of the *Branches in the Vine* that bear no fruit, but are at length cut off and cast into the fire. (2.) By *real Union*, and the Trial of which of these it is that we are partakers of, depends on our Perseverance.

Τὴν ἀρχὴν τ ὑποστάσεως. *Beza, Principium illud quo sustentamur*, That Principle, or *Beginning whereby we are sustained*. But this I do not understand. For it makes ἀρχὴ the *Beginning*, to denote the thing it self recommended unto us, and which we are to preserve, whereof the *Hypostasis* mentioned is only an Effect, or that whereby the work of the *Beginning* is expressed. But ἀρχὴ is no where used in any such sense, nor doth it *appear* what should be intended by it. Besides it is plainly here an Adjunct of our *subsistence in Christ*. The *Beginning* of it. And this may be considered two wayes, (1.) *Absolutely*, it is *begun* in Profession or Reality, and it is to be continued. (2.) *Emphatically*, For the usual Attendencies of our Faith and Profession at their Beginning. The Beginning of our Ingagements unto Christ, is for the most part accompanied with much Love, and other choice Affections, Resolution and Courage, which without great care and watchfulness, we are very ready to *decay* in, and fall from. And in this sense it is here used.

Τὴν ἀρχὴν

The remainder of the words. μέχρι τέλους βεβαίαν κατάσχωμεν, *Hold stedfast unto the End*, have been opened on *vers.* 6. and we need not again insist upon them.

I shall only add, That the Apostle joyning himself here with the *Hebrews* in this matter, *We* are partakers, if *We* hold fast, he shews that this is a general and perpetual Rule for Professors to attend unto, and the *Touch-stone* of their Profession, by which it may be tryed at the last day. And hence are the ensuing Observations.

Obs. I. *Union with Christ is the Principle and Measure of all Spiritual Enjoyments and Expectations.* The Apostle sums up all, both what we do enjoy by the Gospel at *present*, and what *Right* unto, or expectation we have of future Blessedness and Happiness, in this one Expression, *We are partakers of Christ*. That our *Union with him* is thereby intended hath been declared in the Exposition of the words. The Nature of this *Union*, and wherein it doth consist, I have elsewhere manifested and vindicated. I shall therefore here only confirm the *Proposition* laid down. It is the *Principle and Measure* of all Spiritual Enjoyments. For as Christ is unto us, *All, and in All*, Col. 3. 11. So without him we can do nothing, we are nothing, *Joh.* 15. 5. for whereas we live, *It is not we, but Christ liveth in us*, Gal. 2. 20. And the Truth hereof appears,

First, Because it is it self in the Order of Nature, the first truly saving Spiritual Mercy, the first *Vital Grace* that we are made partakers of. And that which is the *first* of any kind, is the *Measure* and *Rule* of all that ensues in that kind. As is the *Root* so are the *Branches* and the *Fruit*. They do not only follow the *Nature* of it, but live upon its Supplies. All our Grace is but a *Participation of the Root*, and *therein of the fatness of the Olive-tree*; *and we bear not the Root, but the Root bears us*, Rom. 11. 17, 18. Whatever preceeds this, is not true saving Grace; and whatever follows it, proceeds from it. (1.) Whatever work of *Excision* or cutting off there may be of a branch from the wild Olive, it is its Insition into the *true Olive*, which communicates unto it, life and fruit-bearing. For after it is cut off from the *Wild-Olive* and dressed, it may either be cast away, or left to wither. Whatever work of *Conviction* by the Word of the *Law*, or of *Illumination* by the Word of the *Gospel*, or of *Humiliation* from both by the Efficacy of the Spirit in all, there may be wrought in the Minds and Souls of Men; yet there is nothing truly saving, vital, and quickning in them, until they be implanted into Christ. Under any other preceeding or preparatory work, however it be called, or whatever may be the Effects of it, they may wither, die, and perish. Men may be so cut off the old stock of Nature, as not to have sin grow or flourish in them, not to bear its blossoms, nor visible fruit;

and

and yet have no principle of Grace to bring forth fruit unto Holineſs. And (2.) That whatever Grace follows it proceeds from it, is evident from the nature of the thing it ſelf. For our *Uniting unto Chriſt*, conſiſteth in, or immediately ariſeth from the *Communication of his Spirit* unto us. For *he that is joyned to the Lord is one Spirit*, 1 *Cor.* 6. 17. Our Conjunction unto him conſiſts in our participation of the ſame Spirit with him. And by this Spirit is Chriſt himſelf, or the nature of Chriſt *formed in us*, 2 Pet. 1. 4. And if all the Grace that we are, or can be made partakers of in this World, be but that Nature, in the ſeveral Parts and Acts of it, that from whence it proceeds, whereby it is *formed* in us, muſt needs in *Order of Nature* be *antecedent* unto it. No Grace we have, or can have, but what is wrought in us by the Spirit of Chriſt: Whence elſe ſhould we have it? Doth it grow naturally in our own Gardens? Or, can other men plant, and water it, and give it life and increaſe? Nay, but all Grace is the Fruit and Effect of the Spirit, as the Scripture everywhere declares; See *Gal.* 5. 22, 23. It implyes then a Contradiction, that any one ſhould have any lively ſaving Grace, and not *antecedently* in *order of nature*, receive the Spirit of Grace from Chriſt. For he is the Cauſe, and Grace is the Effect; or as he is ſavingly beſtowed according to the Promiſe of the Covenant, he is the Spring and Fountain, or Efficient Cauſe of All Grace whatever. Now our *Union with Chriſt*, our participation of him, conſiſts in the *Inhabitation* of the ſame Spirit in him and us. And the firſt work of this Spirit given unto us, beſtowed upon us, is to *form Chriſt* in us, whereby our *Union* is compleated. But it will be asked, whether the Spirit of Chriſt doth come into a Soul that hath no Grace? if ſo, then he may be in a graceleſs Perſon. I anſwer that, although this in Order of Nature is conſequent unto the Comunication of the Spirit unto us, as the Effect is, and muſt be to the Cauſe, as light and heat in the beam is unto the Sun; ſo it hath a *ſimulty* of time with it. As *Auſtin* ſpeaks well of the original of the Soul, *Creando infunditur, & infundendo Creatur.* God doth not firſt create a Soul, giving it an exiſtence of its own, without union with the body; but creates it in and by its infuſion. So the Spirit doth not come unto us, and afterward quicken or ſanctifie us; but he doth this by his coming unto us, and poſſeſſing our hearts for, and with Chriſt. This the Apoſtle calls the *Forming of Chriſt in us*, Gal. 4. 19. ἄχρις οὗ μορφωθῇ χριστὸς ἐν ὑμῖν, until Chriſt be formed or faſhioned in you, as a Child is faſhioned or formed in the womb; that is, until the whole Image and likeneſs of Chriſt, be imparted unto, and implanted upon your Souls. This is the *New Creature* that is wrought in every one that is in Chriſt; that every one is, who is in Chriſt; for the Introduction of this new *Spiritual Form* gives denomination unto the Perſon; *He that is in Chriſt Jeſus is a new Creature*, 2 Cor. 5. 17. And this is *Chriſt in us, the hope of Glory*, Col. 1. 27.

Firſt, It is Chriſt in us. For (1.) it is from him, he is the Author of it, and thence he is ſaid to be our *Life*, Col. 3. 3. (2.) It is like him, it is his Image, and by and through him the Image of God, 2 *Cor.* 3. 18. *Eph.* 4. 23, 24. (3.) It is that which gives us a Spiritual Continuity unto Chriſt. For being united unto him as members unto the Head, there muſt be a conſtant communicative motion of Blood and Spirits, between him and us; which is hereby, *Eph.* 4. 16. *Col.* 2. 19. And without this, we are without Chriſt, or ſo ſeparated from him, as that *we can do nothing*, Joh. 15. 5. For ſuppoſe a Believer to ſtand *Seorſim*, alone by himſelf, χωρὶς χριστοῦ, at a diſtance from Chriſt, without a courſe and recourſe of Spiritual ſupplies from him, and he can do nothing but die. Cut off a member from the body, diſſolve its natural continuity to the Head, and all the World cannot fetch life into it. Take a member, ſuppoſe an hand, lay it as neer the head as you will, bind it to it, yet if it hath not a natural continuity with the head, it will not live. It is ſo here. A member ſeparated from Chriſt, hath no life. Let it ſeem to lye near the Head by Profeſſion and many ingagements, if it have not this ſpiritual continuity unto Chriſt, it hath no life in it. Secondly, it is the Hope of Glory. (1.) As the Kernel is the hope of Fruit. (2.) As a pledge or earneſt is the hope of the whole contract. In this forming of Chriſt in us, are we made partakers of all Grace and Holineſs in the principle and root of them, for therein doth this Image of God in Chriſt conſiſt. Now this proceeding from our Union, that is and muſt be before it in Order of Nature, and ſo be the Rule, Meaſure, and Cauſe of all that enſues.

Secondly,

Secondly, It is the *first in Dignity*; it is the greatest, most honourable and glorious of all Graces that we are made partakers of. It is called *Glory*, 2 Cor. 3. 18. The greatest Humiliation of the Son of God consisted in his taking upon him of our Nature, *Heb.* 2. 8, 9. And this was *the Grace of our Lord Jesus Christ, that though he was rich*, rich in eternal Glory, the Glory that he had with the Father before the World was, *Joh.* 17. 5. as being in himself God over all blessed for ever, *Rom.* 9. 5. *For our sakes he became poor*, 2 Cor. 8. 9. by taking on him that Nature which is poor in it self, infinitely distanced from him, and exposed unto all misery, which our Apostle fully expresseth, *Phil.* 2. 5, 6, 7. *Let this mind be in you which was in Christ Jesus, who being in the form of God, thought it no robbery to be equal with God, but made himself of no reputation, and took upon him the form of a Servant, and was made in the likeness of men.* There was indeed great Grace and Condescention in all that he did, and humbled himself unto in that Nature, as it follows in that place, *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross*, vers. 8. But his Assumption of the Nature it self, was that whereby most signally, ἑαυτὸν ἐκένωσε, he emptied and humbled himself, and made himself of no Reputation. On *this* all that followed did ensue, and on this it did depend. From hence all his Actings and Sufferings in that Nature received their Dignity and Efficacy. All, I say, that Christ as our *Mediator* did and underwent in our Nature, had its worth, merit, use, and prevalency from this his first Condescension in taking our Nature upon him, for from thence it was that whatever he so did, or suffered, it was the doing and suffering of the Son of God. And on the contrary, our *Grace of Union with Christ*, our Participation of him and his Nature, is our highest Exaltation, the greatest and most glorious Grace, that we can be made partakers of in this World. *He became poor for our sakes*, by a participation of our Nature; that we through his poverty may be rich in a participation of his, 2 *Cor.* 8. 9. And this is that which gives worth and excellency unto all that we may be afterwards entrusted with. The Grace and Priviledges of Believers are very great and excellent; but yet they are such as do belong unto them that are made partakers of Christ; such as are due to the quickning and adorning of all *the members of his body*; As all Priviledges of Marriage after Marriage Contracted, arise from and follow that Contract. For being once made *Co-heirs with Christ*, we are made *Heirs of God*, and have a right to the whole Inheritance. And indeed what greater Glory or Dignity can a poor sinner be exalted unto, than to be thus intimately and indissolubly united unto the Son of God; the perfection whereof is the Glory which we hope and wait for? *Joh.* 17. 22, 23. Saith *David* in an Earthly temporary concern, *What am I, and what is my Fathers Family, that I should be Son-in-law unto the King, being a poor man, and lightly esteemed?* How much more may a Sinner say, What am I poor sinful dust and ashes, one that deserves to be lightly esteemed by the whole Creation of God, that I should be thus *united unto the Son of God*, and thereby become his Son by Adoption? This is Honour and Glory unparallel'd. And all the Grace that ensues, receives its Worth, its Dignity and Use from hence. Therefore are the Graces and the Works of Believers excellent, because they are the Graces and Works of them that are *united unto Christ*. And as without this, men can have no inward effectual saving Grace; so whatever outward Priviledges they may lay hold of or possess, they are but stollen ornaments, which God will one day strip them naked of unto their shame and confusion.

Thirdly, It is the first and principal Grace, in respect of *Causality* and *Efficacy*. It is the Cause of all other Graces that we are made partakers of; They are all communicated unto us by vertue of our *Union with Christ*. Hence is our *Adoption*, our *Justification*, our *Sanctification*, our *Perseverance*, our *Fruitfulness*, our *Resurrection*, our *Glory*. Hence is our *Adoption*; for it is upon our *receiving* of him, that this Right and Priviledge is granted unto us, of *becoming the Sons of God*, Joh. 1. 12. No man can be made the Adopted Son of God, but by an *implantation* into him who is the *Natural Son* of God, *Joh.* 20. 17. *Chap.* 11. 16. And thence also are the consequent Priviledges that attend that estate; *For because we are Sons, God sends forth the Spirit of his Son into our hearts, crying, Abba, Father*, Gal. 4. 6. that is, to own God, and address our selves unto him, under the consideration of the Authority and love of a Father. And hence is our Justification. For (1.) being united unto Christ, we are interested in that acquitment from the condemning sentence of the Law, which was granted unto himself when he satisfied it to the utmost, *Rom.* 1. 3, *Isa.* 50. 8, 9.

Iſa. 50. 8, 9. for he was *acquitted* as the Head and Surety of the Church, and not on his own perſonal account; for whereas he did no ſin, he owed no ſuffering nor ſatisfaction to the Law. But as he ſuffered for us, the juſt for the unjuſt, ſo he was acquitted as the Repreſentative of his whole Church. By our Union therefore unto him, we fall under the ſentence of acquitment, which was given out towards whole Chriſt Myſtical, Head and Members. (2.) Our Union with him, is the ground of the *actual imputation* of his Righteouſneſs unto us; For he covers only the members of his own body with his own Garments; nor will caſt a *Skirt over any, who is not bone of his bone, and fleſh of his fleſh.* And ſo he is of *God made unto us Righteouſneſs*, 1 Cor. 1. 30. Hence alſo is our *Sanctification*, and that both as to its *Principle* in a new ſpiritual Nature, and as unto its *Progreſs* in *Fruitfulneſs* and Holineſs. The Principle of it, is the *Spirit* it ſelf of Life, Holineſs and Power. This God *ſheds on us, through Jeſus Chriſt*, Tit. 3. 6. Or, on the account of our Intereſt in him, according to his Promiſe, *Joh.* 7. 38, 39. And for this cauſe is he ſaid to be *our Life*, *Col.* 3. 3. becauſe in him lye the Springs of our ſpiritual Life, which in and by our Regeneration, Renovation and Sanctification is communicated unto us. And its progreſs in Fruitfulneſs is from thence alone. To teach this, is the deſign of the Parable uſed by our Saviour concerning the *Vine* and *its branches*, Joh. 15. For as he ſheweth our abiding in him to be as neceſſary unto us that we may bear fruit, as it is unto a *Branch* to abide in the *Vine* to the ſame purpoſe; ſo that without our ſo doing we are of no more uſe in the wayes of God, than a Branch that is cut off and withered, and caſt aſide to burn. And men do but labour in the fire, who in the purſuit of their Convictions, endeavour after Holineſs or the due performance of good Works, without deriving ſtrength for them from their Relation unto Chriſt; for all that they do is either nothing in it ſelf, or nothing as unto Acceptation with God. *We are the Workmanſhip of God created in Chriſt Jeſus unto good Works*, Eph. 2. 10. Becoming New Creatures by our *In-being* in him, 2 *Cor.* 5. 17. We are thereby enabled unto thoſe good Works, or fruits of Holineſs, which God hath ordained, that we ſhould walk and abound in. And hence on many accounts is our *Perſeverance*; For (1.) by vertue hereof, we are intereſted in the Covenant, which is the great means of our Preſervation; God having ingaged therein ſo to write his Law in our *Hearts*, *as that we ſhall not depart from him*, Jer. 31. 32. Now this Covenant is made with us under this formal Conſideration, that we are the Children and Seed of *Abraham*, which we are not but by our Union with Chriſt, the one Seed to whom the Promiſes of it are originally made, as our Apoſtle declares, *Gal.* 3. 16. (2.) His Care is peculiar for the members of his Body. For as no man hateth his own fleſh, but loveth and cheriſheth it, nor will ſuffer any of his members to periſh, if by any means he can prevent it; ſo is the Heart of Chriſt towards thoſe that are united to him, and therein are members of his Body, of his Fleſh, and of his Bones, *Eph.* 5. 29, 30. And therefore (3.) the Care of giving out Supplies unto us, for Aſſiſtance againſt Oppoſition and Strength for Duties which is the Grace of Perſeverance, is incumbent on him. Our Reſurrection alſo depends on this Union; I mean a bleſſed *Reſurrection* in Joy and Glory, unto Light and Life Eternal. For this Reſurrection is nothing but the entire gathering up together of the whole Body of Chriſt unto himſelf, whereof he gave us a Pledge, Example, and Aſſurance in his own Perſon. So the Apoſtle aſſures us, *Rom.* 8. 11. *If the Spirit of him that raiſed up Jeſus from the dead dwell in you*, (which, as hath been ſhewed, is the means of our Union with him) *He that raiſed up Chriſt from the dead, ſhall quicken your mortal bodies by his Spirit that dwelleth in you.* And this he expreſly proveth at large, 1 *Cor.* 15. And this lands us in Eternal Glory; which as was obſerved before, is nothing but the Conſummation and Perfection of this Union with Chriſt. And hence it appears on how many accounts it is the Principle and Meaſure of all other Graces and Priviledges whatever.

And we may ſee hence how great our concernment is to enquire diligently into this *Foundation of all Grace, Mercy, and Glory.* If we fail here, as too many ſeem to do, we do but run in vain, and build in vain, and boaſt in vain, for all will be loſt and periſh. We may do well to remember what became of the *Houſe* that was built on the *Sand*, when its tryal came; It *fell*, and its fall was great and irreparable. Such will be the End of the *Profeſſion of men*, that doth not ſpring and ariſe from *Union with Chriſt.* Many wayes there are whereby this may be put to the tryal, on which all our Peace, Satisfaction and Aſſurance of Spirit in the things of God doth depend. I ſhall only conſider that which our Apoſtle here propoſeth, and that in the enſuing Obſervation.

Constancy and Stedfastness in believing is the great Touch-stone, Tryal and Evidence of Union with Christ, or a Participation of him. So it is here proposed by the Apostle. We are *partakers of Christ*, that is, declared, manifested and evidenced so to be; if we *hold fast the beginning of our subsistence in him firm unto the End.* So our Saviour describing the great Tryals of mens Faith that shall befall them, adds that in the close as the certain note of discrimination; *he that endureth to the End shall be saved*, Matth. 10. 22. It is enduring Faith that is *true Faith*, and which evidenceth us indeed to be partakers of Christ. And he gives it as a Mark of a false Profession, that it dureth but for a while; *Matth.* 13. 21. Further to explain, evince and improve this Truth, it may be observed,

First; *That there are many appearing Evidences of Union with Christ* that *may and do fail.* The Blade is an *appearing Evidence* of well rooted Corn, but it often fails, and that for want of root, *Matth.* 13. 12. Now by such an Appearance, I do not intend a Pretence; or that there is therein a shew made of what is not: Only there is something which appears to be that which it is not. Or it is somewhat, but not what it *appears* to be. And so it is a *failing sign*, not a τεκμήριον, or assured infallible token. Things of this nature may be such as to *satisfie* them in whom they are, that they are really united unto Christ; but this through their own Darkness and mistakes. And they may be such as others may, nay ought to be satisfyed in, to the same purpose concerning them, as not being able to evince them to be otherwise by any Rule or Word of Truth. So was it with many that are mentioned in the Gospel, they professed themselves to belong unto Christ. This they did on some grounds that were satisfactory to themselves. They were also accepted by others as such, and that judging according to Rule and as they ought. And yet after all they were either discovered to be *Hypocrites*, or declared themselves *Apostates*. Now these kind of signs must extend so far, as there is nothing whereby Union with Christ may be evindenced, nothing that is required according to Rule thereunto, but there must be something in those who are thus deceived and do deceive, that shall make an appearance and resemblance thereof. They must have μόρφωσιν τῆς εὐσεβείας, 2 *Tim.* 3. 5. a compleat *delineation* of *Holiness* upon them, or they can have no pretence unto any such Plea. They must be able to give an Account of a work of *Conviction*, *Humiliation*, *Illumination*, *Conversion*, and of closing with Christ, as also of Affections someway suitable unto such a work. If they utterly fail herein, however any out of darkness and self-love may flatter and deceive themselves; yet others have a Rule to judge them by. But this now we have in daily experience, as there was the same also from the first preaching of the Gospel; Men may give such an account of the Work of Grace of God in them, as themselves may believe to be *saving*, and such as others who have reason to be concerned in them, may rest in and approve. In this Apprehension they may walk in a course of Profession many dayes, it may be all their dayes; and yet at last be found utter Strangers from Christ. But yet this happens not from the nature of the thing it self, as though our Union with Christ in this life were absolutely indiscernible; or at least attended with such darkness and inextricable Difficulties, as that it is impossible to make a true and undeceiving Judgment thereof; but mistakes herein proceed from the blindness of the minds of men, and the deceitfulness of Sin, with some secret inclination to rest in Self or sin that is in them. And these are such effectual causes of *Self-deceivings* in this matter, that the Scripture abounds in Commands and Cautions for our utmost diligence in our search and inquiry, whether we are made partakers of Christ or no, or whither his Spirit dwell in us or no; which argue both the difficulty of attaining an assured Confidence herein, as also the danger of our being mistaken, and yet the certainty of a good Issue upon the diligent and regular use of means unto that purpose. For,

Secondly; *There may be certain and undeceiving Evidences of a present Participation of Christ*; or which is all one; men may have a Certainty sufficient at present to support and comfort them in their Obedience, and which in the Issue will neither fail them nor make them ashamed, that they are partakers of Christ. And this in our passage must necessarily be briefly confirmed. We speak of them who are really Believers, who have received saving Faith as a Gift from God. Now Faith is ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων, *Hebr.* 11. 1. It is that which gives *Subsistence* unto the things believed in our minds, and is such an *Argument* of them as will not deceive. There is nothing can possibly give the mind a more *undeceiving*

ce iving Aſſurance than that which cauſeth its Object to ſubſiſt in it, which unites the mind and the Truth believed in one ſubſiſtence. This Faith doth in ſpiritual things. Hence our Apoſtle aſcribes unto it, as its Effect, παῤῥησίαν καὶ πεποίθησιν ἐν πεποιθήσει· *Eph.* 3. 12. A *grounded Boldneſs* with a *confident Truſt*, which are the higheſt Expreſſions of the minds Aſſurance. And if this be not enough, he aſſerts a πληροφορία, as that which it may be regularly improved into; *Hebr.* 6. 11. *Chap.* 10. 22. that is ſuch a Perſwaſion as fills the mind with all the Aſſurance that the nature of it is capable of. For as a *ſhip* can have no impreſſion from the *wind* farther than it is able to receive in its ſails, no more are we capable of any impreſſion of the certainty of divine Truths or things believed, other than the nature of our minds can admit of; which is that there muſt ſtill be an allowance of ſome doubts and fears by reaſon of its own Imperfection. But if the Expreſſions before uſed may fail us, it is certain, that we can be certain of nothing; no not of this that we are *certain of nothing*. For they are expreſſions of the higheſt Certainty and Aſſurance that the mind of man is capable of. It is then in the nature of Faith it ſelf rightly exerciſed and improved to evidence this matter unto our ſouls. Again; The Holy Ghoſt himſelf, who neither can deceive nor be deceived, gives peculiar Teſtimony to our *Sonſhip* or *Adoption*, which is a conſequent of our *Union with Chriſt*; for none have any power to become the Sons of God, but ſuch as are united unto him, *John* 1. 12. This Teſtimony is aſſerted; *Rom.* 8. 15. 16. *Ye have received the Spirit of Adoption, whereby we cry Abba, Father; The Spirit it ſelf beareth witneſs with our Spirits, that we are the Children of God.* And wherein ſoever this Teſtimony doth conſiſt, or by what means ſoever it be granted unto us, concerning which I ſhall not here diſpute, it is a Teſtimony ſure and infallible in it ſelf, and bringing Aſſurance to the mind to which it is granted, ſealing unto it its Sonſhip, Adoption and Union. And when the Holy Spirit giveth this *New Name* of a Son of God unto any Believer, he knows it, though others underſtand it not. *Revel.* 2. 17. For he makes his own Teſtimony evident unto us, without which his Care and Love towards us would be loſt, and the End of our Peace and Comfort be fruſtrated. Hence we are ſaid to *receive the Spirit of God, that we may know the things which are freely given unto us of God:* 1 *Cor.* 2. 12. It is the Spirit of God whereby the Good things mentioned are beſtowed on us, and wrought in us; but this is but part of his Work and Office towards us; he doth moreover diſtinctly ſatisfy and aſſure us that we are indeed made partakers of thoſe Good things.

Moreover, we have in this matter the Examples of thoſe who have gone before us in the Faith, propoſed unto our Imitation, and for our Conſolation. They had that Evidence and Aſſurance of an Intereſt in Chriſt which we inſiſt upon. So our Apoſtle declares in the name of all Believers. *Rom.* 1. 38. 39. *I am perſwaded*, ſaith he, *that nothing ſhall ſeparate us from the love of God which is in Chriſt Jeſus our Lord.* And the rejoycing yea triumphant manner wherein he expreſſeth this his perſwaſion, manifeſts his full ſatisfaction in the Truth which he propoſed. And ſo the Apoſtle *John* tells us, that we both *perceive the love of God towards us*, and that we know *that we are paſſed from death to Life*, 1 Epiſt. 3. 14. 16. both which depend on our Union with Chriſt, and which by them is made evident and ſure unto us. See *Pſal.* 23. 6. Hereon is founded that great Command, that we ſhould give Diligence to make our *Calling and Election ſure*; 2 *Pet.* 1. 10. that is unto our own Souls; for in themſelves they are unalterable. And if this in the uſe of means may be not effected, there were no room left for this Precept or Exhortation.

This is alſo confirmed unto us from the nature and *Uſe of the Sacraments*; which I know not what they think of, who deny this Truth. In the one of them God ſets his ſeal unto our Initiation into Chriſt. For it is as Circumciſion was of old, the ſeal of the Righteouſneſs of Faith, *Rom.* 4. 11. which, as I have ſhewed, we obtain not, but by a *Participation of Chriſt* and Initiation into him. And therefore is there required in us the *Reſtipulation of a good Conſcience*, to anſwer the Teſtimony of God therein, 1 Pet. 3. 21. The other expreſly confirms our *Participation of Chriſt*, and our intereſt in the pardon of ſins, through his blood; being appointed of God as the way whereby mutually is teſtifyed his Grace unto us, and our Faith in him. See 1 *Corinth.* 10. 16, 17. And if we may not, if we ought not to reſt aſſured of what God teſtifies unto us and ſets his Seal unto, it cannot but be our Duty ſometimes to make God a *Lyar*, for ſo we doe when we believe not his Teſtimony, *Joh.* 5. 10. But to prevent an heſitation in this matter, he hath not left this under a bare Teſtimony,

but hath also confirmed it by his Oath; and that to this End, that we might have *strong Consolation*, which without an *undeceiving Assurance* we cannot obtain, Hebr. 6. 17, 18. It is therefore certain that there may be, and there are, *infallible Evidences* of a present *Participation of Christ*. But yet observe farther; that

Thirdly; *No Grace, no sign or mark will any longer or any farther be an Evidence or Testimony in this matter, but onely as the Soul is effectually influenced unto Perseverance thereby.* If any Grace whatever once lose its *efficacy* in or upon the Soul, unto all such Acts of Obedience as are required unto Constancy and Persistency in our Profession, it loseth all its *evidencing Power* as to our present state and condition. For instance, Faith, as unto the nature of it, and as unto its main effect of our *Adherence unto Christ*, may abide in us, when yet by reason of the Power of Temptation or Prevalency of Corruptions, it may not act *effectually* unto spiritual Experience, for the constant Performance of all such Duties as are required unto our *Persistency in Christ* in a due manner, nor as unto such an *Abstinence from all sin* as is required thereunto. But when it doth so fail, it can no longer evidence our *Union with Christ*; but the Soul wherein it is, will be left unto many disquietments and uncertainties. It is Faith only that is *effectual by Love* and in Universal Obedience, and onely as it is so, will give in this Evidence. Although therefore Perseverance is not of the Essence of Faith, but it is a Grace superadded thereunto, yet the Evidencing power of Faith in this case is taken from its efficacy towards that End; namely, as it is experimentally subservient unto the *power of God to preserve us unto Salvation.* Hence before the Compleating of our Perseverance, which is not to be before the full End of our course, it is the Principal Evidence of our Union with Christ, in the wayes and means whereby it self is continued and preserved.

Fourthly; It is an *Evidence of Union*, in that it is an *Effect* of it; and there is a good Demonstration of a Cause from its proper and peculiar Effect. Where an Effect is produced that cannot be wrought but by such a Cause, it is declared and manifested thereby. As even the Magicians concluded from the miracles of *Moses*, that the *finger of God* was in them. Now our Constancy and Perseverance as I have shewed, are an Effect of our Union with Christ, and from no other Original can they be educed. And this doth most eminently appear in the time and case of Trials and *Oppositions*, such as was the *Season and Condition* that the *Hebrews* were under at present. When a Believer shall consider what Difficulties, Distresses and Spiritual Dangers he hath passed through, and been delivered from, or hath prevailed against; and withall that he hath in himself no Power, Strength or Wisdom that should procure for him such a Success, but rather that on the contrary he hath been often ready to faint, and to let goe the *Beginning of his Confidence*; it will lead him to a discovery of those secret springs of supplies that he hath been made partaker of; which are nothing but this Union with Christ, and participation of him. Besides, this *Perseverance* is the due Issue and Exurgency of Grace constantly exercised, with an improvement and growth thereby. And all growth in Grace, in what kind soever it be, is an emanation from this one foundation of our Union with Christ, which is therefore manifested thereby.

Fifthly; This also may be added; whatever *Profession* hath by any been made, whatever *fruits* of it have been brought forth, whatever *continuance* in it there hath been, if it fail totally, it is a sufficient Evidence that those who have made it, were never partakers of Christ. So our Apostle having declared that some of great name and note were *Apostatized* and fallen off from the Gospel, addes that yet the *Foundation of God standeth sure, that God knoweth who are his*; 2 Tim. 2. 17, 18. 19. manifesting that those who did so, notwithstanding their Profession and Eminency therein, were never yet owned of God as his in Christ. And another Apostle tells us, that *those who went out from them*, by a defection from the Faith, *were in truth* none of *them*, or really united unto Christ with them, *Jo.* 2. 19. And where there are partial Decays in Faith and Profession, it gives great ground of suspition and jealousie that the *root of bitterness* is yet remaining in the heart, and that Christ was never formed in it. Let not men therefore please themselves in their present attainments and condition, unless they find that they are thriving, growing, passing on towards perfection, which is the best Evidence of their Union with Christ.

Obs. III. *Persistency in our Subsistence in Christ unto the End, is a matter of great Endeavur and diligence, and that unto all Believers.* This is plainly included in the Expression here

here used by the Apostle, ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως βεβαίαν κατάσχωμεν; The words denote our utmost endeavour to hold it fast, and to keep it firm and stedfast. Shaken it will be, opposed it will be, *kept* it will not, it cannot be, without our utmost diligence and endeavour. It is true our *Persistency in Christ*, doth not as to the Issue and Event depend absolutely on our own diligence. The *unalterableness of our Union with Christ* on the account of the faithfulness of the Covenant of Grace, is that which doth and shall *eventually* secure it. But yet our own diligent endeavour is such an indispensible means for that end, as that without it, it will not be brought about. For it is necessary to the continuance of our Subsistency in Christ, both *Necessitate præcepti*, as that which God hath Commanded us to make use of for that End; and *Necessitate medii*, as it is in the Order and Relation of Spiritual things one to another, ordained of God to Effect it. For our Persistence in our *subsistence* in Christ, is the emergency and effect of our acting Grace unto that purpose. Diligence and Endeavours in this matter, are like *Paul's Mariners*, when he was Shipwrackt at *Melita*. God had before-hand given him the Lives of all that sayled with him in the Ship, *Acts* 27. 24. And he *believed that it should be even as God had told him*, *vers.* 25. So now the Preservation of their lives depended absolutely on the *Faithfulness and Power* of God. But yet when the *Mariners* began to fly out of the Ship, *Paul* tells the *Centurion and the Souldiers*, *that unless those men stayed, they could not be saved*, vers. 31. But what need he think of Ship-men, when God had promised and taken upon himself the preservation of them all? He knew full well that he would preserve them; but yet that he would do so, in and by the use of means. If we are in Christ, God hath given us the *lives of our Souls*, and hath taken upon himself in his Covenant the Preservation of them. But yet we may say with reference unto the means that he hath appointed, when storms and tryals arise, unless we use our own diligent endeavours, we *cannot be saved*. Hence are the many Cautions that are given us not only in this *Epistle* wherein they abound, but in other places of Scripture also, that we should take heed of Apostacy and falling away; as, *Let him that thinketh he standeth, take heed lest he fall*; and, *take heed that we lose not the things which we have wrought*; and, *hold fast that thou hast, lest another take thy Crown*; with the like innumerable.

These Warnings are not given meerly to Professors in general whose condition is dubious, whether they are true Believers or no; nor unto those that are entring only on the wayes of Christ, lest they should recoyle and desert them; but they are given unto all *true Believers*, those of the greatest growth and attainments, *Phil.* 3. 11, 12, 13. that they may know how indispensibly necessary from the Appointment of God, and the nature of the thing it self, our watchful diligence and endeavours are unto our abiding in Christ. And they are thus necessary.

First, Upon the account of the Opposition that is made thereunto. In this one thing, namely, to *separate us from Christ*, is laid out all the skill, power, and craft of our *spiritual Adversaries*. For this End are the *Gates of Hell*, that is the Power, Counsel, and Strength of Satan, peculiarly ingaged. His great design is to cast them down and prevail against them who are built upon the Rock; that is, who are united unto Christ. Our Saviour indeed hath promised, *That he shall not prosper*, Matth. 16. 15. But it is that he shall not *prevail*; which argues a disappointment in a fight or contest. So the Gates of Hell shall not prevail; but we are to watch and contend that they may not. This also is the principal Design of the *World* upon us and against us. It sets all its Engines on work to *separate us from Christ*. Our Apostle reckons them up, or at least gives a Catalogue of the principal of them, *Rom.* 8. 35, 36. and gives us Assurance that they shall never be able to attain their End, or to dissolve the *Union* between Christ and us. But yet he lets us know that our Success is a Conquest, a Victory, which is not to be won without great care and watchfulness, undergoing many difficulties, and going through many hazards, *vers.* 37. And which is worst of all, we fight against our selves; We have *Lusts* in us that *fight against our Souls*, 1 Pet. 2. 11. and that in good earnest. Yea, these are the worst Enemies we have, and the most dangerous, as I have elsewhere declared. This Opposition to our Persistency in Christ, makes our Diligence for the continuance and preservation of it necessary.

Again, It is necessary upon the account of our *Peace*, *Consolation*, and *Fruitfulness* in this World. And these belong to our Subsistence in Christ. Without the two former, we have no satisfaction in our selves, and without the latter, we are of *no Use*

to

to the Glory of God, or Good of others. Now as our eternal Happineſs depends on this *Diligence* as the *means* of it, ſo do theſe things as their *Condition*; which if we fail in, they alſo will fail and that utterly. It is altogether in vain to expect true Peace, ſolid Conſolation, or a thriving in Fruitfulneſs, in a ſlothful Profeſſion. Theſe things depend *wholly* on our ſpiritual Induſtry. Men complain of the *Fruit*, but will not be perſwaded to dig up the *Root*. For all our Spiritual Troubles, Darkneſs, Diſconſolations, Fears, Doubts, Barrenneſs, they all proceed from this *bitter Root* of negligence, which ſprings up and defiles us. Thoſe then that know how to value theſe things, may do well to conſider how the loſs of them may be obviated. Now this Spiritual Diligence and Induſtry conſiſteth;

Firſt, In a *watchful fighting* and contending againſt the whole work of Sin, in its deceit and power, with all the Contribution of Advantage and Efficacy that it hath from Satan and the World. This the Apoſtle peculiarly applyes it unto, in the Cautions and Exhortations given us, to take *heed* of it, that we be *not hardened by* it; ſeeing its whole deſign is to impair or deſtroy our *Intereſt and Perſiſtency in Chriſt*, and ſo to draw us *off from the Living God*.

Secondly, In a *daily conſtant cheriſhing*, and labouring to improve and ſtrengthen every Grace by which we abide in Chriſt. Neglected Grace will wither, *and be ready to die*, Rev. 3. 2. yea, as to ſome degrees of it, and as to its work in evidencing the Love of God unto us, or our Union with Chriſt, it will utterly decay. Some of the Churches in the *Revelation*, had loſt their *firſt Love*, as well as left their *firſt Works*. Hence is that Command that we ſhould *grow in Grace*, and we do ſo when Grace grows and thrives in us. And this is done two wayes. Firſt, when any *Individual Grace* is improved. When that *Faith* which was weak, becomes ſtrong; and that *Love* which was faint and cold, becomes fervent and is enflamed; which is not to be done but in and by the *ſedulous exerciſe* of theſe Graces themſelves, and a conſtant *Application* of our Souls by them to the Lord Chriſt, as hath been before declared. Secondly, by adding one Grace unto another. 2 *Pet.* 1. 5. *And beſides this giving all diligence, add to your Faith Vertue, to Vertue Knowledge:* This is the proper work of *Spiritual Diligence*, namely, to *add one Grace unto another*. This is the nature of Goſpel-Graces, becauſe of their concatenation in Chriſt, and as they are wrought in us by one and the ſelf-ſame Spirit, that the *exerciſe* of *one* leads us to the ſtirring up and bringing in the *exerciſe of another* into the Soul. And the Graces that in order of Practice lye as it were behind, will not be taken notice of or known, but by the due improvement of thoſe whoſe practice is antecedaneous unto them. Hence ſome good men live all their dayes, and never come to the *actual Exerciſe* of ſome Graces, although they have them in their Root and Principle. And the reaſon is, becauſe way is not made unto them by the conſtant improvement of thoſe other Graces from out of whoſe Exerciſe they do ſpring.

And is it any wonder if we ſee ſo many either decaying or *unthrifty Profeſſors?* and ſo many that are utterly turned off from their firſt Engagements? For conſider what it is to abide in Chriſt; what *watchfulneſs*, what diligence, what endeavours are required thereunto. Men would have it to be a Plant that needs neither watering, manuring, nor pruning; but that which will thrive alone of it ſelf. But what do they then think of the Oppoſition that is continually made unto it, the endeavours that are uſed utterly to root it out? Certainly if theſe be not watched againſt with our utmoſt induſtry, decayes, if not ruine will enſue. We may alſo add here; That,

Obſ. IV. *Not only our Profeſſion and Exiſtence in Chriſt, but the Gracious beginnings of it alſo, are to be ſecured with great ſpiritual care and induſtry.* The ſubſtance whereof, may be ſpoken unto in another place.

Verſe, 15, 16, 17, 18, 19.

THere is ſome difficulty about theſe Verſes; namely, whether they appertain unto, and depend upon the *Diſcourſe foregoing*; or whether they are the *Beginning* of another, on which the Exhortation in the *firſt Verſe of the next Chapter* doth depend. *Chryſoſtome*, with the *Greeks* that follow him, as *Theophylact* and *Oecumenius* aſſert

assert the latter. And therefore they suppose an *Hyperbaton* in the words; and that all that discourse which is between the 15th verse of this *Chapter*, and the 1st of the next, is an occasional digression. As if the sense of the Apostle ran to this purpose: *Seeing it is said, To day if you will hear his voice, harden not your hearts as in the Provocation; let us therefore fear lest a Promise being left us of entring into his rest, any of you should seem to come short of it.* But there is no necessity of such a long *Trajection of the sense*, nor of feigning the *Hyperbaton* intimated. The genuine sense and proper Contexture of the Apostles discourse, requires their Connexion with what went before. And the Exhortation in the *first verse* of the next Chapter, is taken from what he immediately after argueth and proveth. And I shall not insist upon the Division of the Chapters, which is *Arbitrary* and of no *Authority*. I shall therefore in the first place rightly state the Coherence of these Discourses, and then proceed to the *Exposition* of the Words.

Three things the Apostle hath stated in his preceding arguing and *Exhortation*. First, The *Evil* which he would have the *Hebrews* carefully to avoid under the Preaching of the Gospel unto them, or their *hearing of the Voice of God*; and that is the *hardning of their hearts*. Secondly, The *Cause* hereof, which he perswades them diligently to obviate; which is the *Deceitfulness of Sin*. Thirdly, The Effect and Consequent of that *Evil* which is *Apostacy*, or *a departing from the Living God*. Hereunto he subjoyns One special means for the Prevention of this Evil in its Causes and Consequents; and that is *mutual Exhortation*. Now whereas he had drawn all the Parts of his Discourse, from an Example recorded in *Moses*, and re-assumed by *David* in the *Psalms*, with an intimation that it was by the Holy-Ghost in him, put over unto the use of the *Church* under the *Gospel*, and therein in an especial manner of the present *Hebrews*; He returns to shew, that his Discourse was fully warranted from that *Example* as recorded originally by *Moses*, and repeated by the *Holy-Ghost* in the *Psalms*. Moreover, there were yet remaining some *Circumstances* of the Example insisted on, which the Holy-Ghost would have us observe for our Instruction, which lay not in the way of his *former Discourse* to collect and observe; These here he gathereth up, and in them gives a great Confirmation to the Grounds and Reasons of his Exhortation. This is his *general* Design; The parts of his Discourse are as followeth.

(1.) He calls over the Example and his own improvement of it summarily again, to lay it as a Foundation of what he had further to infer from it, *verse* 15.

(2.) He makes a tacit *comparison* between them who came out of *Egypt* under the Conduct of *Moses*, which part of it is expressed, and those who were then called to the Profession of the Gospel, which is implyed *verse* 16.

(3.) The former sort he expresly distributes in two kinds; The first whereof he describes, First, By their Sin; (1.) In general, they *hardened their hearts and provoked God*, verse 16. (2.) In *particular*; this their Sin was their *Unbelief*, vers. 18, 19. Secondly, By the Respect that God had towards them; which also is twofold: (1.) That he *was grieved with them*. (2.) That he *sware in his wrath* against them, *vers.* 17, 18. Thirdly, By their *Punishment*; which in like manner is expressed two wayes: (1.) *Positively*, That their Carcasses fell in the Wilderness, *verse* 17. (2.) *Negatively*, That *they did not enter into God's rest*, verse 18, 19. By all which Instances, the Apostle manifests that his *Exhortation* of them from this *Example* was well founded therein; especially seeing the *Psalmist* had in a Spirit of Prophesie prepared it for the *use* of those dayes and these. For justly ought they to be jealous over themselves, lest any of them should fall *into* the like sin, and fall *by* the same Punishment.

(4.) He manifests that he doth not insist only on the *danger of the sin* dehorted from, and the penalty annexed unto it, as though the nature of this Example was meerly comminatory or threatning; but he declares also partly *expresly*, and partly by *just consequence*, the blessed success which they obtained who fell not into the sins of Infidelity and Apostacy from God; and so strengthens his *Exhortation* from the Promises of God, and his faithfulness in them. This he doth in these words; *Howbeit, not all that came out of Egypt*, verse 16. that is, did not provoke God; which is but one head of the *Antithesis* between the two several sorts mentioned, which is to be understood and preserved in all the other *Instances*. As if he should have said, Some on the other side, *hardened not their hearts, provoked not God*, but believed and obeyed his

his voice; hence God was *not angry with them, ſware not againſt them*, their *Carcaſes fell not in the Wilderneſs*, But they *entred into the Reſt of God*. And thus will it be with them, who ſhall continue to believe and obey the Goſpel.

(5.) He adds a general *Concluſion* as the Summ of what he had evinced out of the words of the Pſalm, which alſo he intended farther to improve, as he doth in the next Chapter, *ver.* 19.

Verſ. 15, 16, 17, 18, 19.

Ἐν τῷ λέγεσθαι, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ.
Τινὲς γὰρ ἀκούσαντες παρώξυναν; ἀλλ' οὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωυσέως.
Τίσι δὲ προσώχθισε τεσσαρακονθ' ἔτη; οὐχὶ τοῖς ἁμαρτήσασιν, ὧν τὰ κῶλα ἔπεσον ἐν τῇ ἐρήμῳ.
Τίσι δὲ ὤμοσε μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς ἀπειθήσασι;
Καὶ βλέπομεν ὅτι οὐ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν.

Some few Differences there are amongſt Tranſlations; ſuch as may, ſome of them, give light into the ſenſe of the words, may be remarked.

Verſe 15.

Ἐν τῷ λέγεσθαι; Beza, *Interdum dum dicitur*: *in the mean time, while it is ſaid. Interdum, dum*, are not amiſs ſupplyed, if that be the ſenſe of the words, which generally is ſuppoſed ſo to be. Eraſmus, *In hoc quod dicitur*; *in this, that is ſaid*; or, *whereas it is ſaid*. Which is ſuited unto the *Trajection* of the words ſuppoſed by the *Greeks*, before mentioned. *Syriac* איפיא זאמיר *ſicut dictum eſt, as it is ſaid*; reſpecting a repetition of the Teſtimony, *again*. Arias; *in dici*, that is, *in dicendo*; in *ſaying*; ſo the *Arabic*. *Vulgar Lat. dum dicitur*; and ſo we; *while it is ſaid*. I had rather, for Reaſons after to be mentioned, render the words, *whereas it is ſaid*; which alſo is the proper ſenſe of ἐν τῷ λέγεσθαι. The Infinitive with a Preposition being often to be conſtrued by the *Subjunctive Mood*.

Ἐν τῷ λέγεσθαι

Ἐν τῷ παραπικρασμῷ. Beza, and the Vulg. Lat. *quemadmodum in illa exacerbatione, as in that Provocation*: expreſſing the *Article* which *Eraſmus* and moſt Tranſlators omit. Neither is it needful to be expreſſed; it being a meer Repetition of the words, and not a Reference unto them that the Apoſtle hath in hand. *Syriack*; harden not your hearts, *to provoke him*, or *that you ſhould provoke him* to anger, exaſperate him: reſpecting the Sin *feared* in them, when it is the *paſt Sin* of their Forefathers that is intended. Æthiopick. Becauſe he ſaith, *to day if you will hear his voice, harden not your hearts, for they provoked him who heard.*

Ἐν τῷ παραπικρασμῷ

Verſe 16.

Τινὲς γὰρ ἀκούσαντες παρώξυναν; The *Syriack* begins here the Interrogatory part of this Diſcourſe. *For who are they that when they have heard provoked, him*, But τίνες is Indefinite and not Interrogative, as the following words manifeſt, for the proceſs is not by a *redditive Pronoun*, but an *exceptive Adverb*.

Τινὲς γὰρ

Διὰ Μωυσέως. ביד משה *By the hands of Moſes*; a frequent Hebraiſm for guidance or conduct.

Διὰ Μωυσέως.

Verſe 17.

Τίσι δὲ προσώχθισε; Beza. *quibus infenſus fuit*: with whom was he angry or provoked. Vulg. Lat. *Infenſus eſt*: in the Preſent Tenſe; which is blamed by *Eraſmus*, and corrected by *Vatablus* and *Arias*: as that which regards what was long ſince paſt. *Arabick*, as before, *whom did he curſe? Syr. who were a wearineſs to him?* Of the ground of which variety we ſpake before; on ver. 10.

Τίσι δὲ προσώχθισε;

Ὧν τὰ κῶλα ἔπεσον; Beza, *quorum artus conciderant*; *whoſe members fell*: Vulg. Lat. *quorum cadavera proſtrata ſunt*; *whoſe carcaſes were caſt down*. Eraſmus, *quorum membra*. Syr. וגרמשמון *and their bones*; whoſe members, bodies, bones, carcaſes fell in the wilderneſs; of the proper ſignification of the word I ſhall ſpeak afterwards.

Ὧν τὰ κῶλα ἔπεσον;

Verſe 18.

Verſe 18.

Εἰ μὴ τοῖς ἀπειθήσασι; *Beza* and *Eraſmus*; *niſi iis qui non obedierunt*; *But unto them, who obeyed not. Arias*; *ſi non incredulis*; *if not unto the Unbelievers.* Vulg.Lat. *iis qui increduli fuerunt*; which our *Rhemiſts* render; *But unto them which were incredulous.* Syr. ܠܐ ܐܠܛܒܝܣܘ *qui non acquieverunt*; *qui aſſenſum non præbuerunt*; *who gave not aſſent*, that is, to the Word or Voice of God which they heard. Εἰ μὴ τοῖς ἀπειθήσασι.

Verſe XV.

The Introduction unto the enſuing Diſcourſe is in theſe firſt words, ἐν τῷ λέγεσθαι, *Whilſt it is ſaid*; ſo we after the *Vulgar Latine*, and ſundry other Interpreters; *dum dicitur* or to that purpoſe, as was obſerved. Thus theſe words are a Reintroduction of the *former Exhortation*; and therefore ſome ſupply ὑμῖν or ἡμῖν unto them; *to you* or *to us*; *Whilſt it is ſaid to you*, (or *us*) *to day, if you will hear his voice harden not your hearts:* and ſo this Exhortation is reinforced with new conſiderations unto the end of the Chapter. But this ſeems not to be the meaning of the Apoſtle, and ſo not the due Connexion or Conſtruction of the words. For the ſame Exhortation being before laid down from the *Pſalmiſt*, and applyed unto the *Hebrews*, verſe 7. 8. with a full improvement of it in the verſes following, it is not reaſonable to think that he ſhould immediately again repeat it, and that in the ſame words, onely ſomewhat more obſcurely expreſſed. For in this way the meaning of the words muſt be; *While it is day with you, while you enjoy the Seaſon that is ſo called, harden not your hearts.* But this is far more clearly expreſſed, *ver.* 13. *Exhort one another DAILY while it is called to day*, with reſpect to what was before ſpoken; *ver.* 7. 8. Others therefore, as *Eraſmus*, render the words by *in hoc quod dicitur*; *In this that*, or, *whereas it is ſaid.* And ſo a new Exhortation ſhould be intended, whoſe Application after a *Digreſſion* in a long *Hyperbaton* unto the End of this Chapter, is laid down in the firſt verſes of the next. But this ſenſe alſo we rejected in opening the general Deſign of theſe Verſes. The words therefore are to be taken ſimply and *abſolutely* ſo as to indicate a Repetition of the former Teſtimony, and its improvement unto ſome further Ends and Purpoſes. Ἐν τῷ λέγεσθαι בְּאָמוֹר, *whereas it is ſaid*; whereas theſe words are uſed in the *Pſalmiſt*, and are recorded for our Inſtruction. And herein the Apoſtle intends (1.) Not onely the *Repetition* of the preciſe words here mentioned, but by them calls over again the whole ſtory that depends upon them, which is uſual in ſuch *Quotations.* Out of the whole, he intends now to take New Obſervations unto his purpoſe in hand. For there are yet remaining ſome particular Circumſtances of the *matter of Fact* inſiſted on of great importance, and much conducing unto his Deſign, and to the eſtabliſhment of the Concluſion that he layes down, *ver.* 19. which the Apoſtle in his firſt view of the words, had not yet conſidered nor improved, as not lying in the way of his Diſcourſe then in hand. For their ſakes doth he give this Review unto the whole. (2.) As of the Story, ſo of his own Exhortation upon it, the Apoſtle layes down theſe words as a Recapitulation; which gives influence unto the proceſs of his Diſcourſe; *for ſome*, ſaith he, *when they had heard did provoke*, verſe 16. As if he had ſaid, Conſider what hath been ſpoken, that the ſame befall not you as did the m who provoked and periſhed. Ἐν τῷ λέγεσθαι

And we may ſee hence. *That every Circumſtance of the Scripture is Inſtructive.* The Apoſtle having before urged the Authority of the *Pſalm*, and the Example recorded in it unto his Purpoſe, here he again reaſſumes the words before inſiſted on, and from ſundry Circumſtances of them, with the mattter contained in them, further argues, reaſons and carrieth on his Exhortation. For (1.) He conſiders *who* they were that ſinned and provoked God, wherein he obſerves that it was *ſome of them*, and not abſolutely *all* who came out of *Egypt*; which how uſeful it was unto his Purpoſe, we ſhall afterwards declare. (2.) What became of them who ſo ſinned, *Their Carcaſes*, ſaith he, *fell in the Wilderneſs*; which Circumſtance doth not a little ſet forth the *Indignation* of God againſt their Sin, and his *Severity* againſt their Perſons. (3.) He preſſeth in particular the Conſideration of the *Oath of God*, and manifeſts its exact Accompliſhment, that none who ſhall fall under the ſame Condition may ever expect or hope for an *Eſcape.* Laſtly, From the Conſideration of the *whole*, he collects evidently what was the direct and eſpecial Sin, that procured ſo great a De- *Obſ.*

ſtruction, and peremptorily excluded that People out of that Reſt of God; namely their *Unbelief*. Theſe are the διαλειπόμενα that the Apoſtle gathers up in theſe Verſes, which belonging unto the Subject he inſiſted on, fell not before orderly under his Conſideration.

God hath filled the Scripture with Truth. Whence one ſaid well, *Adoro plenitudinem Scripturarum; I reverence the fulneſs of the Scripture.* Pſal. 138. 2. *He hath magnified his Word above all his name,* or made it more inſtructive than any other way or means whereby he hath revealed himſelf. For not only doth the whole Scripture contain the whole Counſel of God, concerning his own Glory and Worſhip, our Faith, Obedience and Salvation; but alſo every parcel of it hath in it ſuch a Depth of Truth as cannot by us be perfectly ſearched into. *Pſalm.* 119. 18. *Open thou mine Eyes,* ſaith the Pſalmiſt, *that I may behold wondrous things out of thy Law.* There are wonderful things in the Word, if God be pleaſed to give us light to ſee it. It is like a Cabinet of Jewels, that when you pull out one box or drawer and ſearch into it, you find it full; pull out another, it is full; and when you think you have pull'd out all, yet ſtill there are ſome ſecret Receſſes in the Cabinet, that if you ſearch further, you will find more. Our Apoſtle ſeems to have drawn out all the Boxes of this Cabinet, but making a Second Search into the Words he finds all theſe things treaſured up which he hath not before intimated nor touched upon. It was ſaid by ſome of old, that the Scripture hath Foords where a *Lamb may wade*, and Depths where an *Elephant may ſwim.* And it is true in reſpect of the perſpicuity of ſome Places, and the Difficulty of others. But the Truth is alſo, that God hath in his Grace and Wiſdom ſo ordered its concernments, that what (1.) From the Nature of the Things themſelves which are ſuited unto the various States, Conditions and Apprehenſions of the minds of Men. (2.) What from the manner of their Expreſſion, on which a Character of Divine Wiſdom is impreſſed. (3.) What from the Authority of God putting it ſelf forth in the whole and every particular. (4.) What from its being not onely *Propoſitio Veritatis*, but *Vehiculum Gratiæ*; many, moſt, yea, all the particular places of it, and paſſages in it, are ſuch as through which a *Lamb* may *wade ſafely*, and an *Elephant ſwim* without danger of ſtriking againſt the Bottom. Let any Lamb of Chriſt come in that Order, with that Reverence unto the Reading or Hearing the Word of God, the Scripture it ſelf I mean, which is required, and he will find no place ſo dark or difficult, but that it will yield him that refreſhment which is ſuited unto him, and ſafe for him; and ſomething of God he will obtain; For either he will finde his Graces excited, or his Mind enlightned, or his Conſcience peculiarly brought into a Reverence of God. And let the wiſeſt, the moſt learned and experienced Perſon, that ſeems like an *Elephant* in ſpiritual skill and ſtrength amongſt the flock, come to the plaineſt place to ſearch out the Mind and Will of God in it, if he be humble as well as learned, which if he be not he is not wiſe, he will ſcarce boaſt that he hath been at the bottom of it, and hath perfectly comprehended all that is in it; ſeeing whatever we know, we know but in part. And they may all of them, *Elephants* and *Lambs*, meet at the ſame paſſages of this *River* that makes glad the City of God, theſe waters of reſt and quietneſs, *Pſa.* 23. 2. where the Lambs may wade ſafely, and the Elephants ſwim together. The pooreſt of the flock in the right uſe of Means may take enough for themſelves, even ſuitable Direction and Refreſhment, from thoſe very places of Scripture whoſe Depths the Learneſt Guides of the Church are not able to ſound or fathom. Not only in ſeveral Places, but in the *ſame Place*, Text, or Teſtimony of Scripture there is food meet for the ſeveral Ages of Chriſtians, whether Babes and Children, or ſtrong Men; with Light and Direction for all ſorts of Believers, according to the Degrees of their own inward Light and Grace. It is like *Manna* which though men gathered variouſly according to their Strength and Appetite; yet every one hath that Proportion which ſuited his own eating. When a Learned man, and one mighty in the Scriptures, undertakes the Conſideration of a place of Scripture, and finds it may be in the iſſue, that with all his Skill and Induſtry, with all his Helps and Advantages, though attended in the uſe of them with fervent *Prayer* and Holy Meditation, that he is not able to ſearch it out unto Perfection, let him not ſuppoſe that ſuch a place will be of no Advantage unto them who are not ſharers in his Advantages, but rather are mean and unlearned. For they may obtain a uſeful portion for themſelves, where he cannot take down all; If any one look on this River of God like *Behemoth on Jordan, truſting that he can draw it up into his mouth*, or take up the whole ſenſe

of

of God in it, he of all others ſeems to know nothing of its Worth and Excellency. And this ariſeth, as was obſerved, principally from the things themſelves treated of in the Scripture. For divine and ſpiritual Truths, having God not onely as their immediate Fountain and Spring, but alſo as their proper and adeqnate Object; there is ſtill ſomewhat in them that cannot be ſearched out unto Perfection. As he ſaid, *Canſt thou by ſearching find out God? canſt thou find out the Almighty to Perfection? Job* 11. 7. עד תכליח שדי תמצא : find him out to a perfect Comprehenſion; or to a Conſummation of Knowledge, that it ſhould be perfect. This neither the Nature of God, nor our condition will admit of. We do at beſt but follow after, that we may in our meaſure *Apprehend that*, for which *we alſo are apprehended of Jeſus Chriſt*, *Phil.* 3. 12. And theſe things are ſo tempered by Divine Wiſdom unto the Faith and Light of Believers, and therein unto the uſes of their Conſolation and Obedience; that ſomething hereof is plainly exhibited to every ſpiritual Eye. Alwayes provided that their ſearch and inquiry be regulated according to the Will of God, in a due uſe of the Means. For to this purpoſe, not only the private endeavours of men are required, but the uſe alſo of the Publick Miniſtry, which is ordained of God to lead men gradually into continual further acquaintances with the Will of God in the Scripture.

Some think that it belongs unto the *Fulneſs of the Scripture* that each place in it ſhould have various ſenſes, ſome ſay three, ſome four. But this indeed is to empty it of all fulneſs. For if it have not every where one proper determinate ſenſe, it hath none at all. This it hath; but the things which the words of it are ſigns of and are expreſſed by, are ſo great, deep and myſterious, and have ſuch various reſpects unto our Light, Faith and Obedience, as that it is unſearchably inſtructive unto us. *The Commandment is exceeding broad*, Pſal. 119. 96. מאד רחבה; The word uſed to expreſs the wideneſs of the Sea; *Pſal.* 104. 25. הים גדול ורחב ידים : *The great Sea* that hath *wide and large arms* which it ſtretcheth out to comprehend the whole Earth: ſo doth the Command widen and ſtretch out its Arms to comprehend the whole Church of God to water it and to make it fruitful. God having enſtamped his Authority and Wiſdom upon it, every concernment of it, every conſequence from it, every circumſtance reported in it, hath its Authority in and upon the Conſciences of men for the End whereunto it is deſign'd. Hence we may obſerve that in the *Quotations* of Teſtimonies out of the Old Teſtament in the New, it is very ſeldom that the principal aim and intendment of any place is inſiſted on, but rather ſome peculiar ſpecialty that is either *truly included* in the words or *duely educed* by juſt Conſequence from them.

And this may teach men what *Diligence* they ought to uſe in ſearching and ſtudying of the Scripture. Slight inadvertent Conſiderations will be of little uſe in this matter. Eſpecially is this incumbent on them, whoſe Duty and Office it is to declare and expound them unto others. And there is amongſt many a great miſcarriage in theſe things, and that both in ſome that *teach*, and ſome that only privately read or *meditate* on the word. Some men preach with very little regard to the Scripture, either as to the *Treaſure* and *promptuary* of all the Truth they are to diſpenſe, or as to the *Rule* whereby they are to proceed. And ſome are ready to *coin Notions* in their own minds or to learn them from others, and then attempt to put them upon the Scripture, or obtain countenance from thence unto them. And this is the way of men who invent and vent falſe Opinions and groundleſs Curioſities, which a *previous* due reverential Obſervance of the Word might have delivered them from. And ſome again, and thoſe too many, *ſuperficially* take up with that ſenſe of the words which obviouſly preſents it ſelf unto their firſt Conſideration, which they improve to their own Purpoſe as they ſee cauſe. Such perſons as theſe ſee little of the Wiſdom of God in the Word; They enter not into thoſe Mines of Gold; They are but *Paſſengers*, they do not ſtand in the *Counſel of God*, *to hear his Words*; *Jerem.* 23. 22. It is certain that the Diligent ſearch into the Scriptures which is commended unto us, which the Worth of them, and the things contained in them requires, and which that fulneſs and Comprehenſion of Truth that is in them doth make neceſſary, is by moſt neglected. And the ſame may be obſerved in multitudes of *Commentators* and *Expoſitors*. They expreſs things otherwiſe one than another, but for the moſt part directly the ſame. Seldome any one ventures into the deep one ſtep beyond what he ſees his way beat before him and as he ſuppoſes his ground ſecure; though a diligent enquirer may often find the moſt beaten path either to turn away

from the Fountain, or at leaſt to end and fail before it comes there. I would not ſpeak any thing to incourage men in bold Adventures, groundleſs Conjectures, and curious pryings into things hidden, ſecret and marvellous. But it is humble diligence, joyned with Prayer, Meditation, and waiting on God for the Revelation of his Will in the ſtudy of the Scriptures, upon the Account of the fulneſs of its Treaſury, and the guiding, inſtructive Vertue wherewithal its *concerns are accompanied*, that I would preſs after. And hence I am perſwaded that the Church of God, hath through his Care and Faithfulneſs, had great Advantage from their Oppoſition unto the Truth, who to countenance their own Errours have ſearched curiouſly into all the Concernments of the Words of many Teſtimonies given unto the Truth. For though they have done this to their own Deſtruction, yet out of this *Eater there hath* come *forth* meat. For they have not only given an occaſion unto, but impoſed a neceſſity upon us to ſearch with all Diligence into every concernment of ſome moſt material paſſages in the Scripture, and that to the clearing of the Truth, and the ſtabliſhing of the mindes of many. That which I would preſs from theſe Conſiderations grounded on the Preſident before us, wherein the Apoſtle from ſundry *latent Circumſtances* of the Text, draws out ſingular uſeful Obſervations in reference unto our *Faith and Obedience*, is, that our utmoſt Diligence, eſpecially in them who are called unto the Inſtruction of Others, is required in this neglected, yea deſpiſed work of *Searching the Scriptures*. And as a conſequent of the Neglect hereof, I cannot but ſay, that I have obſerved a threefold defect amongſt ſundry Teachers, that were in general intimated before. As firſt, when men ſcarce at any time make uſe of the Scripture in their Preaching any farther, than to make remarks and obſervations on the obvious ſenſe of any place, neither entring themſelves, nor endeavouring to lead their Hearers into the ſecret and rich Receſſes of them. And Secondly, which is worſe; when men without the Scripture deſign their ſubjects, and project the handling of them, and occaſionally onely take in the words of the Scripture, and that guided more by the *Sound* then the *Senſe* of them. And Thirdly; which is worſt of all, when men by their own Notions, Opinions, Curioſities, and Allegories, rather draw men from the Scripture, than endeavour to lead them unto it. The Example of our great Apoſtle will guide us unto other wayes of proceeding in our Work.

Verſ. 16.

Ver. 16. *For ſome when they heard* (the Word) *provoked; howbeit not all who came out of Ægypt by Moſes.*

The Intention of the Apoſtle in this and the enſuing Verſes, as hath been obſerved, is to confirm his preceeding *Exhortation* from the Example propoſed unto them, and that on the Conſideration of the various Events that befell their Forefathers in the Wilderneſs, with reſpect on the one hand, unto the *Promiſes* and *Threatnings* of God, and on the other, to their *Faith* and *Diſobedience*. To this End, in this Verſe he makes a Diſtribution of the Perſons who came forth of *Ægypt* under the Conduct of *Moſes*, and heard the Voice of God in the Wilderneſs. They All came out of Ægypt, they *All* heard the Voice of God; Howbeit All did not *provoke*, but only ſome. Two things then are affirmed of them All in general; Firſt, that they All *came out of Ægypt by Moſes*; Secondly; That they *All* heard the Voice of God. And the Diſtribution reſpects one Inſtance onely; *Some* of theſe *All* provoked, and ſome did not. The firſt thing in general aſcribed unto them is, that they *came out of Ægypt by Moſes*. A few words, but comprehenſive of a great Story; a Work wherein God was exceedingly glorified, and that People made partakers of greater Mercies and Priviledges than ever any before them from the Foundation of the World: the preſſing whereof upon the minds and Conſciences of the people is one main End of the Book of *Deuteronomy*. *Moſes* ſumms up much of it, chap. 4. 34. *Did ever God aſſay to go and take him a Nation from the midſt of another Nation, by Temptations, by Signes and Wonders, and by a mighty hand, and by an out-ſtretched Arm, and by great Terrours, according to all that the Lord your God hath done for you?*

Tantæ Molis erat Judæam condere Gentem.

And

And besides the other Circumstances that the Apostle expressly insists upon, this is mentioned here, to intimate what Obligation was on this People to attend unto the Voice of God, in that he brought them up out of *Egypt*; and therefore it pleased God to preface the whole Law of their Obedience with the Expression of it; *I am the Lord thy God which brought thee out of the Land of Egypt*, Exod. 20. 2. διὰ Μωϋσέως, By *Moses*; By the hand of *Moses* saith the *Syriack*. That is, either under his *Conduct* and *Guidance*, or through the Prevalency of the *Miraculous Works* which God wrought by him. Both these senses the Prophet expresseth, *Isa.* 63. 11, 12. *Then he remembred the dayes of old, Moses and his People, saying, Where is he that brought them up out of the Sea, with the Shepherd of his flock? Where is he that put his Holy Spirit within him? That led them by the right hand of Moses with his glorious Arm, dividing the Water before them, to make himself an everlasting Name?* Both the Conduct of *Moses*, and the Miracles that God wrought by him, are comprized in their coming up by *Moses*. And by the way it may be observed, That in this Preparation and Consultation as it were about new Mercies to be bestowed on that People; there are several Persons in the Deity introduced treating about it, and calling to remembrance their former actings towards them. He that speaks is the *Person of the Father*, whose Love and Compassion are celebrated, *vers.* 7, 8, 9. as they are every where peculiarly ascribed unto that Person. And he that is *spoken of*, and as it were enquired after to appear again in the work of their Salvation which peculiarly belongs unto him, he is called the Angel of his Presence, *vers.* 9. and the *Lord* himself, *vers.* 14. that is, the *Person of the Son*, unto whom the actual deliverance of the Church in every streight doth belong; and he is therefore here as it were enquired after. And with reference unto this work by *Moses* it is said, *And by a Prophet the Lord brought Israel out of Egypt, and by a Prophet was he preserved*, Hos. 12. 13. And this belongeth unto the whole People, none excepted. Secondly, This also is ascribed to them, *that they heard*; for whereas it is said, *Some when they heard, provoked*; it is not meant, that *some only heard*, and provoked; but of *them that heard, some only provoked*. What they *heard* was declared before; the *Voice of God*, as it is said, *To day if you will hear his Voice*. And this may be taken either strictly, for the hearing of the Voice of God at the giving of the *Law on Mount Sinai*, when the whole Congregation heard קולות those *Voices* of God in *Thundring* and dreadful *Agitations of the Mount* wherewith it was accompanied, and the Voice of God himself whereby the Law was pronounced, that is, an audible Voice framed for that purpose by the Ministry of Angels: Or it may be taken more largely for a Participation in all those Instructions which God granted unto them in the Wilderness. There seems indeed to be an especial respect unto the *giving of the Law*, though not meerly the Promulgation of the *Ten words on Sinai*, but the whole *Systeme* of Precepts and Ordinances of Worship that attended; for therein they were *Evangelized even as we*, Chap. 4. 2. And also their *hearing* is spoken of as that which was past; *When they had heard*; before their Provoking, which yet figrally happened in the *second year* after their coming out of *Egypt*. This then was the *Voice of God* which they heard.

διὰ Μωϋσέως.

The Sin which is appropriated unto some of them who thus came out of *Egypt and heard*, is that παρεπίκραναν, they *provoked*; that is, God, whose Voice or Word, or Law they heard. The meaning of this word, and the nature of the Sin expressed by it, have been spoken to before. I shall add one place that explains it, *Hos.* 12. 13. הכעים אפרים תמרורים, *Ephraim hath provoked bitternesses*; that is, very *bitterly*. Great provocations have a *bitterness* in them, as the word here denotes, which causeth God to loath the Provokers.

παρεπίκραναν.

By these Considerations doth the Apostle enforce his *Exhortation* before insisted on; and shew the *necessity* of it. This is, that they would diligently attend unto the *Word of the Gospel*, and stedfastly continue in the Profession thereof. For, saith he, when the People of old heard the *Voice of God* in that Dispensation of his *Law and Grace* which was suited unto their Condition, Some of them *provoked God*; whereas they may do so also who hear his Voice in the *Dispensation of the Gospel*, therefore doth it highly concern them to take care, that this be not the Event of their mercy therein.

Lastly, The Apostle adds expressly a Limitation, with respect to the Persons who heard and provoked; *Howbeit not all*. In his preceding Discourse he had expressed the Sin and Punishment of the People indefinitely, so as at first View to include the *whole Generation* in the Wilderness without exception of any. Here, out of the story,

he

he puts in an Exception of some even of them who came up out of *Egypt* under the Conduct of *Moses*. And there are three sorts of Persons who lay claim to an Interest in the Priviledge. First, those who being under *twenty years of Age*, were not Numbred in the Wilderness of *Sinai*, in the second year after their coming up out of *Egypt*, *Numb.* 1. 1, 3. For of those that were then Numbred, there was not a man left save *Caleb* and *Joshua*, when the People was Numbred again in the Plains of *Moab* by *Moses* and *Eleazer*, Chap. 26. 63, 64. These were they who died because of their Provocation; those who before were under twenty years old being now the Body of the People that was Numbred. Secondly, The *Tribe of Levi*; For the Threatning and Oath of God was against all of them that were *Numbred* in the Wilderness of *Sinai*, Numb. 14. 29. and the Account is accordingly given in of the Death of the Numbred ones only, *Chap.* 26. 63, 64. Now in the taking of that first *Muster-Roll*, *Moses* was expresly Commanded not to take the *Number of the Levites*, Chap. 1. 47, 48, 49. However I much fear, by the course of the story, that the generality of this Tribe fell also. Thirdly, *Caleb* and *Joshua*, and it is certain that these are principally, if not solely intended. Now the reason why the Apostle expresseth this Limitation of his former general Assertion, is, That he might inforce his Exhortation, with the *Example of them who believed* and obeyed the Voice of God, and who thereon both enjoyed the Promises, and entred into the *Rest* of God; so that he takes his Argument not only from the severity of God, which at first view seems only to be represented in his *Instance* and *Example*, but also from his *Faithfulness* and Grace which are included therein. And we may now a little further Consider what is contained in these words for our *Instruction*, As

Obs. I. First, *Many hear the Word or Voice of God to no advantage, but only to aggravate their Sin.* Their *hearing* renders their Sin provoking unto God, and destructive to their own Souls. *Some, when they heard, provoked.* Daily Experience is a sufficient Confirmation of this Assertion. The Word of God is Preached unto us; the Voice of God sounds amongst us. As our Apostle speaks, *Chap.* 4. 2. *Unto us was the Gospel Preached as well as unto them*; and that with many Advantages on our part. They heard the Gospel indeed, but obscurely and in *Law-Language* hard to be understood; We have it plainly, openly and without *Parables* declared unto us. They heard the Voice of him that spake on Earth, We his, who speaks from Heaven. But what is the Issue of God's thus dealing with us; plainly some neglect the Word, some corrupt it, some despise it, few mix it with Faith, or yield Obedience unto it. The Dispensers of it may for the most part take up the Complaint of the Prophet, *Who hath believed our Report, and to whom is the Arm of the Lord revealed?* Isa. 53. 1. And unto many after their most serious and sedulous dealing with them in the name of God, they may take up the Apostle's close with the unbelieving *Jews*, Acts 13. 41. *Behold ye despisers, wonder and perish.* Most of them unto whom our Saviour Preached, perished. They got nothing by hearing his Doctrine through their Unbelief, but an Aggravation of their Sin, and the Hastening of their Ruine. So he told *Capernaum* and the rest of the *Towns* wherein he had wrought his Miracles, and to whom he Preached the Gospel. His Presence and Preaching for a while, brought them into a Condition above that of *Jerusalem*; they were *lifted up* unto *Heaven*; but their Unbelief under it, brought them into a Condition worse that that of *Sodom*, they were brought down to *Hell*, Matth. 11. 21, 22, 23, 24. It is I confess a great *Priviledge* for men to have the Word Preached unto them and to hear it, *Psal.* 147. 19, 20. But Priviledges are as men use them. In themselves they are of Worth and to be prized. But unto us, they are as they are used. Hence the Gospel becomes unto some, *A savour of death unto death*, 2 Cor. 2. 16. Yea, Christ himself in his whole Ministry was a *stone of stumbling and rock of offence to both the houses of Israel, a gin and a snare to the Inhabitants of Jerusalem*, Isa. 8. 14. Luk. 2. 34. And the *Enjoyment* of any part of the *means of Grace*, is but a *Tryal*. And when any rest therein, they do but boast in the putting on of their Harness, not knowing what will be the End of the Battel. And let none mistake unto whom the Word of God comes, as it did unto this People in the Wilderness. They are engaged; and there is no coming off but Conquerors, or ruined. If they receive it not, it will be the Aggravation of their Sins, the eternal destruction of their Souls. The Reasons why it will do so, I have insisted on, in the Exposition of *Chap.* 2. *vers.* 1, 2, 3.

In

In the moſt general and viſible Apoſtaſies of the Church, God ſtill reſerves a Remnant unto himſelf, to bear witneſs unto him and for him, by their Faith and Obedience. They Provoked; howbeit not all. They were indeed many who provoked, but not all. A few they were, but yet ſome there were who inherited the Promiſe. The Profeſſing Church in the World was never nearer Ruine than at this time. Once had *Moſes* ſtood out of the way, had he not with all his might of Faith and Zeal abode in the Breach, God had diſinherited them all, and utterly deſtroyed them, and reſerved him only for a new Stock or Spring, *Exod.*32.9,10,14. *Pſal.*106.23. God had indeed at this time a great ſecret People in the Children of that Generation. But the *Viſible Profeſſing Church*, conſiſted principally in the men that were numbred, and it is not to be ſuppoſed that their Wives were much behind their Husbands in their Murmurings, being more naturally than they in ſtreights and difficulties prone to ſuch miſcarriages, by reaſon of their fears. And *Quantillum abſuit*; how near was this whole Church to deſtruction? How near to Apoſtacy? How many ſoever retained their Faith, only *Caleb* and *Joſhuah* retained their Profeſſion. When God of old brought a Flood upon the World for their wickedneſs, the *Profeſſing Church* that had been very great and large in the Poſterity of *Seth* was reduced to *Eight Perſons*, and one of them a *curſed Hypocrite*. And once *Elijah* could ſee no more in *Iſrael* but himſelf. There were indeed then ſeven thouſand *Latent Believers*, but ſcarce another *viſible Profeſſor*. And it is not hard to imagine how little true Faith regularly profeſſed there was in the World, when Chriſt was in the Grave. And under the fatal Apoſtacy foretold in the *Revelation*, thoſe that kept the *Teſtimony of Jeſus* are reduced to ſo ſmall a Number, as that they are ſpoken of under the name of *two Witneſſes*. But yet in all theſe hazardous Trials and Reductions of the numbers of *Profeſſors*, God alwayes hath maintained, and ever will, a Remnant, true, faithful, pure and undefiled unto himſelf. This he hath done, and this he will do. Obſ. II.

(1.) *To maintain his own Kingdom* in the World. Satan by his Temptations and the Entrance of Sin, had greatly defaced the Beauty, Glory, and Order of that Kingdom which God firſt erected in the World, to be governed by the Law of Creation. But God ſtill retains his Soveraignty and Authority, in it and over it, in all its diſorder by his all-diſpoſing Providence. But that he might loſe nothing by this Attempt of his Adverſary, as not in Power or Intereſt, ſo neither in Honour or Glory, he erected in the firſt Promiſe a *new Kingdom* of Grace. Unto this Kingdom he gives his Son to be *the Head*; *the Head over all things unto the Church*, Eph.1.22. and it unto him, to have therein an everlaſting Dominion, enduring through all Ages, ſo that of the encreaſe of his *Rule and Government therein*, *there ſhould be no End*, Iſa. 9.7. Now this Kingdom cannot be thus preſerved, unleſs ſome be alwayes by real ſaving Grace, and the Profeſſion of it, kept and maintained as Subjects thereof. The *Kingdom of Providence* indeed under all its Alterations is natural unto God, and neceſſary. It implyes a Contradiction that there ſhould be a Creature, and God not the *Sovereign Lord* of it. But this *Kingdom of Grace* depends on the Purpoſe and Faithfulneſs of God. He hath taken upon himſelf the Continuance and Preſervation of it unto the End. Should it at any time totally fail, Chriſt would be a King without a Kingdom, an Head without a Body, or ceaſe to be the one or the other. Wherefore God will ſecure ſome, that neither by *the Abuſe of their own Liberty*, nor by the endeavours of the *Gates of Hell*, ſhall ever be drawn off from their Obedience. And this God in his Grace, Power and Faithfulneſs will effect to make good his Promiſes unto Chriſt, which he multiplied unto that purpoſe from the foundation of the World.

(2.) Should all Faith *utterly fail in the Earth*, ſhould all Profeſſors Provoke God and *Apoſtatize* from him, all gracious Entercourſe between the *Holy Spirit* and Mankind in this World, would be at an End. The Work of the Spirit it is to convert the Souls of men unto God, to ſanctifie them to be Temples for himſelf to dwell in, to guide, teach, lead and comfort them by ſupplies of his Grace. Suppoſe then that no ſaving Faith or Obedience ſhould be left in the Earth, this Work of the Spirit of God muſt utterly fail and ceaſe. But this conſiſteth not with his glorious Immutability and Power. He hath undertaken a Work and he will not faint in it, or give it over one moment until it be accompliſhed, and all the Elect brought unto God. If therefore the natural Children of *Abraham* fail, he will out of the *ſtones and rubbiſh of the Gentiles*, raiſe up a living Temple unto God, wherein he may dwell, and provide a Remnant for him on the Earth.

(3.)

(3.) God will do this for *the work that he hath for ſome of his in all Ages* and Seaſons to do in the World. And this is great and various. He will have ſome alwaies to *conflict with his Adverſaries* and overcome them; and therein give Teſtimony to the Power of his Grace and Truth. Could Sin and Satan drive all true Grace, Faith and Obedience out of the World, they would compleat their Victory. But ſo long as they have any to conflict withall, againſt whom they cannot prevail, themſelves are conquered. The Victory is on the other ſide; and Satan is ſenſible that he is under the Curſe. Where-ever true Faith is there is a *Victory*, 1 John 5. 4. By this doth God make his Remnant as a *Brazen Wall* that his *Enemies ſhall fight againſt in vain*, Jer. 15. 20. Be they therefore never ſo few they ſhall do the work of God, in conquering Satan and the World through the *blood of the Lamb*.

(4.) God will alwayes have a Teſtimony given to his Goodneſs, Grace and Mercy. As in the Wayes of his *Providence* he *never left himſelf without Witneſs*, Acts 14. 17. No more will he in the Wayes of his *Grace*. Some he will have to give Teſtimony to his Goodneſs, in the *Calling*, *Pardoning* and *Sanctifying* of Sinners, which who ſhall do, if there be none on Earth made Partakers of that Grace? They are proper Witneſſes who teſtify what they know and have Experience of. e

And Laſtly; God will alwaies have a Revenue of eſpecial Glory out of th World, in and by his Worſhip. And this alſo muſt neceſſarily ceaſe and fail, ſhould not God preſerve to himſelf a Remnant of them that truly fear him.

And if this be the Way of Gods dealing, we may ſee what becomes ſometimes of that which the *Papiſts* make a *Note of the Church*; namely *Number* and *Viſibility*. He that would chooſe his Party by *tale* would ſcarce have joyned himſelf with *Caleb* and *Joſhuah* againſt the Conſent of about ſix hundred thouſand men, who cryed out to ſtone them becauſe they were not of their mind. Gods way indeed is alwayes to preſerve ſome; but ſometimes his way is to reſerve but a few; as we have ſeen in ſundry Inſtances before mentioned.

Again; It is evident from whence it is, that the Church of God hath paſſed through ſo many Tryals, Hazards and Dangers, and yet hath not to this day at any time utterly been prevailed againſt. It eſcaped of old, when *Cain* ſlew *Abel*; *When all fleſh had corrupted its wayes*, and God brought the Flood upon ungodly men: it eſcaped then in the Family of *Noah*; as it did afterwards in that of *Abraham*; ſo it did in the Wilderneſs by the Fidelity of *Moſes*, *Caleb* and *Joſhuah*. Since the eſtabliſhment of the *Chriſtian Church*, it is known what dreadful Oppoſition it hath been exerciſed withall. Once the world groaned admiring to ſee it ſelf ſurprized into *Arianiſm*. Afterwards all *wondered after the Beaſt*, And none ſuffered to live that received not his mark; an high Renunciation of the Authority of Jeſus Chriſt. Yet from the Jaws of all theſe Hazards, theſe Deaths, hath the Church been reſerved, and triumphed againſt all Oppoſitions. God hath undertaken its Preſervation, and he will make it good to the uttermoſt. He hath given the Lord Chriſt Power and Authority to ſecure his own Intereſt and Concerns in the Earth. And he ſends the Spirit to Convert and Sanctify his Elect; and will ſo doe unto the conſummation of all things. A Thread of infinite Wiſdom, Care and Faithfulneſs hath run along in this matter from the Beginning hitherto, and it ſhall not be cut off or broken. And this may alſo give us Satisfaction and Security for the Future, as to that Remnant of *Jacob* which lies in the midſt, in the Bowels of many Nations; it ſhall be preſerved. He ſpake proudly who incouraged the *Pilot* in a ſtorm, with *Cæſaris fortunam vehis*; fear not, thou *carrieſt the fortune of Cæſar*: which though not then, yet ſoon after failed him. Believers are ingaged in a *Bottom*, that hath Chriſt in it, and his Intereſt, and the Faithfulneſs of God to ſecure its ſafe arrival in the harbor of eternal Reſt and Peace. There is at this day a dreadful Appearance of an Oppoſition to the City of God. *Paganiſme*, *Mahumetaniſm*, *Popery*, *Atheiſm* with ſundry groſs Hereſies are in Combination as it were againſt it. The Contribution alſo of Strength and Craft which they have from the Luſts and worldly Intereſt of Men, is incredible. But yet we ſee that in the midſt of all theſe ſtorms and Fears the Lord is pleaſed to preſerve a Remnant to himſelf, neither themſelves nor their Adverſaries knowing how: and upon the Grounds mentioned he will aſſuredly continue to do ſo to the End.

Obſ. III. *God laies a few, a very few oft-times of his ſecret ones in the Ballance againſt the greateſt multitude of Rebels and Tranſgreſſors.* They that provoked God were about

ſix

ſix hundred thouſand men; and upon the matter *two* onely oppoſed them. But in the Language of the Holy Ghoſt, all that great multitude were but *ſome*, ſome not All; The principal part was preſerv'd in thoſe who were obedient. They are his Portion, his Inheritance, his Jewels, dear to him as the *Apple of his Eye*; and deſervedly preferred unto the greateſt heap of Chaff and Rubbiſh.

Verſe 17, 18.

In the two next Verſes, the Apoſtle proceedeth to evince the neceſſity, and enforce the uſe of his preceeding Exhortation, from the *Circumſtances* of the Example inſiſted on; And this he doth by way of *Interrogation*. He propoſeth in them Queſtions on the matter of fact, and anſwers them from what is either directly expreſſed, or undeniably included in the words inſiſted on. *Ve.* 17, 18

> *But with whom was he grieved forty years? was it not with them that had ſinned, whoſe Carcaſes fell in the Wilderneſs? And to whom ſware he that they ſhould not enter into his Reſt, but unto them that believed not?*

The kind of arguing here uſed by the Apoſtle is not ſimply *Interrogatory*: but it is that which is ſaid to be by *Interrogation* and *Subjection*; that is, when a Queſtion is drawn, and an Anſwer ſubſtituted out of the ſame matter; which hath ſuch an Efficacy for Conviction and Perſwaſion, that the great *Roman Orator* ſeldom omits it in any of his Orations. And it is ſo eſpecially when the Queſtion propoſed is *Interrogatio Rei*, an Enquiry into a matter of Fact, and the Anſwer returned is *Interrogatio* λέξεως, in form of ſpeech an *Interrogation*, but really an *Anſwer*. Such is the Apoſtle's manner of arguing here; The Interrogation, *ver.* 17. *with whom was he grieved forty years*; is *Interrogatio Rei*; and the Anſwer returned is in an Interrogatory form of Speech; *was it not with them that ſinned, whoſe Carcaſes fell in the Wilderneſs?*

The words of the Interrogation were explained on *ver.* 10. whereunto the Reader is referred. In this Repetition of them the deſign of the *Apoſtle* is to fix on the minds of the *Hebrews* the Conſideration of the Peoples ſin, and God's dealing with them thereon.

The Anſwer unto this firſt *Enquiry* conſiſts in a double Deſcription of them with whom God was ſo long *grieved* or diſpleaſed; firſt, by their Sin, *Was it not with them that ſinned*; Secondly, by their Puniſhment, *Whoſe Carcaſes fell in the Wilderneſs.*

And we may conſider firſt what is *included*, and then what is *expreſſed* in this Anſwer. For the firſt; It is plainly *included* that God was not thus diſpleaſed with them *All*. Let not any apprehend that God took a Cauſleſs Diſtaſte at that whole Generation, and ſo caſt them off and deſtroyed them promiſcuouſly without Diſtinction. As they were *ſome* onely and not *all* that provoked, ſo it was with *ſome* only and not *all* that God was diſpleaſed. And two things do thence neceſſarily enſue to his purpoſe and Advantage. Firſt, that his *Exhortation* is enforc'd by ſhewing that it was not an ordinary *promiſcuous Event* that befell their fathers in the Wilderneſs, but that they paſſed under a *diſtinguiſhing Diſpenſation* of God towards them, according to their Deportment, as they alſo were like to doe. Secondly, That they might alſo conſider that with thoſe who ſinned not, who *provoked not*, God was not diſpleaſed, but according to his Promiſe they *entred into his Reſt*, which Promiſe in a more excellent ſenſe ſtill remains for their Benefit, if they were not diſobedient.

The firſt thing expreſſed in the words, or the firſt part of the Deſcription of them with whom God was diſpleaſed, is their *Sin*; *was it not with them that ſinned?* Their *Sin* is firſt mentioned in general, and then the particular nature of it is afterwards declared. There were three ſorts of *Sins* that the people were guilty of in the Wilderneſs. Firſt, they were univerſally guilty of *perſonal Sins* in their diſtinct *Capacities*. And theſe may juſtly be ſuppoſed to be great and many. But theſe are not they which are here intended. For if in this ſenſe *God ſhould mark Iniquity, none could ſtand*. Pſal. 130. 3. Neither were they free from ſins of this Nature, who τοῖς ἁμαρτήσασι.

are here exempted from being Objects of Gods Diſpleaſure. Secondly, *Eſpecial Provocations* wherein great numbers of the People were ingaged, but not the whole Congregation. Such was the Rebellion of *Corah*, *Dathan* and *Abiram* with their *Complices*, who were many and great, even *two hundred and fifty Princes, famous in the Congregation, men of Renown.* Numb. 15. 2. The Idolatry and Adulteries of *Peor*, which infected many of the Princes and People, with the like Inſtances. Thirdly. *General Sins* of the whole Congregation; which conſiſted in their frequent *Murmurings* and Rebellions, which came to an Head as it were in that great Provocation upon the return of the Spies, *Numb.* 14. when they not onely provoked God by their own Unbelief, but encouraged one another to deſtroy thoſe two Perſons *Joſhuah* and *Caleb* who would not concur in their Diſobedience; *All the Congregation bade ſtone them with ſtones*, ver. 10. This diſtinction was obſerved by the Daughters of *Zelophehad* in their Addreſs for an Inheritance among their Brethren. *Our Father*, ſay they, *dyed in the Wilderneſs, and he was not in the Company of them that gathered themſelves together againſt the Lord in the Company of Corah, but dyed in his own Sin*; Num. 27. 3. They acknowledge him guilty of *Perſonal Sins*, and deny not but that he joyned in the General Provocation of the whole Congregation; but only that he had an hand in thoſe eſpecial Provocations, which God fixed an eminent mark of his diſpleaſure upon, by cutting off the Provokers with fearful, ſuddain, and ſignal Judgments; whereas others were gradually conſumed by death in a natural way. But it was this laſt kind of Sin, in the guilt whereof the whole Congregation was equally involved, that the Apoſtle intends in this Expreſſion; *was it not with them that ſinned?* Obſerve,

Obj. I. *God is not diſpleaſed with any thing in his people but Sin.* Or, Sin is the onely proper Object of Gods diſpleaſure, and the Sinner for ſins ſake. *With whom was he diſpleaſed, but with them that ſinned?* I need not ſet up my *Candle* in the *Sun* of this Truth. I wiſh it were as ſeriouſly conſidered *practically*, as it is confeſſed and acknowledged notionally. Every Revelation of God by his Word or works bears witneſs hereunto. And every man hath that Witneſs hereof in himſelf, as will not admit him to doubt of it. The Nature of God, the Law of God, the Light of Conſcience, the ſenſe that is in all of a Judgment, at preſent fixed, and certainly future, teſtify unto it. And doubtleſs great is the power of Sin, and the craft of Satan which prevail with moſt to continue in ſin, notwithſtanding this uncontrolable Conviction.

Obj. II. *Publick ſins, ſins in Societies are great Provocations of God.* It was not for their private and perſonal ſins that God was thus provoked with this People, but for their *Conſpiracy*, as it were, in ſin. The Reaſons hereof are manifeſt, and I ſhall not inſiſt upon them. God help Cities and Nations, eſpecially ſuch as hear the Voice of God, well to conſider it; and all of us to take heed of National prevailing ſins.

Secondly; The Apoſtle deſcribes theſe Perſons by their Puniſhment. *Whoſe Carcaſes fell in the Wilderneſs.* κῶλα · How variouſly this word is rendred by Tranſlators, I have ſhewed before. That which the Apoſtle intendeth to expreſs, is the words of God unto the People, *Num.* 14. 29. במדבר הזה יפלו פגריכם : *in this Wilderneſs ſhall your Carcaſes fall.* Which is emphatically repeated, *ver.* 32. פגריכם אתם יפלו במדבר הזה *your carcaſes, you ſhall fall in this Wilderneſs. Attem, You*, is emphatically added, as to apply the Threatning to their Perſons immediately, ſo to ſhew them, it ſhould be their Lot and not their Childrens as they murmured; as alſo to expreſs a πάθος and Indignation in the Delivery. פגר is from פגר to be *weary, faint, cold, frigore enecari*, (whence is that word) ſlothful. Thence is פגר peger, a *dead Carcaſe*, a thing *cold*, without life, *heat* or *motion*. It is uſed ſometime for the Carcaſe of a Beaſt commonly called נבלה : *That which is fallen*; So *Gen.* 15. 11. moſt frequently for the *Carcaſes of men*. *Elias Levita* ſuppoſeth that it denotes only the *Carcaſes of wicked men*. And indeed it is moſt commonly, if not alwaies ſo uſed. See *Amos* 8. 3. *Iſai.* 14. 17. *Jerem.* 33. 5. *Ezek.* 43. 9. *Iſa.* 34. 3. Chap. 66. 24. There ſeems to be an Exception unto this Obſervation of *Elias*, from *Jere.* 41. 9. *And the pit whereinto Iſhmael caſt*, את כל פגרי האנשים : *All the Carcaſes of the men whom he ſlew.* But whether this be of force againſt the obſervation of *Elias* I know not. Thoſe men might be wicked for ought appears in the Text. Now this Word the LXX. render ſometimes

times by Σῶμα a *body*; Gen. 15. 11. Σῶμα νεκρὸν, a *dead body*, Iſa. 37. 36. Sometimes by νεκρὸς, *a dead perſon*, 2 Chron. 20. 25. Jerem. 33. 5, πτῶμα, *cadaver*, *a Carcaſe*, Ezek. 6. 5. but moſt frequently by κῶλον, the word here uſed by the Apoſtle; as, *Numb.* 14. 29. 32. 33. the place here referred unto. Κῶλον is a *member*, *membrum* or *artus*; which words are of the ſame importance and ſignification; and the whole *compages* of them is the ſame with the Body. As *Tydeus* in *Stadius*,

Odi hos artus, fragilemque hunc corporis uſum.

And the ſame Author again of *Agylleus*

Luxuriant artus, diffuſaque ſanguine laxo
Membra natant.

Hence Interpreters promiſcuouſly render the word here by *membra* or *artus*. Κῶλα are principally *crura* & *lacerti*; the greater *members of the Body*, *Arms*, *Legs* and *Thighs*; whoſe *bones* are greateſt and of longeſt duration. In the *ſingular Number* therefore it ſignifies not the *whole Body*, but ſome diſtinct *Member* of it; and thence it is tranſlated into the uſe of Speech, and denotes a part of a ſentence, a *ſubdiſtinction*. But κῶλα in the plural number may denote the whole Carcaſe. I ſuppoſe the פגרים or *carcaſes* of the People may here be called their κῶλα, their members or their *bones* as *Suidas* renders the Word, becauſe probably in thoſe great Plagues and Deſtructions that befel them, their rebellious Carcaſes were many of them left on the Ground in the Wilderneſs, where conſuming, their greater bones lay ſcattered up and down. So the Pſalmiſt complaines that it befell them at another Seaſon. *Pſal.* 141. 7. *Our bones are ſcattered at the graves mouth, as when one cutteth and cleaveth Wood on the Earth.* In ſuch a work, pieces of the hewed or cleft wood will lye ſcattered up and down, here and there, in ſome places covering the earth; ſo did their bones; and ſaid to be at the *mouth of the Grave*, becauſe the opening of the Earth, is that which gives a Grave to the Carcaſes of men. The Appearance and Spectacle hereof, The Roman Hiſtorian repreſents in the Carcaſes or Bones rather of the Legions cut off by *Harminius* in *Germany* with *Quintilius Varus* and left in the open field, when ſix years after *Germanicus* brought his Army to the ſame place. *In medio campi albentia oſſa* (κῶλα) *ut fugerant, ut reſtiterant, diſjecta vel aggerata; adjacebant fragmina telorum, equorumque artus*; Tacit. *Ann. lib.* 1. *In the midſt of the field, bones grown white, ſcattered or heaped, as they had fled, or reſiſted; by them lay pieces of broken weapons, with the members of Horſes.* A great and ſore Deſtruction or Judgment this is accounted amongſt men; and therefore is it made a Repreſentation of Hell, *Iſa.* 66. 24. They *ſhall go forth and look upon the Carcaſes of the men that have tranſgreſſed againſt me; for their worm ſhall not die, neither ſhall their fire be quenched; and they ſhall be an abhorring unto all fleſh.* Some of the *Jews* refer theſe words to the Victory they fancy that they ſhall have againſt *Gog* and *Magog*, when they come to fight againſt their *Meſſiah*. It is literally much more true concerning the *Believing Gentiles*, whoſe *calling* is expreſly foretold and propheſied of in the foregoing Verſes, who ſaw the ſevere Judgment of God on the Unbelieving *Jews*, when in the fatal Deſtruction of their City and Temple, their Carcaſes were truly caſt out on the Earth, *and were an abhorring unto all fleſh.* But here is alſo a Repreſentation of the final Judgment of the laſt Day, and everlaſting Puniſhment of the wicked, whereunto ſome of the words are applyed, *Mark* 9. 44. which the *Targum* on the place alſo applies them unto. The caſting therefore out of Carcaſes to be beheld and abhorred, is a ſore Judgment. And the Jews ſuppoſe that all thoſe who dyed under God's diſpleaſure in the Wilderneſs, were ſhut out of Heaven or the world to come; Tractat. Saned. Perek. 10. They enquire expreſly who ſhall and who ſhall not be ſaved; and at once they deal pretty liberally with themſelves: כל ישראל יש להם חלק לעולם הבא: *All Iſrael ſhall have a part in the world to come*; which they prove out of thoſe words of the Prophet, *and thy people ſhall be all Righteous.* Iſa. 60. which indeed would do it to the purpoſe, could they prove themſelves all to be the People there intended. But afterwards they lay in many Exceptions to this Rule; and among the reſt דור המרבר אין להם חלק לעולם הבא: *The Generation in the Wilderneſs have no portion in the world to come*; and they adde their Reaſon שכא במרבר הזה יתמו

ושם ימותו : *Becauſe it is ſaid, in the Wilderneſs ſhall ye be conſumed and there ſhall ye dye.* The redoubling of the Expreſſion, ye *ſhall be conſumed*, ye *ſhall die*, they would have to ſignifie death, firſt *temporal*, then *eternal*.

Their Carcaſes ἔπεσον; *proſtrata ſunt*, ſay ſome; were *caſt down*: properly *ceciderunt*; *fell*, that is, *pœnally*; an aggravation of their Deſtruction. He doth not ſay, they *died*; but their Carcaſes *fell*, which intimates *Contempt* and *Indignation*; and ſo do the words denote in the ſtory it ſelf. And this is the Second part of the Deſcription that is given of thoſe with whom God was diſpleaſed for their Sin; *Their Carcaſes fell in the Wilderneſs*; the Uſe whereof to the Apoſtles purpoſe hath been declared. And we may ſee; that

Obſ. I. *God ſometimes will make men who have been wickedly exemplary in ſin, righteouſly exemplary in their Puniſhment. They ſinned*, ſaith the Apoſtle, *and provoked God, and their Carcaſes fell in the Wilderneſs.* To what End is this reported? it is that we might take heed, that we fall not after the *ſame Example of Unbelief*; Chap. 4. 11. There is an Example in *Unbelief*, and there is an Example in the Fall and Puniſhment of *Unbelievers*. This Subject our Apoſtle handles at large, 1 *Cor.* 10. 5, 8, 9, 10, 11. The ſubſtance of his Diſcourſe in that Place is, that God made the *people in the Wilderneſs* upon their ſinful Provocations, *Examples* of his Severity unto them that ſhould afterwards live Ungodly. And the Apoſtle *Peter* declares the ſame Truth in the Inſtances of the *Angels* that *ſinned*, the *old World*, *Sodom* and *Gomorrah*, 2 *Pet.* 2. 4, 5, 6. God made them ὑπόδειγμα an expreſs *Example* and Repreſentation of what ſhould be done in others. And in the Law of old, the Reaſon why Puniſhment was to be indiſpenſibly inflicted on *Preſumptuous Sinners*, was that others might hear and fear and do ſo no more. Beſides in that *Government of the World* by his Providence which God is pleaſed to continue, all Ages and Stories are full of Inſtances of exemplary Judgments and Puniſhments, befalling and inflicted on ſuch as have been notorious in their Provocations; He thereby *revealing his Wrath from Heaven againſt the Ungodlineſs of men*, Rom. 1. 18. And often-times thoſe Judgments have had in them a direct Teſtimony againſt, and diſcovery of the nature of the Sins revenged by them. Our Saviour indeed hath taught us that we are not to fix particular demerits and ſins by our own ſurmiſes, on Perſons that may be overtaken with diſmal Providences in the World, merely becauſe they were ſo overtaken. Such was the Condition of the *Galileans whoſe blood Pilate mingled with their Sacrifices*, and the *eighteen* upon whom the Tower of *Siloam* fell and ſlew them; of whom he denies, that from what befell them we have any Ground to judge to have been *greater ſinners* than others, *Luke* 13. 3, 5. This onely in ſuch caſes may be concluded; namely, that ſuch Perſons were Sinners as all are, and therefore righteouſly obnoxious at any time unto any ſevere Judgment of God.

And the Reaſon of Gods *ſingling* them out in ſuch a manner, is that mentioned in the ſame place by our Saviour; namely, to declare and proclame unto others in the like condition with themſelves, that *unleſs they repented, they ſhould all likewiſe periſh*. And ſo it befell this People who neglected theſe Inſtructive Examples; Within a few years, thouſands and ten thouſands of them had their blood as it were mingled with their Sacrifices, being ſlain by multitudes in the Temple, the Place of their Offerings, and no leſs Number of them periſhing in the fall and ruine of their *Walls* and buildings battered down by the *Romans*. But in ſuch Caſes God takes out men to be *inſtructive* in their Sufferings unto others in a way of Soveraignity, as he cauſed the man to be *born blind*, without any reſpect unto particular demerit in *himſelf or his Parents*, John 9. 2, 3. But yet this hinders not, but that when mens ſins are viſible, they are, as the Apoſtle ſpeaks, *open before hand and going before to Judgment*, 1 Tim. 5. 24. They are πρόδηλοι, *manifeſt* to the Judgment of all men, before they come to be laid open at the laſt day. And they *go to Judgment before* the Sinners themſelves are brought thither. And with reſpect unto ſuch as theſe, God may and doth oftentimes ſo connect Provoking Sins, and extraordinary Judgments or Puniſhments, that men cannot but ſee and own the Relation that is between them. Such were the Sins of the old *World*, and the *flood*, of *Sodom*, and the fire, of *Dathan* and the Earth opening its mouth to receive him, with the reſt of the Inſtances frequently enumerated in the Scripture. Such are all Stories and reports of time in the World filled withall; and our own dayes have abounded with pregnant Inſtances to the ſame purpoſe. And God will do thus:

Firſt,

First; *To bear witneſs to his own Holineſs and Severity.* In the ordinary Courſe of the Diſpenſation of his Providence, God gives conſtant Teſtimony unto his Goodneſs and Patience. *He cauſeth his Sun to riſe on the evil and on the good, and ſendeth Rain on the juſt and on the unjuſt*, Matth. 5. 45. He never left himſelf *without Witneſs in that he did men Good, and gave them rain from Heaven, and fruitful Seaſons, filling their hearts with food and gladneſs*, Acts 14. 17. This conſtant Teſtimony doth God give unto his Goodneſs and Patience amongſt men; and his Deſign therein is to bring them to an acknowledgment of him, or to leave them in their wickedneſs utterly without excuſe. For under the Enjoyment of theſe things he leaves the Generality of Mankind; by whom for the moſt part they are abuſed, and God in them is deſpiſed. But things will not end ſo. He hath appointed a day wherein he will call them over again; and will require his *Corn* and *Wine* and *Oyle*, his Health, his Peace, his Plenty, his Proſperity, at the hands of men. Yet, though this be his ordinary way of proceeding, he doth not abſolutely commit over his Severity and Indignation againſt Sin to be manifeſted and aſſerted by his written Threatnings and Comminations of things future. He will *ſometimes riſe up to his Work, his ſtrange Work, his Act, his ſtrange Act*, Iſa. 28. 21. That is, to execute great and fearful preſent Judgments on Sinners; which though it be, and ſeem a *ſtrange Work*, ſeldom coming to paſs or effected; yet it is his *Work*, a work that becomes him, and whereby he will manifeſt his *Holineſs* and *Severity*. He *reveales his Judgments from heaven againſt the ungodlineſs of men*; Rom. 1. 18. And this he doth by *Exemplary Puniſhments*, on *Exemplary Sinners*.

Secondly; God doth this to check and controll the *Atheiſm* that is in the Hearts of men. Many whilſt they ſee wicked men, eſpecially open and profligate ſinners, proſpering in a conſtant Courſe, are ready to ſay in their Hearts, that there is no God, or that he hath forſaken the Earth; or with them, *Job* 9. 24. *The Earth is given into the hand of the wicked, if not where and who is he:* Where is he, or who is he, that ſhould puniſh them in or for all their enormous Provocations: or, as they *Mal.* 2. 17. *Where is the God of Judgment?* And this encourageth men in their wickedneſs, as the Wiſe man expreſly tells us. *Becauſe ſentence againſt an evil Work is not executed ſpeedily; therefore the heart of the Sons of men is fully ſet in them to do evil*, Eccleſ. 8. 11. The conſideration hereof, makes them caſt of all regard of God, and to purſue the Luſts of their hearts according to the power of their hand. To ſtay men in this Courſe, God ſometimes hurls a Thunderbolt amongſt them; caſts out an amazing Judgment, in a way of Vengeance on ſome notable Tranſgreſſors. When men have long travelled, or have been long upon a Voyage at Sea, if they meet with nothing but ſmiles of Sun and Wind, they are apt to grow careleſs and negligent, as though all muſt needs be ſmooth to their journeys end. But if at any time they are ſurpriſed with an unexpected clap of Thunder, they begin to fear leſt there be a ſtorm yet behind. The Language of *Nature* upon ſuch Judgments as we ſpeak of is, *Eſt profecto Deus, qui hæc videt & gubernat*; or as the Pſalmiſt expreſſeth it, *verily there is a Reward for the Righteous, verily there is a God that judgeth in the Earth.* And were it not that God did ſometimes aw the world with his ſtrange Works of Vengeance which he executes at his Pleaſure, ſo that great Sinners can never be ſecure one moment from them; it is to be feared that the Atheiſm that is in the hearts of men would bring them every where to the condition of things before the Flood; when the *whole Earth was filled with Violence, and all fleſh had corrupted its wayes.* But theſe Judgments do ſecretly influence them with that Dread and Terrour, which preſcribe ſome bounds to the luſts of the worſt of men.

Thirdly; God will do thus for the *Incouragement of them whom he hath deſigned to bear Witneſs to himſelf* in the World againſt the Wickedneſs of men. The principal Work of the Servants of God in the World, is to *bear Witneſs* unto God; his Being, his Holineſs, his Righteouſneſs, his Goodneſs, his Hatred of Sin. For this Cauſe are they for the moſt part mocked, deſpiſed, and perſecuted in the World. So ſaith our Apoſtle. *For therefore we both labour and ſuffer reproach, becauſe we truſt in the living God*, 1 *Tim.* 4. 10. And ſometimes they are ready to faint in their Tryals. It is unto them *like a Sword in their bones; while their Enemies ſay unto them, Where is your God?* Pſal. 42. 10. They have indeed a ſure word of Promiſe to truſt unto, and to reſt upon; and that which is able to carry them ſafely and quietly through all Temptations and Oppoſitions. But yet God is pleaſed

ſed ſometimes to relieve and refreſh their ſpirits by confirming their Teſtimony from Heaven, bearing Witneſs to himſelf and his Holineſs by his Viſible tremendous Judgments upon openly notorious Provokers. So ſaith the Pſalmiſt; *God ſhall take them away as with a Whirlwind, both living and in his Wrath*; In the midſt of their dayes he ſhall bring Judgment and Deſtruction upon them, fearfully, ſuddenly, unexpectedly, unavoidably, like a Whirlwind. And what then; *The righteous ſhall rejoyce when he ſeeth the Vengeance; he ſhall waſh his feet in the blood of the wicked*, Pſal. 58. 9, 10. That is Gods executing of dreadful Judgments on wicked men to their Deſtruction, ſhall juſtify them in their Teſtimony and Profeſſion, and *waſh off all Aſperſions* caſt upon them; which ſhall cauſe them to rejoyce or cleanſe their own wayes upon the Example ſet before them, and the mouth of Iniquity ſhall at leaſt for a Seaſon be ſtopped.

The *Uſe* hereof is that which *Hannah* propoſeth, 1 *Sam.* 2. 3. *Talk no more ſo exceeding proudly; let not Arrogance come out of your mouth, for the Lord is a God of Knowledge; and by him actions are weighed.* Let men take heed how they arrogantly boaſt themſelves in their ſin and wickedneſs; which is too common with provoking Sinners; for God is a God of Knowledg and Judgment. If they regard not the Judgment that is for to come, but put the evil day far a way from them, yet let them take heed leſt God ſingle them out unto ſome ſignal Vengeance in this World; to make them Examples unto thoſe that ſhall afterwards live ungodly. It is to me ſtrange that ſome men conſidering their Courſe and Wayes, ſhould be ſo ſtupidly ſecure, as not to fear every moment, leſt the Earth ſhould open and ſwallow them up, as it did *Dathan* and *Abiram*, or that Thunder or Lightning from Heaven ſhould conſume them as it did *Sodom*, or that one Judgment or other ſhould overtake them as they are acting their Villanies. But they are ſecure, and will cry Peace, untill they are ſurpriſed with ſudden Deſtruction.

(2.) Let us learn to glorify God becauſe of his Righteous Judgments. The Saints in Heaven go before us in this work and Duty. *Revel.* 11. 15, 16, 17, 18. chap. 15. 3, 4. chap. 19. 1, 2. So they did of old in the Earth; as in that ſignal inſtance of the Song of *Moſes* upon the Deſtruction of the *Ægyptians* in the red Sea: *Exod.* 15. from verſe 1. to the 20. And God requires it at our hands. Not that we ſhould rejoyce in the miſery of men; but we ſhould do ſo in the Vindication of the Glory of God, which is infinitely to be preferred before the Impunity of profligate Sinners.

Obſ. II. *Great Deſtructions in a way of Judgment and Vengeance, are inſtituted Repreſentations of the Judgment and Vengeance to come.* I dare not ſay with the *Jews*, that all this provoking Generation periſhed eternally; and that none of them ſhall have a bleſſed lot or portion in the world to come. They might repent of their ſins and Provocations. The Oath of God was to their temporal Puniſhment, not to ſpiritual Impenitency. There is a *Repentance* which may prevail for the removal or at leaſt deferring of a temporal Judgment threatned and denounced, if not confirmed by *Oath*; which yet is not prevalent to free the Sinner from eternal Ruine. Such was the Repentance of *Ahab*; and probably that of *Nineveh*. And there is a Repentance and Humiliation that may free the Soul from eternal Ruine, and yet not take off a *temporal Judgment* threatned againſt it. Such was the Repentance of *David* upon his *Adultery*. The Lord put away the guilt of his Sin, and told him that he ſhould not dye penally, but would not be entreated to ſpare the life of the Child, nor him in thoſe other ſore Afflictions which afterwards befell him on the ſame Account. And thus might it be with ſome, yea, with many of theſe *Iſraelites*. God might give them Repentance to make way for the Pardon and Forgiveneſs of their Perſons: nevertheleſs he would ſo far take Vengeance *on their Inventions* as to cauſe their Carcaſes to fall in the Wilderneſs. But yet this muſt be acknowledged, that their *Puniſhment* was a great *Repreſentation of the future Judgment*; wherein ungodly Unbelievers ſhall be caſt off for ever. For, as they fell viſibly under the *Wrath and Diſpleaſure of God*, and their *Carcaſes were caſt out in the Wilderneſs* as a loathſome Abomination; ſo their Judgment overtook them under this formal Conſideration, that they were *excluded out of the Reſt of God*. And theſe things together give an evident *Reſemblance* of the Judgment to come; when ſinners ſhall periſh eternally under the Wrath of God, and be for ever excluded out of his Reſt. So *Jude* affirms the ſame of the Deſtruction of *Sodom* and *Gomorrah*: *ver.* 7. And hence many of Gods great Judgments in this world are ſet out under

ſuch

such Expressions, as that the teaching of the dread of the final Judgment at the last day seems principally to be intended in them. See *Isa.* 34. 1, 2, 3, 4, 5. *Dan.* 7. 9, 10, 11. *Matth.* 24. 29. *Heb.* 10. 26, 27. 2 *Pet.* 3. 5, 6, 7. *Revel.* 6. 13, 14, 15, 16, 17.

Verse 18.

The Apostle pursues his Design yet further, in making Application of the Example laid down and insisted on unto the *Hebrews*, by way of *Interrogation*, as to one Circumstance more. And hereunto an *Answer* is returned by him, and that such as is evidently supplyed out of the story it self. Here also he discovers what was that *particular sin*, which was the Ground of all their other Transgressions and Miscarriages, the Declaration of the danger and guilt whereof he principally intends. *Ver.* 18.

And to whom sware he that they should not enter into his Rest, but to them that believed not?

The Question proposed is annexed unto that foregoing, and declared to be designed unto the same Purpose by the respective copulative which we render, *And.* Ὁ *And to whom.* The words of this Question have been explained before on *Vers.* 11. Only here is one thing added. For whereas it is there said only that *God sware in his Wrath, that they should not enter into his rest*; that is, he sware so *concerning them*; it is here intimated that for their greater terror, and the manifestation of his Wrath and Indignation, he sware so *to them*. *To whom did he swear*; and so it appears to have been from the story. For though the *Words of the Lord* were repeated unto the People by *Moses* and *Aaron*, yet the People themselves are proposed as they unto whom he spake and sware; *As you have spoken, so will I do unto you*; *your Carcases shall fall in this Wilderness*, Numb. 14. 28, 29. This Enquiry the Apostle makes upon that Typical Example, wherein the present condition of the Church of the *Hebrews* was represented. Τίσι ὤμοσε.

The *Answer* which he returns hereunto, which is evidently collected from the whole matter, contains the Instruction intended by him: εἰ μὴ τοῖς ἀπειθήσασι· This word as I have shewed is variously rendred; by some, *obeyed not*; by some, *believed not*; by some, *assented not, acquiesced not*. Πείθω, is to *perswade*, by words or any other means. And ἀπειθέω, is properly, *not to be perswaded*, so as to do the thing that the perswasion leads unto. And if that *Perswasion* be with *Authority*, that *dissent* is to be disobedient, or *contumacious*. And these are varied according as the *Proposal* of the *Perswasion* which they respect hath been. For it may sometimes be by an *Exhortation* in General; and sometimes it may be attended with Commands, Promises and Threatnings, which vary if not the *kind* yet the *degree* of the Sin intended. Ἀπειθεία is usually *Inobedientia, Contumacia*, and sometimes *Rebellio*; *Disobedience, Stubbornes*, or *Rebellion*. But the same words are often in the New Testament rendred by *Unbelief, Infidelity, Incredulity*, not to believe. As indeed the word πίστις it self, or *Faith*, is from πείθω to *perswade*. And in other Authors is nothing but that Perswasion of mind which is begotten in any man by the Arguments and Reasons that are proposed unto him, for that purpose. But the promiscuous rendring of that word by *Disobedience* or *Unbelief*, seeing these things formally differ, is not so safe, and ought to be reduced unto some certain Rule. This for ought I can perceive *Interpreters* have not done, but have indifferently rendred it, by the one Word or the other. Ἀπειθεία, we render *Unbelief*, Rom. 11. 30, 32. Heb. 4. 11. and by Disobedience, *Eph.* 2. 2. & 5. 6. *Col.* 3. 6. but for the most part place the other word in the margent. Ἀπειθέω, commonly by, *Believe not*, Rom. 11. 30, 31. *Chap.* 15. 31. *Acts* 14. 2. *Chap.* 17. 5. *Cha.* 19. 9. *Chap.* 11. 31. sometimes by *Obey not*, *Rom.* 2. 8. *Chap.* 10. 21. 1 *Pet.* 2. 7, 8. *Chap.* 3. 20. *Chap.* 4. 17. And ἀπειθὴς every where by *Disobedient*, *Luke* 1. 17. *Acts* 26. 19. *Rom.* 1. 20. 2 *Tim.* 3. 2. *Tit.* 1. 16. *Chap.* 3. 3. And the like variety may be observed in other *Interpreters*. I suppose, as was said, that the *Translation* of this Word may be reduced unto some certain Rule. Ἀπειθεία and ἀπειθέω do certainly denote a denial of the proper effect of πείθω; the Effect of *Perswasion* is not produced. Now this *Perswasion* is not meerly and solely an *Exhortation by Words*; but whatever it is that hath, or ought to have a moral τοῖς ἀπειθήσασι.

Power

Power to prevail with the mind of a man to do or not to do any thing, it hath the Vertue of a Perſwaſion. Thus in *Commands*, in *Promiſes*, in *Threatnings* there is a Perſwaſion. This is common to them all, that they are fitted and ſuited to prevail with the minds of men, to do or not to do the things which they do reſpect. But there is ſome peculiar *Adjunct*, whereby they are diſtinguiſhed as to their Perſwaſive Efficacy; as *Authority* in Commands, *Faithfulneſs* in Promiſes, *Severity* in Threatnings, *Power* and *Holineſs* in all. That which is *Perſwaſive* in *Commands* as formally ſuch, is *Authority* and Power. That which is ſo in *Promiſes*, is Faithfulneſs and Power; and ſo of Threatnings. Look then in any place what is the formal Reaſon of the *Perſwaſion* whoſe diſappointment is expreſſed by ἀπειθέω and ἀπειθεία, and we ſhall underſtand what it is that firſtly and directly is intended by them. That whereby we anſwer a *Command* is *Obedience*, becauſe of the Authority wherewith it is attended, and our not being perſwaded or prevailed on thereby is *Diſobedience*; That whereby we Anſwer a *Promiſe* is *Faith* or Truſt; or Believing; and our failing herein is Unbelief. Not that theſe things can be *ſeparated* one from another, as though we could *obey* and not *believe*, or *believe* and not *obey*; but that they are thus diſtinguiſhed one from another. Where-ever then theſe Expreſſions occur, we muſt conſider whether they directly expreſs the neglect of the *Command* of God or of his *Promiſe*. If it be of the former, they are duly rendred by *diſobeying* and *diſobedience*; if the latter, by *Unbelief*, *Incredulity* and the like. Now becauſe theſe things are of a near Alliance and cannot be ſeparated; where-ever one is expreſſed, the conjunction of the other is alſo underſtood. As in this place their ἀπειθεία did principally reſpect the *Promiſe* of God to give them the Land of *Canaan*, and his Power to effect it; ſo that *Unbelief* is firſtly and principally intended. They would *not believe* that he would or could bring them into that Land. But yet becauſe they were alſo under the Command of God to go up and poſſeſs it, their Unbelief was accompanied with *Diſobedience* and *Rebellion*. This then is the meaning of theſe *Words* in this place. *To whom did he ſwear, that they ſhould not enter into his reſt?* It was unto them to whom the *Promiſe* of it being made, and a *Command* given that they ſhould be *ready* to go up and poſſeſs it, they would not, they did not acquieſce in the Faithfulneſs and Power of God, believed not his Word, and thereupon yielded not Obedience unto his Commands; and this was ſufficient both to provoke and juſtifie the *Severity* of God againſt them, in his *Oath*, and the Execution of it.

Obſ. *All Unbelief is accompanied with Contumacy and Rebellion*; it is ἀπειθεία; and thoſe in whom it is are not perſwaded to comply with the Mind and Will of God. I intend that *privative Unbelief* which hath been before explained. When the Object or Thing to be believed is ſufficiently propoſed and made known unto any Perſon, which renders it his Duty actually to believe, eſpecially when it is propoſed in the way and manner preſcribed by God in the *Goſpel*, that is, with the higheſt Reaſons, Motives and perſwaſive inducements conceivable; if ſuch a Perſon mix not the Word ſpoken with Faith, his Unbelief is *privative* and ruinous to his Soul; and that becauſe it hath Contumacy and Rebellion accompanying of it. Now two things concur in Diſobedience, Contumacy, and Rebellion; (for I uſe them in the ſame general ſenſe, as thoſe which agree in the ſame general nature, for they denote only diſtinct Aggravations of the ſame ſin.) Firſt, an *unperſwadableneſs of mind*, and that againſt evident convincing Reaſons. When a man is perſwaded by ſuch as have Right, or whoſe Duty it is ſo to deal with him unto the doing of any thing, or the belief of any Truth, with and by the Uſe of ſuch *Arguments* as are ſuited in ſuch caſes to work and prevail with the minds of men, and he have nothing to object to what is propoſed unto him, and yet *complyeth not* in a way of *Obedience* or *Aſſent*, we ſay ſuch an one is obſtinate and perverſe; one not perſwaded by Reaſon; He is *Contumax*. See *Prov.* 1. 23, 24, 25.

Secondly; *A poſitive Act of the Will* in oppoſition unto, and the Rejection of the things propoſed unto it as thoſe which it likes not, it approves not of, but rather deſpiſeth, *Iſa.* 30. 15. Now if among the Arguments uſed to prevail with the mind, that of *Supream Authority* be one, then *Rebellion* is added unto *Diſobedience* and Stubbornneſs. *Rom.* 10. 21. And both theſe concur in *Unbelief*. Unbelievers may pretend, may plead other things, why they do not believe; or they may profeſs that they do believe when they are utter ſtrangers from it; but the true Reaſon of this abode in their State and Condition is the *unperſwadableneſs* of their Minds, and the diſobedience

disobedience of their Wills, both attended with *Contumacy* and *Rebellion* against God. To evince this we may Consider;

First, That the Gospel *requiring Faith* in the Promises, doth obviate or take away all *Objections* that can be made against it, on any account whatever. *Objections against Believing* may arise either, (1.) On the part of him who is the Author of the things proposed to be believed; and that either, 1. As unto his *Power* and Faithfulness, Or, 2. As unto his *Will*, Goodness, and Grace; Or, (2.) They may arise on the part of the *things themselves* proposed to be believed; as that they are not 1. either *Good* and desireable in themselves, or, 2. not needful; or, 3. not *Adequate* or suited unto the End for which they are proposed; Or, (3.) on the part of the *Persons themselves* required to believe; as that they are not things for them; but that they are either (1.) too *hard* and difficult for them to attain; or (2.) too *good* for them to expect; or (3.) too *far above them* to understand. But now all *these Objections* are obviated and prevented in the Gospel. And no ground is left unto any Sinner whereon he may manage any of them against the *Exhortations* and *Commands* of it to believe. This hath been so well evidenced in particular by sundry Holy and Learned Persons, as I shall not need to insist thereon.

Secondly, The Gospel makes it appear that its Commands and Exhortations to believe are most *reasonable in themselves*, and most *reasonably* to be accepted by sinners; and that on all accounts of *Reason* whatever. As (1.) Upon the account of *Righteousness* in him that requires Faith or Belief of men. He that doth so, *may do so*, and that justly. He requires no more but what is *due* unto him; and which cannot be denied him without the highest sin, folly, and disorder. This the Gospel fully declares. It is *God* who requires *Faith* in us; And it is so far from being unrighteous that he *should* so do, that it is of infinite Grace, and Love that he *will*. (2.) On the Account of *Necessity*, on the part of them who are required to believe. This also the Gospel layes open and naked before the eyes of men. It doth not leave them to flatter themselves with vain hopes, as though they might do well enough without answering the Command of God in this matter, or might find out some other way for their help and relief; but it plainly and frequently declares that without the due performance of this Duty, they must perish, and lie under the wrath of God to Eternity. (3.) On the Account of the *Goodness, Grace*, and *Condescention*, that is in the Proposal of the *Object* of Faith, and the Command of Believing. The things themselves are excellent and precious, and our Advantage by an interest in them so great and unspeakable, as that they are every where in the Gospel manifested to be the Effects of *infinite Grace* and Love. (4.) Of Safety: An End is proposed to be aimed at; and that *Deliverance* from Sin, Death, Hell, and Vengeance everlasting; with the *Attainment* of Rest, Peace, and Blessedness in the Enjoyment of God. This End all *convinced Persons* aim at; and there is a secret Preparation in the seeds of natural Light to incline the minds of men to seek after this End. Now the Gospel proposeth the things which it requires to be believed, as the only Way and Means for the attaining of this End. And that this Way is safe, and secure, that never any one miscarried in it, or shall do so for ever, it gives all the Assurance that the Word, Promise, Covenant and Oath of God, can yield or afford. On all which it follows, that it is a reasonable thing that we should believe.

Thirdly, Consider the *Manner* how the Gospel proposeth unto us the Object of Faith, or the things which it requireth to believe. It doth not do this by a meer naked *Revelation* or Declaration of them unto us, attended with a severe Command. It adds Intreaties, Exhortations, Reasonings, Encouragements, Promises, Threatnings; every way it proceedeth, that is, meet and suited to prevail on the minds of rational Creatures. All the things of our own *Eternal Concernment* are proposed unto us, with that Gentleness, Tenderness, Condescension, that Love, that Earnestness, that Evidence of an high concern in us, and our Good, that *Patheticalness* and Compassionate Affection, as will assuredly aggravate the *Guilt of rejecting* the Tender which it makes.

Fourthly, All these things the Gospel proposeth, urgeth, presseth upon us *in the Name and Authority of God*. It requireth, exacteth, and commandeth Faith in men, in a way of *Obedience* unto the Supream Authority of God.

Now if these things, and sundry others of the like Consideration, do concur in the Proposals and Commands of the Gospel, it is evident that sinners *Unbelief* must have Disobedience, Contumacy, and Rebellion accompanying of it. For can a man

refuse that which is so Proposed unto him, upon such Reasons and Considerations, in the way and manner intimated, all enforced with the Authority of God, but that he must contract the Guilt of the highest Rebellion against him? And hence it is that the Scripture everywhere layeth the Cause of mens Unbelief on their *Wills*, their Love of sin, their Obstinacy and hardness of heart, as hath been before declared. And hence it will follow; That,

Obs. II. *Unbelief not only Justifies, but Glorifies, the greatest Severities of God against them in whom it prevails.* The Apostle having declared the Severity of God towards the People in the Wilderness, adds this as the Reason of it; *It was because of their Unbelief.* They provoked him by their *Unbelief*, and therefore were so severely destroyed as he had declared. And besides, his principal Intention is to manifest, That those who follow them in the same sin, now under the Gospel, should in like manner perish, and that eternally; and that in their *Destruction* God will glorifie himself. The Truth of this *Proposition* is sufficiently evinced from what hath been discoursed on that foregoing. For if there be that *Contumacy* and Rebellion attending *Unbelief* which we have manifested, it will undeniably follow that God is exceeding Righteous and Glorious in his greatest *Severities* against them who abide in the Guilt of it; in this, that *he who believeth not the Son, shall not see life, but the Wrath of God abideth on him*, Joh. 3. 36. I shall add only one Consideration more, for the further evidencing of this Truth. The Design of God in the Gospel, in and by the things proposed unto our Faith, is to glorifie himself and all the holy *Attributes* of his Nature. And this is the Effect of his Counsel and Wisdom, after that many of them were, as it were, obscured by sin, unto the eternal ruine of sinners. God, I say, in the Gospel, through the Mediation of Christ, the principal Subject of all the Promises, and immediate Object of our Faith, designeth to manifest and *glorifie* his *Righteousness* and *Holiness*, Rom. 3. 24, 25, 26. His *Power* and *Wisdom*, 1 Cor. 1. 18, 23, 24. His *Mercy*, *Grace*, and *Goodness*, Eph. 1. 6. His *Patience* and *Forbearance*, 2 *Pet.* 3. 9. His *Faithfulness* and *Bounty* in rewarding Believers with Eternal Life, *Rom.* 6. 23. In sum, by this way and means, he hath designed that Manifestation of Himself, his Nature, his Will, his Goodness, his Wisdom and Counsel, wherein he will be *admired*, *adored*, and *glorified* by Angels and Men unto Eternity, 2 *Thess.* 1. 10. This is the *Design* of God in and by the Gospel. And it is that which *becomes him*, because it is natural and necessary unto him in all things to will his own Glory. Now Unbelief is nothing but the Attempt of Sin and Satan to frustrate the whole Design of God, to make him *a Lyar*, 1 Joh. 10. 5. to keep him from being known, owned, acknowledged, and worshipped, as God only Wise, Infinitely Righteous, Holy, Faithful, Gracious and Bountiful. And this upon the matter is to oppose the *Being* of God. It is to deny that he was *Righteous and Holy* in requiring the Punishment due to Sin of our *Sponsor* or Mediator, that is, in punishing sin, to deny that he was infinitely *Wise* and *Gracious*, in sending his Son to *save that which was lost*; to deny that the *Way* which he hath provided for the Salvation of Sinners is good, sufficient and safe; to deny his *Faithfulness* in the accomplishment of his Promises; and his Truth and Veracity about what he hath affirmed concerning the Salvation of Sinners by Jesus Christ. And where then is the Glory of God? Or what is left unto him for which he should be Glorified or Worshipped? And can this Atheistical Rebellious Attempt be too severely revenged? Is not God not only justified in that *Decretory Sentence, He that believeth not, shall be damned?* but doth it not in the Hearts of all the Creation call aloud for the Vindication of his Glory, from this great contempt cast upon it, and horrible attempt to frustrate his Design for the Advancement of it? As sure as God is God, Unbelief shall not go unpunished. Yea, from the gracious Salvation of Believers, and righteous Condemnation of them who will not believe, doth arise that great and triumphant Glory, wherein God will be admired and adored by the whole rational Creation unto Eternity. And this further appears; For,

Obs. III. *The Oath of God is ingaged against no Sin but Unbelief.* As God hath given his *Oath* for the Confirmation and Consolation of Believers, both as to the things which they are to believe, and as to their assured Safety on their believing, and to nothing else directly in a way of *Grace*, for it is annexed unto his Covenant; so he hath in a way of *Justice* ingaged his Oath against no Sin but that of Unbelief, and to the exclusion

excluſion of *Unbelievers* from Eternal Reſt. *To whom ſware he that they ſhould not enter into his Reſt? but unto them that believed not.* Other Sins there are that have great Provocations in them. So had the Murmurings of the People in the Wilderneſs. But it is their Relation unto *Unbelief*, their growing upon that Stock or Root that gives them ſuch an height of Provocation, as that God at any time enters a Caveat againſt them by his Oath. And in this ſenſe it is not ſaid amiſs, that UNBELIEF is the onely Damning Sin; becauſe as there is no other ſin but may be, but ſhall be remitted or pardoned unto men upon believing, ſo the formal Conſideration on which other ſins fall under Judgment in them to whom the Goſpel is preached, is Unbelief.

These things I ſhall put together, to repreſent the Apoſtles Exhortation with the Grounds and Reaſons of it, as unto our own concernment therein. For theſe things belong unto us, and they may be improved unto the *Uſe* of all ſorts of Perſons. As,

(1.) Unto them who have never *much conſidered* their Duty or concernment in this matter. I intend not open and profligate Sinners, though the terrour hereof will one day reach them in particular. *This is their Condemnation, that Light is come into the World, and they love Darkneſs more than Light, becauſe their Deeds are evil.* But it is them whom I aim at, whoſe Conſciences are ſo far awaken'd, as that *they would abſtain from Sin, and do good, with reſpect unto their latter End:* They would be ſaved from the Wrath to come, but as to Believing, or mixing the Promiſe of the Goſpel with Faith, they have not endeavoured after it, or do not at all underſtand it. But this is the hinge on which their Eternal Condition doth turn. They may do well therefore to conſider what hath been ſaid from the Apoſtle in this matter, and what is their Concern therein, to examine their hearts what hath paſſed between God and them. For with whom is God provoked? concerning whom doth he thus ſwear that they ſhall not enter into his Reſt? Is it not againſt you, and ſuch as you are who believe not, whilſt you continue in that State and Condition?

(2.) Unto thoſe who are in Doubt whether they ſhould believe or no; not *notionally* and *indefinitely*, but *practically* and in particular. This is the State of many in their Minds and Conſciences which cauſeth them to fluctuate all their dayes. But what is it that they doubt of in this matter? Is it whether it be their Duty to believe or no? It is indiſpenſibly required of them by the Command of God; So that not to do ſo, is the greateſt height of Diſobedience that they can make themſelves guilty of. Is it whether they may do ſo or no, and whether they ſhall find Acceptance with God in their ſo doing? This calls the Righteouſneſs and Faithfulneſs of God in queſtion. It is no otherwiſe, where *to believe is our Duty* by Vertue of his Command, to queſtion our Acceptance in the Performance of that Duty. Is it becauſe of the many *Objections* which they find ariſing up in themſelves againſt themſelves, which leave them no hope of a *Perſonal Participation* of the Good things promiſed? But what are all their Objections, before thoſe Evidences that are tendred in the Goſpel unto the contrary, which we have touched upon? The truth is, if men will not believe, it is out of love to Sin, and a diſlike of the *Deſign* of God to glorifie himſelf by JESUS CHRIST; and what will be the Iſſue thereof hath been declared. If then it be a Queſtion with you, whether you ſhall believe or not, conſider if you do not, what will be the Event. The demerit of your Sin is ſuch, as that it will juſtifie, yea and glorifie God in his greateſt Severity againſt you; and his OATH is ingaged that you ſhall never enter into his Reſt. What like this can you fear on the other hand; and why do you doubt what courſe to take?

(3.) Unto Believers. *Meat* may be taken for them out of this *Eater*. All this Terrour and Dread of God's Severity, ſpeaks Peace and Conſolation unto their Souls. For as the Oath of God is ingaged againſt the Entrance of Unbelievers into Reſt, ſo alſo is it for the eternal Security of them that do believe.

Verſ. 19.

So we ſee that they could not enter in becauſe of Unbelief. *Ver.* 19.

This Verſe contains in a *Summary Concluſion* what the Apoſtle had evinced by all his former arguings from the *Example of their Forefathers* as recorded by *Moſes*, and the renewed Repreſentation of it for their Uſe by *David*. And he layes it down as

the especial Foundation of that Exhortation which he intends to pursue in the next Chapter.

καὶ βλέπομεν. *And we see*; That is, it is evident from what hath been laid down and proved. Or this we have evinced; given an *Ocular Demonstration* of it.

Now we see; And this evident *Conclusion* consists of two parts. (1.) An Assertion; *That they could not enter in.* (2.) The Reason of it; *Because of Unbelief.* In the first the Apostle doth not only declare the *factum* and Event, they did not enter, they dyed in the Wilderness, there their Carcases fell: but the *Jus*, also in a negation, οὐκ ἠδυνήθησαν: *they could not enter.* That is, they lost all Right unto an *Entrance* by Virtue of any Promise of God. Whatever desire they had so to do, as they manifested their desires by their murmuring at the heavy Tidings brought them by *Moses* concerning their Exclusion; *Numb.* 14. 39. Whatever attempts they made for that End, as they got themselves up and fell upon the *Cananites* and *Amalekites* that were next them, so to begin their Conquest, by whom they were defeated, *ver.* 40, 44, 45. having lost all right unto the Promise, *They could not enter. Illud possumus, quod jure possumus.* In things Moral our *Ability* is commensurate unto our *Right.* This being lost, *They could not enter.* The Expression is *Eliptical*, and *Gods Rest* is to be supplyed from the foregoing Verses. He sware they *should not enter* into *his Rest.* And his Determination is the *Rule of our Right.*

οὐκ ἠδυνήθησαν. εἰσελθεῖν.

διὰ ἀπιστίαν. The Reason and Cause hereof is expressed in the last words; *Because of Unbelief.* They that shall look over the whole story of the sins of the People, and of Gods dealing with them, would perhaps of themselves fix upon other Causes of their Exclusion from the Rest of God, as the *Jews* their Posterity do to this day. Might not they say, It was because of their *Idolatry* in making the *Golden Calf*, which became a Reproach unto them in all Ages. So great a sin this was, that when God passed it by, as to their present Destruction, he reserves as it were Liberty to himself to remember it in after-Visitations. *Exod.* 32. 34. *Go*, saith he, *lead the people to the Place of which I have spoken unto thee, nevertheless in the day when I visit, I will visit their sin upon them.* Hence the Jews have a saying, that *no trouble befalleth Israel but there is in it an ounce of the Golden Calf.* Or, they might think the *Cause* of it, was their abominable mixture of all sorts of sins, in their Conjunction with the *Midianites* and *Moabites*, worshipping *Baal-Peor*, eating the Sacrifices of the dead, and giving themselves up unto uncleanness. Their frequent *Murmurings* also would occur unto their minds. But our Apostle layes it here absolutely and wholly on their *Unbelief*, and evidently proves it so to have been. A Sin this is that men are very unapt to charge themselves withall; but that which above all others will be charged on them by God. And this is here charged on this people most righteously.

(1.) Because the Name which God was then designing to glorify among them, and himself thereby, was that of *JEHOVAH.* Exod. 6. 3. *I will now be known by my Name JEHOVAH.* And his Purpose by the renewed *Revelation* and Ingagement of that Name, was to teach them that he would now manifest the Stability of his Promises in their Accomplishment. By their *Unbelief* therefore did they rebell against God, and oppose his design in the especial Revelation of himself whereby he would be glorified.

(2.) Because their *Unbelief* was the Spring and Cause of all their other Sins. Hence were their Idolatries, and Adulteries, and Murmurings, and all their other Provocations.

(3.) Because they had herein often broken with God from under great *Convictions.* For oftentimes upon his mighty Works their minds had been Conquered to the Profession of Faith and Confidence. *The People feared the Lord, and believed the Lord, and his Servant Moses*, *Exod.* 14. 31. But immediately on the next Tryal they met withall, they renounced their own Experiences, and despised the Faithfulness and Power of God, which before they acknowledged, Chap. 15. 24.

(4.) Because their last Provocation was with direct respect unto the Promise, which we have at large insisted on from *Numb.* 14. *So we see that they could not enter in because of Unbelief.*

There are sundry things that these Words present unto us, for our *Instruction.* But as this Verse is but a Recapitulation of, and Conclusion from what was before disputed and confirm'd; so the *Practical Truths* contained in it, have formerly occurred unto us as to the substance or main design of them; and some of them we shall be again minded of in the Beginning of the next Chapter. Here therefore I shall only briefly propose them: and they are these that follow.

First,

First; *Whatever we consider in Sin, God principally considers the Root and Spring of it in Unbelief, as that which maketh the most direct and immediate Opposition unto himself.* The People in the Wilderness were guilty of many provoking sins before God *entred the Caution* mentioned against their *Entrance into his Rest.* Yet the Holy Ghost summs up all here in their *Unbelief.* This was that which God regarded and which he would not pass by without a severe Animadversion upon it. For indeed,

(2.) *Unbelief is the immediate Root and Cause of all provoking Sins.* As *Faith* is the Spring and Cause of all *Obedience* (for without Faith it is impossible to please God, and the Obedience that is accepted with him is the Obedience of Faith) so is *Unbelief* of all Sin. All Sins of flesh and Spirit have no other Root. Did men believe either the Promises or Threatnings of God, they would not by *their sins* so despise him and neglect him as they doe. And as this is so with respect unto the *total prevalency* of *Unbelief*, so it is as to its partial Efficacy. As our Obedience follows in proportion to the Operation of our Faith; so doe all our Sins and *Irregularities* answer the Working and Prevalency of *Unbelief* in us.

(3.) *To disbelieve God with respect unto any especial design of glorifying himself, is the greatest and highest Provocation.* Thus was it with this *Wilderness-Generation.* God in his dealings with them had a great Design in hand. He was now about to glorifie himself by his *Faithfulness* in his Promise and Oath unto *Abraham*; his Power in the Deliverance of the People, and his Grace in bringing of them into a *Typical Rest.* This Design of God did they as much as lay in them indeavour to *frustrate* by their Unbelief. This therefore God will not bear withall in them. The especial Design of God under the Gospel is to glorifie himself in JESUS CHRIST, by the Deliverance of his Elect according to his Promise and Covenant from Hell and Death, and the bringing of them unto eternal Rest. Unbelief in this matter lies against this great and glorious Design of God; and it is evident what will be the End thereof. For,

(4.) *Unbelief deprives men of all interest in, or Right unto the Promises of God.* There was a Promise given unto this People of their being brought into the Land of *Canaan*; but yet they entred not into it, they dyed in the Wilderness. How came this to pass? The Apostle here declares that they *disinherited themselves* and lost all their Interest in the Promise by their *Unbelief.* And let not others entertain better hopes of their Condition hereafter whilst here they follow their Example: For

(5.) *No Unbeliever shall ever enter into the Rest of God*; which, ἐὰν ὁ ὠθεὸς θελήσῃ καὶ ζήσωμεν, shall be confirmed in our Considerations on the next Chapter.

Μόνῳ τῷ Θεῷ Δόξα.

Chap.

CHAP. IV.

THIS Chapter is of the ſame *Nature* and carrieth on the ſame *Deſign* with that foregoing. That contained an *Exhortation* unto Faith, Obedience and Perſeverance enforced by an Inſtance in the *pernitious* Event or Puniſhment which befell them who were guilty of Sin contrary unto thoſe Duties. And this was done by the Expoſition and Application of a *Prophetical Teſtimony*, ſuggeſting an Example of Gods dealing with Unbelievers formerly. Now whereas in the words of the Pſalmiſt there is not onely a *Moral Example* propoſed unto us, but a *Propheſy* alſo is enterwoven therein concerning the *Reſt of God in Chriſt* by the Goſpel, and our Duty thereon; The Apoſtle proceeds to Expound, Improve and Confirm his Exhortation from the Scope, Deſign and Words of that Propheſie. Wherefore in the beginning of this Chapter he *reaſſumes* his Exhortation, in an immediate Coherence with and Dependance upon what he had before diſcourſed. Hence ſome think that the *firſt Verſe* of this Chapter is unduly cut off, and ſeparated from that foregoing, whereunto it doth belong. Yea, ſome, as we intimated before, that this Diſcourſe of the Apoſtle doth immediately ſucceed unto the 14th verſe of the preceeding Chapter, that which enſueth being a Digreſſion to be included in a *Parentheſis*. But, as was ſaid, the Words of the *Pſalmiſt* containing a Repreſentation of a Moral Example from things paſt in the Church, and a Prophetical Prediction of the future State and Condition of the Church, the Apoſtle having made uſe of the former or moral Example in the preceeding Diſcourſes, Arguings, Expoſtulations, and Exhortations, here entreth upon the Expoſition and Improvement of the latter, or the words of the Pſalmiſt with reference unto their *Prophetical Proſpect* towards the times of the Goſpel, and the Inſtruction which was laid up for the *Uſe of thoſe times* in the Example that he had inſiſted on. Herein,

(1.) He propoſeth the Duty which he aimeth to preſs upon thoſe *Hebrews*, as that which is required in the words of the *Pſalmiſt*, from the Example repreſented in them, with an eſpecial Enforcement of it, from the Conſideration of the *Sin* and *Puniſhment* of them whoſe Example is propoſed, which followeth thereon, *verſe* 1, 2.

(2.) He vindicates the Foundation of his *Exhortation*, by ſhewing that the *Reſt* which the Pſalmiſt ſpeaks of, and which he perſwades them to endeavour an Entrance into, and to take heed that they fail not, or come not ſhort of, was yet remaining to be enjoyed, *ver.* 3. as being neither the *Reſt of God* from the Works of Creation, and the *Sabbatical Reſt* which enſued thereon; *ver.* 4, 5, 6. nor yet

yet the Reſt of *Canaan*, which *Joſhuah* brought the people into; *ver.* 7, 8. but a *Spiritual Reſt*, which remained for Believers to enjoy, *ver.* 8, 9, 10.

(3.) Hence he reaſſumes his *Exhortation* with reſpect unto his Explication and Vindication of the Prophetical Teſtimony by him produced; *ver.* 11.

(4.) This he again ſtrengthneth by a double Argument or Conſideration; (1.) In a way of Caution, by propoſing unto them the Nature of the Word of God wherein they were concerned, *ver.* 12, 13. (2.) In a way of Incouragement from the *Prieſthood of Chriſt*, whereby this Reſt was procured for Believers; and therein makes a Tranſition to the Declaration and Expoſition of that *Prieſthood*, with the Effects and Conſequents of it, in the ſix enſuing Chapters.

VER. 1, 2.

Φοβηθῶμεν οὖν μήποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ, δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι· *Ver.* 1, 2.
Καὶ γάρ ἐσμεν εὐηγγελισμένοι, καθάπερ κἀκεῖνοι· ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους μὴ συγκεκερασμένος τῇ πίστει τοῖς ἀκούσασιν.

Φοβηθῶμεν οὖν. *Timeamus ergo*; *Metuamus igitur*; more properly, *Let us fear therefore.* Φοβηθῶμεν οὖν.

Μήποτε· Vulg. Lat. *Ne forte*. Rhem. *Leſt perhaps*; as though it intended the uncertainty of the Event. B. Eraſm. *Ne quando*, *Leſt at any time*. Ours omit the force of πότε, *leſt*. If it have an eſpecial Signification, it reſpects the ſeveral Seaſons or Occaſions which in the *Fear* injoyned we ought to have regard unto. Μήποτε.

Καταλειπομένης ἐπαγγελίας· Vulg. Lat. *relicta policitatione*, *Policitatio* being an improper word in this matter, all modern Tranſlations have changed it into *Promiſſio*. Rhem. *Forſaking the Promiſe*. But the words in the V. L. are capable of another ſenſe; namely, *a Promiſe being left*. Be. and Eraſ. *derelicta promiſſione*; which determines the ſenſe; *the Promiſe being left forſaken, neglected*; accordingly the Æthiopick, *Let us not reject his Command*. The Syriack otherwiſe, with reſpect to the continuance of a Promiſe, דלמא כר קים מולבנא: *ne forte ſtante Promiſſione*, *ne forte dum ſtat Promiſſio*: *leſt whilſt the Promiſe ſtandeth, continueth or is firm*; namely of entring into Reſt. This is followed by the Arabick; *Whereas a certain Promiſe remaineth*. Of this difference in ſenſe, we muſt treat in our Expoſition of the words. Καταλειπομένης ἐπαγγελίας.

Εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ· See Chap. 3. ver. 11, 18.

Δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι· Vulg. Lat. *Exiſtimetur aliquis è vobis deeſſe*. Rhem. *Some of you be thought to be wanting*: *deeſſe*, neither expreſſeth the meaning of the Original word, nor hath any proper ſenſe in this place; as both *Eraſmus* and *Beza* obſerve. *Arias*, *Defici*, *fail*. δοκῇ; *Eraſm. Bez. videatur*; *ſhould ſeem or appear*; more properly than *exiſtimetur*, it referring to the perſons ſpoken unto, and their deportment, not the Opinion or Judgment of others concerning them: ὑστερηκέναι, Eraſm. *fruſtratus fuiſſe*; to have *been fruſtrated*; that is in his Hopes, Expectations, Profeſſion, or of entring. Men will be deceived, if they hope to enter into God's Reſt, and yet neglect his Promiſe; which is the ſenſe he takes the words in. Beza, *fuiſſe per tarditatem excluſus*; indeavouring to expreſs the preciſe ſignification of the word, he ſomewhat obſcures the ſenſe. *To have been excluded from it by keeping behind*; by ſlowneſs in not going forward. δοκῇ τις ἐξ ὑμῶν. The *Syriack*, נשתכח אנש בכון, *a man ſhould be found amongſt you*; omitting that ſenſe of the word δοκῇ, which many Expoſitors inſiſt on, as we ſhall ſee. Arab. *Any one of you ſhould think*. ὑστερηκέναι; Syr. fills up the ſenſe, דפאש מן רלמעל: *that ſhould ceaſe from entring*, or, *fail of entring*. Ours, *ſeem to come ſhort of it*, properly. Δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι.

Ver. 2.

Καὶ γάρ ἐσμεν εὐηγγελισμένοι· Vulg. Lat. *Etenim & nobis nuntiatum eſt*. Eraſmus, *annuntiatum eſt*. Rhem. *for unto us it was denounced*; improperly all of them: nor is *denounce*, any way ſignificant in this matter. Beza. *Etenim nobis evangelizatum eſt*. Ours, *For unto us was the Goſpel preached*; and ſo the word ſignifies, *Etenim ſumus evangelizati*; *for we are evangelized*; of which Conſtruction afterwards. Syr. אסתברן: *nuntiatum eſt*; more properly, *evangelizatum eſt*, the Goſpel is, & was preached. εὐηγγελισμένοι.

ὁ λόγος σ ἀκοῆς

ὁ λόγ☞ τῆς ἀκοῆς · Vulg. Lat. *Sermo auditus.* Rhem. *The word of hearing*; taking *auditus* for a Substantive and not a Participle, which also the Original requireth: Erasm. *non profuit illis audisse sermonem*; *it profited them not to have heard the Word.* Ours, *the Word preached.* Syr. מלתא דשמעו: *the Word which they heard.* Of the meaning of the Phrase of Speech used in the Original we shall treat afterwards.

Μὴ συγκεκραμένους.

Μὴ συγκεκραμέν☞. The *Complutensian Copy*, which is followed by sundry Vulgar Editions reads συγκεκραμένους, making this word agree with ἐκείνους, *those that heard*; and not with λόγ☞ *the word that was heard.* And this reading is followed by the *Arabick* and *Æthiopick Translations.* Συγκεκραμέν☞; Vulg. Lat. *admistus*: Erasm. *cum fide conjunctus*; Beza. *contemperatus*; all to the same purpose; *mixed, joyned, tempered* with Faith.

Τῇ πίστει.

Τῇ πίστει; *Fide, cum fide, fidei*; with Faith; unto the Faith.

Τοῖς ἀκούσασιν.

Τοῖς ἀκούσασιν; Vulg. Lat. *fidei ex iis quæ audiverant.* Rhem. *with Faith of those things which they heard*; referring τοῖς to the things heard; and not to the persons hearing; but that ἀκούσασιν will not bear.

Verse 1, 2.

Let us therefore fear, lest a Promise being left of entring into his Rest, any of you should seem at any time to come short, (to fail.)

For unto us was the Gospel preached, even as unto them, (we were evangelized even as they) But the Word of hearing did not profit them, being not mixed with Faith in them that heard.

These two Verses, as they may and do contain an improvement of the *Example* and Inferences made from it as expressed in the preceeding Chapter, so withall and principally the Apostle gives the *Hebrews* a further Demonstration that what he had insisted on was of near concernment unto them, and that their Condition was therein represented. For they might be apt to say, What have we to do with the *People in the Wilderness*, with the Promise of entring into *Canaan*; or with what the *Psalmist* from thence exhorted our Fathers unto of old, who were still held under the same Dispensation. But saith the Apostle, these things belong unto you in an especial manner: For besides that you may in the *Example* proposed see evidently what you are to look for and expect from God, if you fall into the same Sins which he therein expresseth his Severity against: so the things treated of in the *Psalm* are a prophetical Direction designed for your especial use in your present Condition.

The Way in particular which the Apostle insists on to press these things upon them, is, (1.) By *Exhorting* them to that Duty, and those Considerations, which are the just Consequents of the things by him proposed unto them: (2.) By *Manifesting* that their concernment in those things, did afford him a just foundation of his Exhortation. The Exhortation is contained in the *first Verse*, and the Confirmation of it in the *second.*

Verse 1.

And there is, *Vers.* 1. (1.) The *Frame of Spirit* express'd which the Apostle exhorts the *Hebrews* unto, on the Consideration of what he had minded them of, and of their Interest therein, *Let us therefore Fear.* (2.) A Supposition on which the Exhortation to this Duty and Frame is founded; *A Promise being left of entring into Rest.* (3.) The Evil to be prevented by attendance unto the Duty proposed, *Lest any of you should seem to come short of it*; Whether this be an Evil of Sin or of Punishment shall be afterwards inquired into.

Verse 2.

There ensues in the *second Verse* a Confirmation of what is in the *First* proposed, and that (1.) on the Account of a *Parity in Condition* between us, and those from whom the Example is taken; *Unto us was the Gospel preached even as unto them.* (2.) On the Account of the Evil Success of them in that Condition, with the Reason thereof, *But the Word preached did not profit them, because it was not mixed with Faith in them that heard.*

Our

Our Way being thus prepared, we may open the Words in particular as they lie in the Context.

Φοβηθῶμεν οὖν. Οὖν, *Therefore.* An *Illative*, manifesting the Deduction of the present Exhortation, from the preceding Discourse and Example. We have now several times observed that the Apostle is constant unto this method; namely of educing new Exhortations immediately out of Arguments Doctrinally proposed and confirmed. This makes his Discourse nervous, and his Exhortation efficacious; shutting up the minds of them with whom he deals, leaving them no place unto evasion or tergiversation. And herein, unto the Weight and Authority of his Words, he adds the reasonableness of his Inferences, and from both concludes the necessity of the Duty which he proposeth. Οὖν.

Φοβηθῶμεν; *Let us Fear.* The Noune φόβος, and the Verb φοβέομαι, are used in the New Testament to express all sorts of *Fears*, and fearing; such are, Natural, Civil, Sinful, and Religious Fear. They are therefore of a larger extent, and more various use than any one *radical word* in the old Testament. Φοβηθῶμεν.

The Fear here intended is Religious, relating to God, his Worship, and our Obedience. And this is fourfold. (1.) Of *Terror*. (2.) Of *Diffidence*. (3.) Of *Reverence*. (4.) Of *Care*, Sollicitousness and Watchfulness. And concerning these, I shall first shew what they are, or wherein they consist; and then inquire which of them it is that is here intended.

First, There is a *Fear of Dread and Terror*; and this respecteth either God or other things wherein we may be concerned in his Worship. (1.) Of *God*; and this is either expressive of the *Object*, the thing feared, or God himself. Or, (2.) the *Subject* or Person fearing; the frame of heart in him that feareth.

1. Fear respects the *Object* of Fear; that which we do fear. *Knowing therefore* τὸν φόβον τοῦ κυρίου; 2 Cor. 5. 11. *The fear of the Lord*, or the *Terror* as we render it; that is, how great, dreadful, holy, and terrible he is. Hence *Jacob* calls God, פחד יצחק *Gen.* 31. 42. & 53. the *fear of Isaac*, or him whom *Isaac* served, worshipped, feared. And פחד when it respects the Subject, denotes that kind of fear which hath Greatness, Dread, and Terror for an Object; Whereas they express a Reverential fear by יראה. This Fear the Apostle hath respect unto, *Heb.* 12. 28, 29. *Let us serve God acceptably with Reverence and Godly Fear; For our God is a consuming Fire.* The fear of Dread and Terror in God, requires the Fear of Reverence in us, in all that we have to do with him. A respect hereunto is expressed by Sinners, *Isa.* 33. 14. and *Micah* 6. 6, 7.

2. Fear expresseth that frame of Heart and Spirit, which is in men towards an Object, apprehended Dreadful and Fearful And this also is Twofold.

(1.) A *Consternation* and Dread of Spirit on the Apprehension of God as an Enemy, as one that will punish and avenge sin. This is רעד which is joyned with פלצות; Psalm 55. 5. a *trembling Horrour*. This befell *Adam* upon his Sin, and that Inquisition that God made about it, *Gen.* 3. 10. and *Cain*, Gen. 4. 13. Such a Consideration of God, as would beget this frame in him, *Job* often deprecates, chap. 9 34. & 23. 6. And the same is intended in the places above-cited. *Isa.* 30. 14. *Micha*, 6. 6, 7. Something hereof befell them of old, who upon the Apprehension that they had seen God, concluded that they should dye. They had a dread fell on them from an Apprehension of his Excellency and Holiness, which *terrified* them with thoughts that they should be consumed. And this Fear in its latitude is a *Consternation of spirit* on an Apprehension of God's Greatness and Majesty, with respect unto present or future Judgments, when the mind is not relieved by Faith in the Reconciliation made by Jesus Christ, weakening, disheartning and alienating the Heart from God.

(2.) *An Awful Fear* of God's Greatness and Holiness, with respect unto deserved and impendent Judgments in this World. This Fear may befall Believers, and be at some seasons their especial Duty. This *David* expresseth, *Psal.* 119. 120. *My flesh trembleth for fear of thee, and I am afraid of thy Judgments.* And elsewhere on the same account he declares that *Fearfulness and trembling laid hold on him*, Psalm 55. 5. So *Habakkuk* expresseth his Condition under the like apprehension, chap. 3. 16. *When I heard, my belly trembled, my lips quivered at the voice, rottenness entred into my bones, and I trembled in my self.* And this fear of Dread or Terrour thus qualified is both

good and useful in its kind. And this is that which *Joshua* labours to ingenerate in the minds of the People; *Josh.* 24. 19, 20. And of great use it is to the Souls of men both before and after their Conversion unto God. Of a Fear of Awe and Reverence in general, with respect unto the Greatness and Holiness of God, we shall treat afterwards.

Secondly, There may be a Fear of Dread and Terror in our way of Obedience, which may respect *other things*. Such are the Oppositions and Difficulties, which we do or may meet withal, either from within or without in our Course, which may incline us to despondency and despair. This in particular befel *David*, when notwithstanding the Promise of God to the contrary, he concluded that he *should one day perish by the hand of Saul*, Sam.27.1. This the Scripture expresseth by חתרת, which we render to be *dismaied*. Josh.1.9. *Be not terrified nor be thou dismaied.* The word signifies to be *broken*; and when applyed unto the mind, it denotes to be sore terrified, so as to sink in Courage and Resolution; which we well express by being *dismaied*; to be *broken and weakned* in mind, through a Terror arising from the Apprehension of Oppositions, Difficulties, & Dangers. It is ascribed unto men, when God strikes a terror into them; or when they are terrified with their own Fears, *Isa.* 30. 21, 31. *Jer.* 10. 2. A Consternation and Horror of mind; and ערץ a word of the same signification is often joyned with it. This Fear therefore, arising from a discouraging terrifying Apprehension of Dangers and Oppositions, weakning and disenabling the Soul to make use of due Means vigorously in the discharge of its Duty, can have no place here. Yea, it is directly contrary to, and inconsistent with the End aimed at by the Apostle. And this is the first sort of Fear that any way respects our Religious Obedience unto God. See *Isa.* 8. 12, 13. *Chap.*15. 12, 13. *Matth.* 10. 28.

Secondly, There is a *Fear of Distrust* and Diffidence; or a Fear arising from, or accompanied with a Distrust of the Accomplishment of God's Promises, at least as to our Interest in them. This is a defect in Faith, and opposite unto it. This was the Fear which ruined *the Israelites* in the Wilderness. Being discouraged through their Difficulties, *They believed not in God, and trusted not in his Salvation*, Psal. 78. 22. And this cannot be here charged on us as our Duty. A fluctuation and hesitation of mind about the Promises of God, or the Event of our Condition in a course of sincere Obedience, is not required of us, nor accepted from us. For no Duty is acceptable with God, but what is not only consistent with Faith, but also proceedeth from it. The same Faith that works by Love, works also by Delight; and it casts out this fear of Bondage and Diffidence. And no fear can be our Duty, but what is a fruit and effect of it. Believers do not receive *again the Spirit of Bondage to Fear*, *Rom.* 8. 15. Nay it is that which Christ died to deliver us from, *Heb.* 2. 14. But it may be considered two wayes. (1.) As it partakes of the Nature of *Diffidence* in Opposition to Faith and Liberty; and so it is utterly to be rejected. (2.) As it partakes of the Nature of *Godly Jealousie*, and is opposed to Security, and so it may be cherished, though it be not here intended.

Thirdly, There is a *Fear of Reverence*, a Reverential Fear of God. This is that which most commonly is intended by the Name of the *Fear of God* both in the Old Testament and the New. And it is not an especial Duty suited unto some Seasons and Occasions, but that which concerns us in our whole course, in all our ways and actings. Sometimes it is taken *Subjectively* for the internal Reverential Frame of our Hearts in all wherein we have to do with God; and sometimes *Objectively* for the Worship of God it self. So is the Nature of it expressed, *Deut.* 28. 58. *Observe the words of this Law, that are written in this Book, that thou mayest fear this Glorious and Fearful Name, The Lord thy God.* The Glorious and Dreadful Majesty of God, is the Object of it, and Motive unto it, which gives it the Nature of Reverence. And the way whereby it is exercised and expressed, is a due observation of the Worship of God according to the Law. But neither is this that which is peculiarly intended, as not being more incumbent on us, in one season than another, on one account than another.

Fourthly, There is a *Fear of Circumspection*, Care, and Diligence, with respect unto the due use of the Means that we may attain the End proposed unto us. This some

some would confound with a Fear of Diffidence, Dread and Terror, with respect unto the Uncertainty of the End, but it is quite of another Nature. And as that is every where condemned in us, so this is no less frequently commended unto us. *Rom.* 11. 20. *Be not high-minded, but fear.* Phil. 2. 12. *Work out your own Salvation with fear and trembling.* 1 Pet. 1. 17. *See that you pass the time of your sojourning here in fear.* Prov. 28. 14. *Happy is the man that feareth alwayes:* that is, with this Fear of Watchfulness, Diligence, and Spiritual Care. But unto the other it is affirmed, that *God hath not given us the Spirit of Fear,* 2 Tim. 1. 7. Or, of Bondage through Diffidence and Uncertainty of the Event of our Obedience. Now the Acting of the Soul in and about the use of Means, is ascribed unto Fear, when the mind is influenced by a due Apprehension of the Threatnings and Severity of God against sin, they being the way whereby we are delivered from being obnoxious unto them. Thus *Noah* when God had denounced his *Judgments against the Old World,* although they were not yet seen, did not appear in any preparation made for them, yet believing that they would be inflicted accordingly, εὐλαβηθεὶς, *Being moved with fear, he prepared an Ark*; Heb. 11. 7. Apprehending the Severity of God, believing his Threatnings, his mind was influenced into that *Fear,* which put him with diligence on the use of those means whereby he and his Family might be saved and preserved.

It will from these Considerations be plainly evidenced what that *Fear* is, which is here enjoyned and prescribed unto us. An Instance and Example of God's Severity against *Unbelievers* is laid down and proposed unto our Consideration by the Apostle in his preceding Discourse. In this Example of God's dealing with them of old, he declares also that there is included a Commination of dealing with all others in the same manner, who shall fall into the same sin of *Unbelief* with them. None may flatter themselves with vain hopes of any Priviledge or Exemption in this matter. Unbelievers shall never enter into the *Rest of God.* This he further Confirms in these two Verses; though his present Exhortation be an immediate Inference from what went before; *Wherefore let us Fear.* How must we do this, with what kind of Fear? not with a *Fear of Diffidence,* of Doubting, of Wavering, of Uncertainty as to the Event of our Obedience. This indeed may, this doth befal many, but it is injoyned unto none; it is a fruit of Unbelief, and so cannot be our Duty. Neither can it be that which was intimated in the second place under the first Head; namely, a *Dread and Dismaiedness of mind* upon a prospect of Difficulties, Oppositions, and Dangers in the way. This is the *Sluggards Fear,* who cryes there is a Lion in the streets, I shall be slain. To expel and cast out this Fear, as that which weakens and disheartens men in their Profession, is one of the especial Designs of the Apostle in this Epistle. Nor is it that *general Fear of Reverence* which ought to accompany us, in all wherein we have to do with God. For this is not particularly influenced by Threatnings and the Severity of God; seeing we are bound always so to *fear the Lord and his Goodness.* Nor is this Fear required of us, as was said, more at one season than another. It remains therefore that the *Fear* here intended, is mixed of the First and the Last of those before mentioned. And so two things are included in it. First; An *Awful Apprehension* of the Holiness and Greatness of God with his Severity against sin, ballancing the Soul against Temptation. Secondly; A *Careful Diligence* in the Use of Means to avoid the Evil threatned unto Unbelief and Disobedience. And the right stating of these things, being of great Moment in our Practice, it must be further cleared in the ensuing Observations. As,

1. *The Gospel in the Dispensation thereof, is not only attended with Promises and Rewards, but also with Threatnings and Punishments.* This for the substance of it hath been already spoken unto, on *Chap.* 2. *vers.* 2. *Obs.* I.

2. *Gospel-Commination ought to be managed towards all sorts of Professors promiscuously, be they true Believers, Temporary, or Hypocrites.* So they are here proposed by the Apostle unto the *Hebrews* without exception or limitation; and amongst them were of all the sorts mentioned. But this also will be comprised under the Third Proposition; namely, That, *Obs.* II.

3. *Fear is the proper Object of Gospel-Comminations, which ought to be answerable to our several Conditions, and grounds of obnoxiousness unto those Threatnings.* This is that which the Apostle presseth us unto, on the Consideration of the Severity of God *Obs.* III.

againſt Unbelievers, peremptorily excluding them out of *his Reſt*, after they had rejected the Promiſe; *Let us*, ſaith he, *fear therefore*. What Fear it is, that in reſpect unto Believers is here intended, hath been declared. We ſhall now inquire how far and wherein the minds of men, ought to be influenced with *Fear from Goſpel-Threatnings*, and of what Uſe that is in our Walking with God.

For there is, as was ſaid a *Threatning* included in the Example of God's Severity towards Unbelievers before inſiſted on. And unto that the Apoſtle hath a *retroſpect* in this Exhortation: as well as he hath alſo a regard to the *preſent Promiſe*, whoſe conſideration ought to have the ſame influence on the minds of men, as ſhall be declared.

Goſpel-Threatnings are diſtinguiſhed firſt with reſpect to their *Objects*, or thoſe againſt whom they are denounced or to whom they are declared, and with reſpect to their own Nature or the *Subject matter* of them. Of the *Perſons* intended in them there are three ſorts. Firſt, ſuch as are yet *open* or profeſſed Unbelievers. (2dly.) Such as make *Profeſſion* of the Faith, profeſs themſelves to believe, but indeed do not ſo in a due and ſaving manner; who alſo admit of many reſpective conſiderations. (3dly.) *True Believers*.

For the *Subject matter* of them they may be referred unto theſe two general Heads. Firſt, Such as expreſs *Diſpleaſure* to be exerciſed in *temporary things*. 2dly. Such as denounce *everlaſting Wrath* and Puniſhment. According to this Diſtribution we may conſider what is and ought to be their *Influence* on the minds of men with reſpect unto the Fear which we inquire about.

Firſt, Some *Goſpel-Comminations* reſpect, firſtly, properly and directly, profeſſed *Unbelievers*, as ſuch, and ſo continuing. As the ſum of all Promiſes is enwrapped in thoſe Words, *He that believeth ſhall be ſaved*, *Mark* 16. 16. So that of all theſe Threatnings is in thoſe that follow; *He that believeth not ſhall be damned*. An alike ſummary of Goſpel-Promiſes and Threatnings we have, *John* 3. 36. *He that believeth on the Son hath everlaſting Life, and he that believeth not the Son ſhall not ſee Life; but the Wrath of God abideth on him*. And Threatnings of this Nature are frequently ſcattered up and down in the New Teſtament. See *Rom.* 2. 8. 9. 2 *Theſſ.* 1. 6, 7, 8, 9, 10. 1 *Pet.* 4. 17, 18. And theſe Threatnings may be ſo far called *Evangelical*, in as much as they are proper to the Goſpel, and diſtinct from all the Threatnings of the Law. The Law knows no more of Goſpel-Threatnings than of Goſpel-Promiſes. The Threatnings of the *Law* lye againſt Sinners for Sins committed; The Threatnings of the *Goſpel* are againſt Sinners for refuſing the Remedy provided and tendred unto them. They are ſuperadded unto thoſe of the Law, and in them doth the Goſpel when rejected become *Death unto Death*; 2 *Cor.* 2. 16, by the Addition of that Puniſhment contained in its Threatnings, unto that which was contained in the Threatnings of the Law. Now the End of theſe Threatnings, (I.) On the part of Chriſt the Author of the Goſpel, is the Manifeſtation of his Power and Authority over all Fleſh, with his Holineſs, Majeſty and Glory, 2 *Theſſ.* 6, 7, 8, 9, 10. (II.) On the Part of the Goſpel it ſelf; (1) A *Declaration* of the Neceſſity of Believing. (2) Of the Worth and Excellency of the things propoſed to be believ'd. (3) Of the Price and Eſteem which God puts upon their Acceptance or Refuſal; and in all, the certain and infallible Connexion that is between Unbelief and Eternal Deſtruction. (4) The Vindication of it from contempt. 2 *Cor.* 10. 6. (III.) On the part of *Unbelievers*, to whom they are denounced, the End and Deſign of them is to ingenerate Fear in them. (1) A *Fear of Dread and Terrour* with reſpect unto the Authority and Majeſty of Chriſt their Author; (2) A *Fear of Anxiety* with reſpect unto their preſent State and Condition. (3) *A Fear of the Puniſhment*, it ſelf to be inflicted on them. And theſe things do well deſerve a more full handling, but that they are not here directly intended.

Secondly, *Goſpel-Threatnings* may be conſidered with reſpect unto all ſorts of *unſound and temporary Believers*. For beſides that this ſort of perſons continuing ſuch, do and will finally fall under the *general Threatnings* againſt Unbelief and Unbelievers, there are peculiarly Two ſorts of Threatnings in the Goſpel that lye againſt them.

(1.) Such as reſpect their *preſent*, and (2.) Such as reſpect their *future* Condition. Of the firſt ſort are thoſe ſevere Intimations of Anger and Diſpleaſure which our Lord Jeſus Chriſt gave out unto ſundry Members of the Churches in the *Revelation*, notwithſtanding the Profeſſion that they made. He diſcovers their Hypocriſy and falſneſs under all their Pretences, and threatens to cut them off if they repent not.

Chap.

Chap. 2. 16, 20, 21, 22. Chap. 3. 13, 15, 16, 17, 18. And this Duty is alwayes incumbent on them to whom the Diſpenſation of the Goſpel is committed; namely, to declare theſe Threatnings unto all that may be found in their Condition. For not only may they juſtly ſuppoſe that ſuch there are, and alwayes will be, in all Churches, but alſo many do continually Declare and Evidence themſelves to be in no better State. And the Diſcovery hereof unto them by the Word is a great part of our Miniſterial Duty.

(2.) There are ſuch as reſpect their *future Condition*; or Threatnings of Eternal Wrath and Indignation, with eſpecial regard unto that Apoſtaſy whereunto they are lyable. It is manifeſt that there are ſuch Comminations denounced againſt Deſertors, Apoſtates, ſuch as forſake the Profeſſion which they have made; which we ſhall have occaſion to ſpeak unto in our progreſs, for they abound in this Epiſtle. Now theſe in the firſt place reſpect theſe unſound Profeſſors of whom we ſpeak. And this for two Ends. Firſt; to deter them from a *Deſertion* of that Profeſſion wherein they are ingaged, and of that Light whereunto they have attained. For although that Light and Profeſſion would not by and of themſelves eternally ſave them; yet, (1.) They lye in order thereunto, and ingage them into the uſe of thoſe means which may ingenerate that Faith and Grace which will produce that Effect. (2.) The *Deſerting* of them caſts them both meritoriouſly and irrecoverably into deſtruction. Secondly, To ſtir them up unto a Conſideration of the true ſtate and condition wherein at preſent they are. Men may as well fail *in their Profeſſion*, or come ſhort of that Grace which they own, *Hebr.* 12.15. as fall from that Profeſſion which they have made. And theſe threatnings are denounced againſt the one Miſcarriage as well as the other.

The General End of theſe Goſpel-Comminations with reſpect unto theſe unſound Profeſſors, is *Fear*. Becauſe of them they ought to Fear. And that (1.) With a *Fear of Jealouſy* as to their preſent Condition. The conſideration of the *Terrour of the Lord* declared in them ought to put them on a trembling Diſquiſition into their State, and what their Expectations may be. (2.) A *Fear of Dread* as to the Puniſhment it ſelf threatned, ſo far as they fall under Conviction of their being obnoxious thereunto.

Thirdly; *Goſpel-Threatnings* may be conſidered as they reſpect Believers themſelves, and in that ſenſe we way conſider what reſpect they have unto God; and what unto Believers, with what is the proper Effect of them deſigned of God to be accompliſhed in their ſpirits.

There is a Difference between *Promiſes* and *Threatnings* of the Goſpel. For the Promiſes of God are declarative of his Purpoſes unto all Believers that are *called according to his purpoſe*, Rom. 8. 28, 29, 30, 31. The Threatnings are not ſo to all *Unbelievers*, much leſs to Believers. But they are means to work the one ſort from their Unbelief, and to confirm the other in their Faith. Onely they are *Declarative of God's Purpoſes* towards them who have contracted the Guilt of the *Unpardonable Sin*; and declare the Event as to all finally impenitent Sinners.

Firſt; They have a reſpect unto the Nature of God and are *Declarative* of his condemning, hating, forbidding that ſin which the *Threatning* is denounced againſt. It is an effectual way to manifeſt God's Deteſtation of any ſin, to declare the puniſhment that it doth deſerve, and which the Law doth appoint unto it, *Rom.* 1. 32.

Secondly, They have reſpect unto the Will of God, and declare the *Connexion* that is by God's Inſtitution, between the Sin prohibited and the Puniſhment threatned. As in that Word, *He that Believeth not ſhall be damned.* God by it declares the infallible *Connexion* that there is by virtue of his Conſtitution, between Infidelity and Damnation. Where-ever the one is final, the other ſhall be inevitable. And in this ſenſe they belong properly to *Believers*; that is, they are to be declared and preached unto them, or preſſed upon their Conſciences: For,

Firſt; They are annexed to the *Diſpenſation of the Covenant of Grace*, as an inſtituted means to render it effectual, and to accompliſh the Ends of it. The *Covenant of Works* was given out or declared in a Threatning; *The Day that thou eateſt, thou ſhalt dye*; But in that Threatning a *Promiſe* was included of Life upon Obedience. And the *Covenant of Grace* is principally revealed in a Word of Promiſe; but in that Promiſe a *Threatning* is included, in the ſenſe, and to the purpoſes before mentioned. And as we have ſhewed before, theſe Threatnings are variouſly expreſſed in the Go-

ſpel. And they are of two ſorts; (1.) Such as whoſe *Matter* in the Event hath no abſolute inconſiſtency with the Nature and Grace of the Covenant. Such are all the intimations of God's Severity to be exerciſed towards his own Children, in Afflictions, Chaſtiſements, Tryals and Deſertions. For although theſe things and the like, in reſpect of their *Principle* and *End* belong unto Love and Grace, and ſo may be promiſed alſo, yet in reſpect of their *matter*, being *grievous* and not *joyous*, afflictive to the inward and outward man, ſuch as we may and ought to pray to be kept or delivered from, they are propoſed in the *Threatnings* annexed to the Diſpenſation of the Covenant. See *Pſalm* 89.30, 31,32,33. *Revel*, 2. and 3. And this ſort of *Threatnings* is univerſally and abſolutely annexed to the Diſpenſation of the Covenant of Grace; both as to the *manner* of this giving, and the *matter* or *Event* of them. And that becauſe they are every way conſiſtent with the Grace, Love and Kindneſs of that Covenant, and do in the Appointment of God tend to the Furtherance of the Obedience required therein.

(2.) Such, as in reſpect of the Event are inconſiſtent with the Covenant, or the Faithfulneſs of God therein; as the *Comminations* of eternal Rejection upon Unbelief or Apoſtaſy which are many. Now theſe alſo belong to the Diſpenſation of the Covenant of Grace, ſo far as they are declarative of the Diſpleaſure of God againſt ſin and of his annexing puniſhment unto it; which Declaration is deſigned of God, and ſanctified for one means of our avoiding both the one and the other. And whatever is ſanctified of God for a means of Delivery from Sin or Puniſhment, belongs to the Diſpenſation of the Covenant of Grace.

Secondly; This denouncing of *Threatnings unto Believers* is ſuited unto their Good and Advantage in the State and Condition wherein they are in this World. For Believers are ſubject to Sloth and Security, to wax dead, dull, cold, and formal in their Courſe: Theſe and many other evils are they liable and obnoxious unto whilſt they are in Fleſh. To *awake* them, warn them, and excite them unto a renewal of their Obedience, doth God ſet before them the Threatnings mentioned. See *Revel.* 2. & 3.

Thirdly; The proper *Effect* of theſe Threatnings in the Souls of Believers, whereby the End aimed at in them is attained and produced is *Fear*, *Let us therefore fear.* Now what that *Fear* is, and therein what is the eſpecial Duty that we are exhorted unto, may briefly be manifeſted from what hath been already laid down.

Firſt; It is not an anxious, doubting, *ſollicitous Fear* about the Puniſhment threatned, grounded on a Suppoſition that the perſon fearing ſhall be overtaken with it; That is, it is not an abiding perplexing Fear of *Hell-fire* that is intended. We are commanded indeed *to fear him who can caſt both body and Soul into Hell*, *Luke* 12.4, 5. But the Object aſſigned unto our *Fear* is God himſelf, his Severity, his Holineſs, his Power, and not the Puniſhment of *Hell* it ſelf. It is granted that this *Fear* with a bondage-frame of ſpirit thereon, doth and will often befall Believers. Some deſerve by their *Negligence*, Slothfulneſs, Unfruitful walking and ſinful wayes, that it ſhould be no better with them. And others alſo walking in their Sincerity, yet by reaſon of the weakneſs of their Faith, and on many other accounts are oft-times detain'd in ſuch a bondage-State and Condition, as to *Fear* with Dread and Terrour all the day long. This therefore is oft-times a Conſequent of ſome of Gods Diſpenſations towards us, or of our own ſins; but it is not any where preſcribed unto us as our Duty; nor is the ingenerating of it in us the Deſign of any of the Threatnings of God. For,

Firſt; This is contrary unto the End of *all other Ordinances of God*; which are appointed to enlighten, ſtrengthen, and comfort the Souls of Believers; to bring them to conſtant, ſolid, abiding Peace and Conſolation: It cannot be therefore, that at the ſame time God ſhould require that as a Duty at their hands, which ſtands in a full *Contrariety* and Oppoſition to the End aſſigned by himſelf unto all his Ordinances whereby he communicates of himſelf and his mind unto us; See *Rom.* 8. 15. 2 *Tim.* 1. 7.

Secondly; This *Fear* is no Effect, or Fruit of that *Spirit of Life* and Holineſs which is the Author of all our Duties, and all acceptable Obedience unto God. That this is the *Principle* of all New-Covenant-Obedience, of all the Duties which according unto the Rule and Tenour thereof we do or ought to perform unto God, is evidently manifeſt in all the Promiſes thereof. Now this *Fear of Hell*, that is as

that

that Puniſhment lyes in the Curſe of the Law, neither is nor can be a *Fruit of that Spirit*, given and diſpenſed in and by the Goſpel. For where the Spirit of God is, there is Liberty, 2 *Cor.* 3. 17.

Thirdly; This kind of *Fear* is not *uſeful* unto the Confeſſed End of God's Threatnings; namely to excite and incourage men unto diligence and Watchfulneſs in Obedience. For if this were its *Nature* and Tendency, the more it is heightned as to its *Degrees* the more effectual would it be unto its proper End. But we ſee on the Contrary, that in thoſe in whom it hath been moſt prevalent, it hath produced *Effects* utterly of another nature. So it did in *Cain* and *Judas*, and ſo it doth conſtantly where it is abſolutely prevalent. It appears then that its own *proper Effect* is to drive them in whom it is from God; and where it befalls any Believers in any Degree, it is the Efficacy of the Spirit of Grace in other Fruits of it which prevents its dangerous Effects. We may adde unto what hath been ſpoken, that this *Fear* is directly oppoſite to the Life of Faith; being indeed that *Bondage for fear of Death*, which the Lord Chriſt dyed to deliver Believers from; *Hebr.* 2. 15. This is that Fear which perfect Love caſts out, 1 *John* 3.

Secondly; There is a *Watchful, Careful Fear* with reſpect unto the uſe of Means; and this is that which is here intended, and which is our Duty on the Conſideration of the Threatnings of God, and Inſtances of his Severity againſt Sinners. And this will appear by the Conſideration of what is required unto this *Fear*, which are the things that follow.

(1.) There is required hereunto a ſerious *Conſideration of the due Debt of Sin* and the neceſſary Vindication of God's Glory. This is that which is directly in the firſt place preſented unto us in the *Threatnings of the Goſpel*, and ought in the firſt place to be the object of our Faith and Conſideration. This we have evinced to be the Nature of Divine Comminations; Namely, to declare that it is the *Judgment of God, that they who commit ſuch ſins are worthy of Death*, Rom. 1. 32. That *the Wages of Sin is Death*; and that this depends on the Holineſs of God's Nature, as well as on the Conſtitution and Sanction of his Law. Here may we ſee and know the Deſert of Sin, and the Concernment of the Glory and Honour of God in its puniſhment; the End why God originally gave the Law with Fire and Thundrings and Terrour. An Inſtance hereof we have in *Noah*; when he was warned of God concerning the *Deluge* that he was bringing on the World for Sin, *Being moved by Fear he prepared an Ark*, *Hebr.* 11. 7. A due Apprehenſion of the approaching Judgment due unto ſin, and threatned by God, made him wary; εὐλαβηθεὶς; he was moved from hence by this *Careful Fear*, to uſe the means for his own Deliverance and Safety. This therefore is the firſt Ingredient in this Fear.

(2.) There belongs unto it a due *Conſideration of the Greatneſs, Terrour and Majeſty of God*, who is the Author of theſe Comminations, and who in them and by them doth expreſs unto us thoſe glorious Properties of his Nature. So our Apoſtle adviſeth us to *ſerve God with Reverence and Godly Fear, becauſe he is a conſuming Fire*; *Hebr.* 12. 29. The Conſideration of his infinitely pure and holy Nature ought to influence our Hearts unto Fear; eſpecially when expreſſed in a way meet to put a peculiar impreſſion thereof upon us. Threatnings are the Beamings of the Rays of the Holineſs of God in them. And this the ſame Apoſtle intends, when he gives an account of that *Terrour of the Lord* which he had regard unto, in dealing with the Souls of men; 2 *Cor.* 5. 11. That is, *how dreadful a thing it is to fall into the hands of the living God.* This alſo influenceth the Fear required of us.

(3.) *A Conviction and Acknowledgment that in the Juſtice and Righteouſneſs of God, the Puniſhments threatned might befall us.* So was it with the Pſalmiſt, *If*, ſaith he, *thou Lord, ſhouldſt mark iniquities who ſhould ſtand?* Pſal. 130. 3. And again, *Enter not into Judgment with thy Servant, for in thy ſight ſhall no man living be juſtified.* Without a due Conſideration hereof, the mind will not be ſubdued into that contrite and humble frame which in this matter is required.

(4.) *An Abhorrency of Sin, as on other Reaſons, ſo alſo with reſpect unto its proper End and Tendency repreſented in the Threatnings of God.* There are many other Reaſons whereon Sin is and ought to be everlaſtingly abhorred: But this is one, and that ſuch a one, as ought never to be neglected. God hath, as we have ſhewed, declared in his Threatnings what is the deſert of Sin, and what will be its event in the Sinner, if continued in. This ought alwaies to be believed and weighed; ſo that the minde may

may be conſtantly influenced unto an abhorrency of Sin on that account, namely, that it ends in Death, in Hell, in the eternal Indignation of God.

(5.) The *Nature of this Fear*, as diſcovering it ſelf in its Effects, conſiſts principally in a *Sedulous watchfulneſs againſt all Sin*, by a diligent uſe of the means appointed of God for that purpoſe. This is the direct Deſign of God in his Comminations; namely, to ſtir up Believers unto a diligent *Uſe of the Means* for the avoidance of the Sin declared againſt: And to this purpoſe are they ſanctified and bleſſed, as a part of the holy ſanctifying Word of God. This therefore is that which the Fear preſcribed unto us, is directly and properly to be exerciſed in and about. What is the mind, aime and intention of God in any of his *Comminations*, either as recorded in his Word, or as declared and preached unto us by his Appointment? It is this and no other, that conſidering the *Terrour of the Lord*, and the deſert of Sin, we ſhould apply our ſelves unto that Conſtancy in Obedience, which we are guided unto under the Conduct of his good Spirit, whereby we may avoid it. And hence followeth;

(6.) A Conſtant *Watchfulneſs againſt all Carnal Confidence and Security: Thou ſtandeſt by Faith*, ſaith the Apoſtle, *be not high-minded, but fear*, Rom. 11.20. And whence doth he derive this Caution? From the ſeverity of God in dealing with other Profeſſors, and the virtual threats contained therein. *For if God ſpared not the natural Branches, take heed leſt alſo he ſpare not thee, ver.* 21. This fear is the great preventive of Carnal Security; it ſtands upon its watch to obviate all influencing of the mind by the ſloth or negligence or other luſts of the fleſh; or by Pride, Preſumption, Elation of heart, and other luſts of the Spirit. And therefore this Fear is not ſuch a dread as may take a *ſuddain Impreſſion* on Believers by a ſurprizal, or under ſome eſpecial guilt contracted by them, but that which ought to accompany us in our whole Courſe, as the Apoſtle *Peter* adviſeth us; *See*, ſaith he, *that you paſs the time of your ſojourning here with fear*, 1 Pet. 1. 17. And it being undoubtedly of great importance unto us, I have the longer inſiſted on it; and ſhall now proceed with the remaining words.

καταλειπομένης τῆς ἐπαγγελίας; The Intention of theſe words is variouſly apprehended By Interpreters. Neither will they of themſelves abſolutely conſidered, give us a preciſe and determinate Senſe. By ſome it is reported to this purpoſe; *Seeing God hath left a Promiſe unto us now under the Goſpel.* And this ſenſe is followed by our Tranſlators, who to make it plain, ſupply *to us*, into the Text. This way, the Caution intended in the words, expreſſed in μήποτε, *leſt*, or *leſt at any time*, is transferred to the end of the Sentence, with reſpect unto the Evil of Sin that we are cautioned againſt. And this muſt be ſuppoſed to be the natural Order of the Words. *Seeing there is a Promiſe left unto us of entring into the Reſt of God, let us fear leſt any of us ſeem to come ſhort*; And this ſenſe is embraced by ſundry Expoſitors. Others take the words to expreſs the Evil of Sin that we are cautioned againſt, whereof the following Clauſe expreſſeth the puniſhment; or what will befall men on a ſuppoſition thereof. As if the Apoſtle had ſaid; *We ought to fear, leſt the Promiſe being left, or forſaken, we ſhould ſeem to come ſhort of entring into the Reſt of God.* For this was the Puniſhment that befell them of old who rejected the Promiſe: And this way the ſenſe is carried by moſt Expoſitors. The Difference comes to this, whether by καταλειπομένης the *Act of God* in giving the Promiſe, or the *neglect of men* in refuſing of it be intended.

καταλειπομένης τῆς ἐπαγγελίας.

Καταλείπω is of an ambiguous ſignification. Sometimes it is uſed for *deſero, neglego*, to *deſert, neglect*, or *forſake* in a culpable manner. Frequent Inſtances of this Senſe occur in all Authors. And if that ſenſe be here admitted, it confines the meaning of the words unto the latter Interpretation. Leſt the Promiſe being forſaken or neglected. And the Sin intended is the ſame with that, Chap. 2. 3. τηλικαύτης ἀμελήσαντες σωτηρίας· *neglecting* ſo great Salvation. Sometimes, it is no more than *relinquo*, which is a word ἐν μέσῳ of a *middle or indifferent* ſignification, and is oft-times uſed in a Good ſenſe. To *leave Glory*, Riches, or Honour to others that come after us, is expreſſed by this Word. Καταλείπειν τῷ δόξαν is to leave Glory unto Poſterity, So *Demoſthen. in Mid.* εἰσφέρων ἀπὸ τ῀ς δόξης ὧν ὁ πατὴρ μοι κατέλειπε· *The Glory of the things which my Father left unto me.* And *Budæus* obſerves that καταλείπειν abſolutely, is ſometimes as much as *hæredem inſtituere*; to make or leave an Heir: oppoſed to παραλείπειν· for παραλείπειν ἐι τα῀ις διαθήκαις *is to paſs any one by in a Teſtament* without a Legacy or ſhare in the Inheritance. Hence

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καταλείμμα, is *residuum*, *quod reliquum est*, *reliquiæ*, Rom. 9. 27. So is λείμμα *a Remnant*, Rom. 11. 5. Thus the Apostle renders, השארת 1 Kings 19. 18. which is to leave a *Remnant*, to leave some remaining; by κατέλιπον, Rom. 11. 4. *See* Acts 15. 17. In this sense the Word may here well denote the Act of God, in leaving or proposing the Promise unto us. *A Promise remaining* for us to mix with Faith.

I see not any Reason so cogent as should absolutely determine my Judgment to either of these senses with a *Rejection* of the other. For whether soever of them you embrace, the main design of the Apostle in the whole Verse is kept entire, and either way the Result of the whole is the same. Each of them therefore gives a sense that is true and proper to the matter treated of, though it be not evident which of them expresseth the peculiar meaning of the words. I shall therefore represent the Intention of the Apostle according to each of them.

In the first Way, This is the Summ of the Apostle's Exhortation. The *Promise* that was made unto the people of old as to their *Entrance into the Rest of God*, did not belong absolutely and universally unto them alone, as is manifest from the *Psalm* where it is called over, and as will afterwards be made to appear. This Promise for their parts, and as to their concern in it, they disbelieved, and thereby came short of entring into the promised REST. The same Promise, or rather a Promise of the same Nature, of *Entring into the REST of God*, remaining, continuing, and being proposed unto us, the same Duties of Faith and Obedience are required of us as were of them. Seeing therefore that they miscarried through Contumacy and *Unbelief*, let us fear lest we fall into the same Sins also, and so come short of entring into the Rest now proposed unto us.

In the Second Way; what is said in the Former Exposition to be expressed in the Words is taken to be granted, supposed, and included in them. Namely, that a Promise of Entring into the Rest of God is given unto us, no less than it was to them of old; which is farther also confirmed in the next Verse. On this Supposition, Caution is given to the present *Hebrews*, lest *neglecting*, rejecting, despising that Promise through Unbelief, they fall short of the Rest of God, under his Righteous Indignation and Judgments. As if the Apostle had only said; Take heed lest by your Unbelief rejecting the Promise, you fall short of the *Rest* of God.

I shall not absolutely determine upon either sense, but do encline to embrace the *former* upon a Three-fold Account. (1.) Because the Apostle seems in these Words to lay down the Foundation of all his ensuing Arguments and Exhortations in this Chapter. And this is, that a *Promise of entring into the REST of God* is left unto us now under the Gospel. On this supposition he proceeds in all his following Discourses, which therefore seems here to be asserted. (2.) The last Clause of the words, *Lest any of you should seem to come short of it*, do primarily and directly express the sin and not the punishment of Unbelievers, as we shall see afterwards; the Promise and not the Rest of God, is therefore the object in them considered. (3.) The Apostle after sundry Arguments gathers up all into a Conclusion, *v.* 11. *There remaineth therefore a Rest for the people of God*; Where the Word ἀπολείπεται, of the same Root with this, is used in the sense contended for in the first Interpretation.

This therefore I shall lay down as the import of these words; *There is yet on the part of God a PROMISE left unto Believers of entring into his Rest.*

Of Entring into his Rest: What is this Rest, this Rest of God, the Promise whereof is said to be left unto us, that is unto them to whom the Gospel is preached, is nextly to be enquired into. εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ.

Expositors generally grant that it is the *Rest of Glory* which is here intended. This is the *ultimate Rest* which is promised unto Believers under the Gospel. So they who are in Glory are said to *Rest from their Labours*; Rev. 14. 13. and *to have Rest*: 1 *Thess.* 1. 7. The *Rest of Believers* in Heaven, after they have passed through their course of Tryals, Sufferings, Faith and Obedience in this World. This Rest they take it for granted that the Apostle insists on throughout this Chapter, and they make a Supposition thereof the Ground of their Exposition of the several parts of it, regulating the whole thereby. But I must take the Liberty to dissent from this Supposition, and that upon the Reasons following.

First; The Rest here proposed is *peculiar to the Gospel* and the Times thereof; and contradistinct unto that which was proposed unto the people under the *Oeconomy of Moses*. For whereas it is said that the People in the Wilderness failed and came short of

tring into Reſt, the Reſt promiſed unto them; the Apoſtle proves from the Pſalmiſt that there is *another Reſt*, contradiſtinct unto that, propoſed under the Goſpel. And this cannot be the Eternal Reſt of Glory, becauſe thoſe under the Old Teſtament had the Promiſe thereof, no leſs than we have under the Goſpel. For with reſpect thereunto doth our Apoſtle in the next Verſe affirm that the *Goſpel was preached unto them, as it is unto us*; no leſs truly, though leſs clearly and evidently. And this Reſt multitudes of them entred into. For they were both *juſtified by Faith*, Rom. 4. 3, 7, 8. and had the *Adoption of Children*, Rom. 9. 5. And when they dyed entred into Eternal Reſt with God. They did, I ſay, enter into the Reſt of God; that is at their death they went unto a *Place of Refreſhment* under the Favour of God. For whatever may be thought of any Circumſtances of their Condition, as that their Souls were onely in *loco refrigerii*, in a place of Refreſhment, and not of the enjoyment of the immediate preſence of God, yet it cannot be denied but that they entred into Peace and reſted, *Iſa.* 57. 2. This therefore cannot be that other *Reſt* which is provided under the Goſpel, in Oppoſition to that propoſed under the *Law* or to the people in the Wilderneſs.

Secondly; The Apoſtle plainly carrieth on in his whole Diſcourſe an *Antitheſis* conſiſting of many parts: The principal Subject of it, is the *two People*; that in the Wilderneſs, and thoſe *Hebrews* to whom the Goſpel was now preached. Concerning them he manageth his Oppoſition as to the *Promiſes* made unto them, the *things promiſed*, and the *Means or Perſons* whereby they were to be made partakers of them; namely *Moſes* and *Joſhua* on the one hand, and JESUS CHRIST on the other. Look then what was that *Reſt of God* which they of old entred not into, and that which is now propoſed muſt bear its part in the *Antitheſis* againſt it, and hold proportion with it. Now that Reſt, as we have proved, whereinto they entred not, was the quiet ſetled State of God's ſolemn Worſhip in the *Land of Canaan*; or a Peaceable Church-State for the Worſhip of God in the Land and place choſen out for that purpoſe.

Now it is not the *Reſt of Heaven* that in this *Antitheſis* between the *LAW* and *GOSPEL* is oppoſed hereunto; but the Reſt that Believers have in Chriſt, with that Church-ſtate and Worſhip which by Him, as the great Prophet of the Church in anſwer unto *Moſes* was erected; and into the poſſeſſion whereof, he powerfully leads them, as did *Joſhua* the people of old into the *Reſt of Canaan*.

Thirdly; The Apoſtle plainly affirms this to be his Intention; for *ver.* 3. he ſaith; *For we which have believed do enter into Reſt*; It is *ſuch* a Reſt, it is *that Reſt* which true Believers do enter into in this World; and this is the Reſt which we have by Chriſt in the Grace and Worſhip of the Goſpel and no other. And thus the Reſt which was propoſed of old for the People to enter into, which ſome obtained, and others came ſhort of by Unbelief, was a Reſt in this world, wherein the Effects of their Faith and Unbelief were viſible; and therefore ſo alſo muſt that be wherewith it is compared. And this conſideration we ſhall ſtrengthen from ſundry other Paſſages in the *Context*, as we go through with them in our Way.

Fourthly; Chriſt and the Goſpel were promiſed of old to the People as a *Means* and *State of Reſt*; and in anſwer unto thoſe Promiſes they are here actually propoſed unto their Enjoyment. See *Iſa.* 11. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. Chap. 28. 12. Pſal. 72. 7, 8. &c. Iſa. 9. 6, 7. Chap. 2. 2, 3, 4. Gen. 5. 29. Matth. 11. 28. Iſa. 6. 6. Luke 1. 70, 71, 72, 73, 74, 75. This was the principal Notion which the Church had from the Foundation of the World, concerning the *Kingdom of the Meſſiah*, or the ſtate of the Goſpel, namely that it was a *State of Spiritual Reſt* and Deliverance from every thing that was grievous or burdenſome unto the Souls and Conſciences of Believers. This is that which the people of God in all Ages looked for, and which in the Preaching of the Goſpel was propoſed unto them.

Fifthly; The true Nature of this Reſt may be diſcovered from the Promiſe of it. For a Promiſe is ſaid to *remain of entring into this Reſt*. Now this Promiſe is no other but the Goſpel it ſelf as preached unto us; This the Apoſtle expreſly declares in the next Verſe. The want of a due Conſideration hereof, is that which hath led *Expoſitors* into their miſtake in this matter. For they eye only the Promiſe of Eternal Life, given in the Goſpel; which is but a part of it, and that conſequential unto ſundry other Promiſes. That Promiſe concerns only them who do *actually believe*; but the Apoſtle principally intends them which are propoſed unto men as the prime *Object* of their Faith, and Encouragment unto believing. And of theſe the princi-

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Sixthly; The whole Deſign of the Apoſtle, is not to *prefer Heaven*, Immortality and Glory above the *Law and that Reſt in God's Worſhip* which the People had in the *Land of Canaan*, for none ever doubted thereof, no not of the *Hebrews* themſelves; nay this is far more excellent than the Goſpel-ſtate it ſelf. But it is to ſet out the Excellency of the *Goſpel*, with the Worſhip of it, and the Church-ſtate whereunto therein we are called by Jeſus Chriſt, above all thoſe Priviledges and Advantages which the People of old were made partakers of by the Law of *Moſes*. This we have already abundantly demonſtrated; and if it be not alwayes duly conſidered no part of the Epiſtle can be rightly underſtood. The Reſt therefore here intended is that *Reſt which Believers have an entrance into by Jeſus Chriſt in this World*.

This being the *Reſt* here propoſed as promiſed in the Goſpel; our next Enquiry is into the *Nature* of it, or wherein it doth conſiſt. And we ſhall find the concernments of it reduced into theſe Four Heads:

Firſt; In *Peace with God* in the free and full *Juſtification* of the Perſons of Believers from all their ſins by the Blood of Chriſt, *Rom.* 5. 1. Being *juſtified by Faith, we have Peace with God.* Eph. 1. 4. *In whom we have Redemption through his Blood, the forgiveneſs of our ſins.* This is fully expreſſed, *Acts* 13. 32, 33, 38, 39. *We declare unto you glad tydings, how that the Promiſe that was made unto the Fathers, God hath fulfilled the ſame unto us their Children, in that he hath raiſed up Jeſus again. Be it known unto you therefore men and brethren, that through this man is preached unto you the forgiveneſs of ſins, and by him all that believe are juſtified from all things, from which you could not be juſtified by the Law of Moſes.* The whole of what we contend for is expreſſed in theſe words. The Promiſe given unto the Fathers but not accompliſhed unto them, is no other but the *Promiſe of Reſt*, inſiſted on. This now is enjoyed by Believers, and it conſiſts in that Juſtification from ſin which by the *Law of Moſes* could not be attained. This with its proper *Evangelical Conſequents* is the foundation of this Reſt. Nor is it of force to except, that this was enjoyed alſo under the Old Teſtament. For although it were ſo in the *Subſtance* of it, yet it was not ſo as a *compleat Reſt*. Neither was it at all attained by virtue of their preſent Promiſes, their Worſhip, their Sacrifices, or whatever other Advantage they had by the *Law of Moſes*; but by that reſpect which thoſe things had to the Goſpel. Juſtification and Peace with God thereon are properly and directly *ours*; they were theirs by *a Participation in our Priviledges*, God having ordained *ſome better things for us, that they without us ſhould not be made perfect*, Heb. 11. ult. Neither had they it clearly, or fully, as an abſolutely ſatisfactory Spiritual Reſt. God revealed it unto them in and by ſuch means as never made them perfect in this matter, but left them under a renewed ſenſe of Sin, *Heb.* 10. 1, 2, 3, 4. But under the Goſpel, Life and *immortality being brought to Light*, 2 Tim. 1. 10. And the *Eternal Life which was with the Father being manifeſted unto us*, 1 Joh. 1. 2. The Vail being removed both from the *face of Moſes* and the Hearts of Believers by the *Spirit*, 2 Cor. 3. 13, 14, 15, 16, 17, 18. they have now a *Plerophory*, a full aſſured perſwaſion of it, at leaſt in its Cauſes and Concomitants.

Secondly; In our Freedom from a *ſervile Bondage-frame of Spirit in the Worſhip of God*. This they had under the Old Teſtament; they had the Spirits of Servants, though they were Sons. For the *Heir* as long as he is νήπιος, an *Infant*, unable to guide himſelf, *differeth nothing from a Servant, but is under Tutors and Governors until the appointed time of the Father*. So were theſe Children in their legal ſtate in bondage, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου, under the very firſt Rudiments of Inſtruction which God was pleaſed to make uſe of towards his Children in this World, *Gal.* 4. 1, 2, 3. And this had particular reſpect unto that *Spirit of Bondage unto Fear*, Rom. 8. 15. which they were under in the Worſhip of God; for it is oppoſed unto that Liberty, Freedom, and *Filial Boldneſs*, which under the Goſpel Believers are made partakers of by the Spirit of Adoption, enabling them to cry Abba Father, *Gal.* 4. 6. *Rom.* 8. 15, 16. And this kept them from that full and compleat Reſt, which now is to be entred into. For this cannot be, namely a Reſt in the Worſhip of God, but where there is Liberty; and this is only where is the Spirit of Chriſt and the Goſpel, as our Apoſtle diſcourſeth at large, 2 *Cor.* 3. 14, 15, 16, 17, 18. The *Son making of us free, we*

tring into Reſt, the Reſt promiſed unto them; the Apoſtle proves from the Pſalmiſt that there is *another Reſt*, contradiſtinct unto that, propoſed under the Goſpel. And this cannot be the Eternal Reſt of Glory, becauſe thoſe under the Old Teſtament had the Promiſe thereof, no leſs than we have under the Goſpel. For with reſpect thereunto doth our Apoſtle in the next Verſe affirm that the *Goſpel was preached unto them, as it is unto us*; no leſs truly, though leſs clearly and evidently. And this Reſt multitudes of them entred into. For they were both *juſtified by Faith*, Rom. 4. 3, 7, 8. and had the *Adoption of Children*, Rom. 9. 5. And when they dyed entred into Eternal Reſt with God. They did, I ſay, enter into the Reſt of God; that is at their death they went unto a *Place of Refreſhment* under the Favour of God. For whatever may be thought of any Circumſtances of their Condition, as that their Souls were onely in *loco refrigerii*, in a place of Refreſhment, and not of the enjoyment of the immediate preſence of God, yet it cannot be denied but that they entred into Peace and reſted, *Iſa.* 57. 2. This therefore cannot be that other *Reſt* which is provided under the Goſpel, in Oppoſition to that propoſed under the *Law* or to the people in the Wilderneſs.

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pal are the *Promiſes of Chriſt himſelf*, and of the Benefits of his Mediation. Theſe ſinners muſt be intereſted in, before they can lay any claim to the Promiſe of Eternal Life and Salvation.

Sixthly; The whole Deſign of the Apoſtle, is not to *prefer Heaven*, Immortality and Glory above the *Law and that Reſt in God's Worſhip* which the People had in the *Land of Canaan*, for none ever doubted thereof, no not of the *Hebrews* themſelves; nay this is far more excellent than the Goſpel-ſtate it ſelf. But it is to ſet out the Excellency of the *Goſpel*, with the Worſhip of it, and the Church-ſtate whereunto therein we are called by Jeſus Chriſt, above all thoſe Priviledges and Advantages which the People of old were made partakers of by the Law of *Moſes*. This we have already abundantly demonſtrated; and if it be not alwayes duly conſidered no part of the Epiſtle can be rightly underſtood. The Reſt therefore here intended is that *Reſt which Believers have an entrance into by Jeſus Chriſt in this World*.

This being the *Reſt* here propoſed as promiſed in the Goſpel; our next Enquiry is into the *Nature* of it, or wherein it doth conſiſt. And we ſhall find the concernments of it reduced into theſe Four Heads:

Firſt; In *Peace with God* in the free and full *Juſtification* of the Perſons of Believers from all their ſins by the Blood of Chriſt, *Rom.* 5. 1. Being *juſtified by Faith, we have Peace with God.* Eph. 1. 4. *In whom we have Redemption through his Blood, the forgiveneſs of our ſins.* This is fully expreſſed, *Acts* 13. 32, 33, 38, 39. *We declare unto you glad tydings, how that the Promiſe that was made unto the Fathers, God hath fulfilled the ſame unto us their Children, in that he hath raiſed up Jeſus again. Be it known unto you therefore men and brethren, that through this man is preached unto you the forgiveneſs of ſins, and by him all that believe are juſtified from all things, from which you could not be juſtified by the Law of Moſes.* The whole of what we contend for is expreſſed in theſe words. The Promiſe given unto the Fathers but not accompliſhed unto them, is no other but the *Promiſe of Reſt*, inſiſted on. This now is enjoyed by Believers, and it conſiſts in that Juſtification from ſin which by the *Law of Moſes* could not be attained. This with its proper *Evangelical Conſequents* is the foundation of this Reſt. Nor is it of force to except, that this was enjoyed alſo under the Old Teſtament. For although it were ſo in the *Subſtance* of it, yet it was not ſo as a *compleat Reſt*. Neither was it at all attained by virtue of their preſent Promiſes, their Worſhip, their Sacrifices, or whatever other Advantage they had by the *Law of Moſes*; but by that reſpect which thoſe things had to the Goſpel. Juſtification and Peace with God thereon are properly and directly *ours*; they were theirs by *a Participation in our Priviledges*, God having ordained *ſome better things for us, that they without us ſhould not be made perfect*, Heb. 11. ult. Neither had they it clearly, or fully, as an abſolutely ſatisfactory Spiritual Reſt. God revealed it unto them in and by ſuch means as never made them perfect in this matter, but left them under a renewed ſenſe of Sin, *Heb.* 10. 1, 2, 3, 4. But under the Goſpel, Life and *immortality being brought to Light*, 2 Tim. 1. 10. And the *Eternal Life which was with the Father being manifeſted unto us*, 1 Joh. 1. 2. The Vail being removed both from the *face of Moſes* and the Hearts of Believers by the *Spirit*, 2 Cor. 3. 13, 14, 15, 16, 17, 18. they have now a *Plerophory*, a full aſſured perſwaſion of it, at leaſt in its Cauſes and Concomitants.

Secondly; In our Freedom from a *ſervile Bondage-frame of Spirit in the Worſhip of God*. This they had under the Old Teſtament; they had the Spirits of Servants, though they were Sons. For the *Heir* as long as he is νήπιος, an *Infant*, unable to guide himſelf, *differeth nothing from a Servant, but is under Tutors and Governors until the appointed time of the Father*. So were theſe Children in their legal ſtate in bondage, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου, under the very firſt Rudiments of Inſtruction which God was pleaſed to make uſe of towards his Children in this World, *Gal.* 4. 1, 2, 3. And this had particular reſpect unto that *Spirit of Bondage unto Fear*, Rom. 8. 15. which they were under in the Worſhip of God; for it is oppoſed unto that Liberty, Freedom, and *Filial Boldneſs*, which under the Goſpel Believers are made partakers of by the Spirit of Adoption, enabling them to cry Abba Father, *Gal.* 4. 6. *Rom.* 8. 15, 16. And this kept them from that full and compleat Reſt, which now is to be entred into. For this cannot be, namely a Reſt in the Worſhip of God, but where there is Liberty; and this is only where is the Spirit of Chriſt and the Goſpel, as our Apoſtle diſcourſeth at large, 2 *Cor.* 3. 14, 15, 16, 17, 18. The *Son making of us free, we*

are free indeed; and do by the Spirit of that Son, receive ſpiritual Liberty, Boldneſs, Enlargedneſs of Mind, and plainneſs of Speech, in crying *Abba, Father.*

Thirdly; *Evangelical Reſt* conſiſts in a Delivery from the Yoke and Bondage of *Moſaical Inſtitutions.* For as the People of old had a *Spirit of Bondage* within them, ſo they had without upon them ζύγον *a Yoke*; and that not only in it ſelf δυσβάστακτον, *heavy and grievous to be born*; but ſuch as eventually they could not bear, *Acts* 15. 10. They could never ſo bear or carry it, as to make comfortable work under it: ὁ νόμος τῶν ἐντολῶν ἐν δόγμασι, *The Law of Commands*; that principally conſiſted in Commandments, and thoſe greatly multiplied as we have ſhewed elſewhere, being alſo *poſitive*, abſolute, ſevere, or dogmatical, was burdenſom unto them, *Eph.* 2. 15. This *Yoke* is now taken away, this *Law* is abrogated, and Peace with Reſt in Chriſt, in *whom we are compleat*, Col. 2. 10. and who *is the End of the Law for Righteouſneſs*, are come in the room of them. And this Reſt in the Conſciences of men from an Obligation unto an anxious ſcrupulous Obſervation of a multitude of carnal Ordinances, and that under moſt ſevere revenging penalties, is no ſmall part of that Reſt, which our Saviour makes that great encouragement unto Sinners to come unto him, *Matth.* 11. 28, 29, 30.

Fourthly; This Reſt conſiſts in that *Goſpel-Worſhip* whereunto we are called. This is a bleſſed Reſt on manifold accounts. (1.) Of that *Freedom* and Liberty of Spirit which Believers have in the Obedience of it. They obey God therein not in the *oldneſs of the Letter*, ἐν παλαιότητι γράμματος; in that old Condition of Bondage wherein we were when the Law was our Husband, that rigorouſly ruled over us; but ἐν καινότητι πνεύματος, in the *newneſs of the Spirit*, or the ſtrength of that renewing Spirit which we have received in Chriſt Jeſus, *Rom.* 7. 6. as was before declared. (2.) Of the *Strength and Aſſiſtance* which the Worſhippers have for the performance of the Worſhip it ſelf in a due and acceptable manner. The Law preſcribed many Duties, but it gave no ſtrength to perform them ſpiritually. Conſtant ſupplies of the Spirit accompany the Adminiſtration of the Goſpel in them that believe. There is an ἐπιχορηγία τοῦ πνεύματος, *Phil.* 1. 19. *a ſupply of the Spirit*, continually given out to Believers from Chriſt their head, *Eph.* 4. 16. χορηγία or χορήγημα is a *ſufficient proviſion* adminiſtred unto a Perſon for his work or buſineſs. And ἐπιχορηγία is a continual Addition unto that proviſion for every particular Act or Duty of that work or buſineſs, *Prioris ſuppeditationis corolarium*; A complemental Addition unto a former Supply or Proviſion. This Believers have in their Obſervance of Goſpel-Worſhip. They do not only receive the Spirit of Chriſt fitting and enabling their Perſons for this work in general; but they have continual Additions of Spiritual ſtrength, or ſupplies of the Spirit, for and unto every ſpecial Duty. Hence have they great Peace, Eaſe, and Reſt in the whole courſe of it. (3.) The *Worſhip* it ſelf, and the Obedience required therein is not *grievous*; but eaſie, gentle, rational, ſuited unto the principles of the new Nature of the Worſhippers. Hence they never more fully partake of ſpiritual Reſt, nor have clearer Evidences of their intereſt and entrance into eternal Reſt, than in and by the performance of the Duties of it.

Fifthly; This alſo is *God's Reſt*; and by entring into it, Believers enter into the Reſt of God. For (1.) God *reſteth ultimately and abſolutely* as to all the Ends of his Glory in Chriſt, as exhibited in the Goſpel; that is, he in whom *his Soul delighteth*, *Iſa.* 42. 1. and in *whom he is well pleaſed*, Matth. 17. 5. In him his Wiſdom, Righteouſneſs, Holineſs and Grace do reſt, as being exalted and glorified according to his purpoſe. (2.) Through him he *reſts in his Love* towards Believers alſo. As of old in the Sacrifices which were Types of him, it is ſaid that he *ſmelled a ſavour of Reſt*, *Gen.* 8. 21. ſo that on his account he would not deſtroy men though ſinners; ſo in him he is expreſly ſaid to *reſt in his Love* towards them, *Zeph.* 3. 17. (3.) This is that Worſhip which he ultimately and unchangeably requires in this World. He alwayes gave out *Rules* and *Commands* for his Outward Worſhip from the Foundation of the World. But he ſtill did ſo with a Declaration of this Reſerve, to add what he pleaſed unto former Inſtitutions, and did accordingly, as we have declared on the firſt Verſe of the Epiſtle. Moreover he gave intimation that a time of *Reformation* was to come, when all thoſe Inſtitutions ſhould expire and be changed. Wherefore in them the Reſt of God could not abſolutely conſiſt, and which on all Occaſions he did declare. But now things are quite otherwiſe with reſpect unto Goſpel-Worſhip. For neither will God ever make any Additions unto what is already Inſtituted and

Appointed

Appointed by Christ, nor is it liable unto any Alteration or Change unto the Consummation of all things. This therefore *is God's Rest and Ours.*

It is a matter of great and tremendous Consequence to have the Promises of God left and proposed unto us. From the Consideration hereof, with that of the Threatnings included in the Severity of God towards Unbelievers, before insisted on, doth the Apostle educe his Monitory Exhortation; *Let us fear therefore.* He knew the concernment of the Souls of men in such a Condition, and the Danger of their Miscarriages therein. When *Moses* had of old declared the LAW unto the People, he assured them that he had set LIFE and DEATH before them, one whereof would be the unquestionable Consequent of that proposal. Much more may this be said of the Promises of the Gospel. They are a *Savour of Life unto Life*, or of *Death unto Death unto all* to whom they are revealed and proposed. In what sense the Promise is or may be left unto any hath been declared before in general. That there is a Promise of Entring into the Rest of God yet *remaining*; that this Promise be made known and *proposed* unto us in the Dispensation of the Word; that a Day, Time or Season of Patience and Grace be left unto us, are required hereunto. When these things are so, it is a *Trembling concern* unto us to consider the Issue; For; Obs.

First; The *Matter of the Promise* is about the *Eternal Concernments* of the Glory of God, and the Good or Evil state of the Souls of men. The matter of the Promise of old was in part *Typical*, and related immediately to things temporal and carnal, a Rest from Bondage in the Land of *Canaan*. But even this being neglected by them to whom it was left and proposed, exposed them to the high displeasure and Indignation of God. And what will be the Event of the neglect of *such a Promise*, whose *matter* is high above the other, as Heaven is above the Earth, excelling it as things Spiritual and Eternal do things Temporary and Carnal? God will have a strict account of the Entertainment that is given unto *Gospel-Promises* amongst the sons of men. This is no slight matter, nor to be slighted over, as is the manner of the most that are dealt withal about it. An *Eternity* in *Blessedness* or *Misery* depends singly on this Treaty that God hath with us in the Promises. Hence are those frequent intimations of Eternal Severity which are recorded in the Scripture against those who reject the Promise that is left unto them. As *Hebr.* 2. 3. *How shall we escape if we neglect so great Salvation?* 1 *Pet.* 4. 17. *What shall be the End of them who obey not the Gospel of Christ?* And the like every where.

2. The whole *Love*, *Goodness* and *Grace* of God towards mankind, the infinite Wisdom of the Counsel of his Will about their Salvation, are contained and exhibited unto us in the Promise. This is the way that God from the Beginning fixed on, to propose and communicate the Effects of these things unto us. Hence the Gospel which is an Explication of the Promise in all the Causes and Effects of it, is termed ἐπιφάνεια τῆς χάριτος τῆς σωτηρίας τοῦ θεοῦ, Tit. 2. 11. The *illustrious Appearance of the saving Grace of God*; and ἐπιφάνεια τῆς χρηστότητος καὶ τῆς φιλανθρωπίας τοῦ σωτῆρος ἡμῶν θεοῦ· chap. 3. 4. *The glorious manifestation of the Goodness, Kindness, Benignity and Love of God our Saviour.* And διαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, 1 Tim. 1. 11. As also διαγγέλιον τῆς δόξης τοῦ χριστοῦ, 2 Cor. 4. 4. That is either by an Hebraism, διαγγέλιον ἔνδοξον the *Glorious Gospel*, so called from the Nature and Effects of it; or the Gospel which reveales, declares, makes known the great and signal Glory of God, that whereby he will be exalted upon the account of his Goodness, Grace, Love and Kindness.

Now even amongst men it is a thing of some Hazard and Consequence for any to have an Offer made them of the Favour, Love and Kindness of Potentates or Princes. For they do not take any thing more unkindly, nor usually revenge more severely than the neglect of their favours. They take themselves therein, in all that they esteem themselves for, to be neglected and despised; And this they do though their *favour* be of little worth or use, and not at all to be confided in; as *Psal.* 146. 3, 4. And what shall we think of this Tender of all that Grace, Love and Kindness of God? Surely we ought well to bethink our selves of the Event, when it is made unto us. When our Saviour sent his Disciples to *tender the Promise* unto the Inhabitants of any City or House, he ordered them that upon its refusal they should *shake off the dust of their feet*, Matth. 10. 14. *for a Testimony against them*; Mark 6. 11. Shake off the dust off their feet as a token of God's Dereliction and Indignation; A *natural Symbol* to that purpose. So *Nehemiah* shook his lap against them that would

not keep the Oath of God, saying; *So God shake out every man from his house, that performeth not this Promise*, Nehem. 5. 13. As it was the Custom of the Romans when they denounced War and Desolation to any Country, they *threw a stone into their Land*. So *Paul* and *Barnabas* literally practised this Order; *Acts* 13. 51. They *shook off the dust of their feet against them*: and what they intended thereby they declared in their Words unto them that refused the Promise; *ver.* 46. *Seeing you put the Word from you, and judge your selves unworthy of Everlasting Life, loe, we turn unto the Gentiles*; that is, we leave you to perish everlastingly in your sins. And this they did for a Testimony against them; a sign and witness to be called over at the last day, that the Promise had been tendred unto them, and was rejected by them. And that this is the meaning of that *Symbol*, and not a mere Declaration that they would *accept of nothing from them*, nor carry away ought of them, not so much as the *Dust of their feet*, as some suppose, is evident from the Interpretation of it, in the following words of our Saviour; *ver.* 15. *Verily, I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of Judgment than for that City*. That is, by so doing you shall give them an infallible sign of that certain and sore Destruction which shall befall them for their Sins. Severe therefore will be the Issue of so much despised Love and Kindness as is exhibited in the Promise. See more hereof on Chapter 2. *ver.* 2, 3.

3. This Proposal of the Promise of the Gospel unto men is *decretory* and *peremptory* as to God's Dealings with them about their Salvation. *He that believeth not shall be damned*, Mark. 16. 16. There is no other way for us to escape the Wrath to come. God hath indispensibly bound up mankind to this Rule and Law: here they must close or perish for ever. From all which it appears what Thoughts men ought to have of themselves and their Condition when the Gospel in the Providence of God is preached unto them. The *Event* one way or other will be very great. Everlasting Blessedness or Everlasting Woe, will be the Issue of it one way or the other. *Let us therefore fear lest a Promise being left unto us*, &c. Again,

Obs. *The Failing of men through their Unbelief doth no way cause the Promises of God to fail or cease.* Those to whom the promise mentioned in this place, was first proposed *came short of it*, believed it not, and so had no Benefit by it. What then became of the *Promise* it self? did that *fail* also, and become of none Effect? God forbid; it *remained* still, and was *left* for others. This our Apostle more fully declares, *Rom.* 9. 4, 5, 6. For having shewed that the Promises of God were given unto the *Israelites, the Posterity of Abraham*; He foresaw an Objection that might be taken from thence against the Truth and Efficacy of the Promises themselves. This he anticipates and answers; *ver.* 6. *Not as though the Word of God*, that is the Word of Promise, *hath taken none Effect*; and so proceedeth to shew, that whosoever and how many soever reject the Promise, yet they do it onely to their own Ruine; the Promise shall have its Effects in others, in those whom God hath graciously ordained unto a Participation of it. And so also Chap. 3. 3. *For what if some did not believe, shall their Unbelief make the Faith of God of none effect? God forbid.* The Faith of God, that is his Glory in his Veracity, as the Apostle shews in the next words, (*Yea, let God be true, and every man a Lyar,*) is ingaged for the Stability and Accomplishment of his Promises: Men by their Unbelief may disappoint themselves of their Expectation, but cannot bereave God of his Faithfulness. And the Reason on the one hand is, that God doth not give his Promises unto all men, to have their gracious Effect upon them, whether they will or no, whether they believe them or reject them. And on the other, he can and will raise up them who shall through his Grace *mix his Promises with Faith* and enjoy the benefit of it. If the *natural seed of Abraham* prove obstinate, he can *out of stones raise up Children unto* him, who shall be his Heirs and inherit the Promises. And therefore when the Gospel is preached unto any Nation, or City, or Assembly, the Glory and Success of it do not depend upon the Wills of them unto whom it is preached: neither is it frustrated by their Unbelief. The Salvation that is contained in it shall be disposed of unto others, but they and their house shall be destroyed. This our Saviour often threatned unto the obstinate *Jews*, and accordingly it came to pass. And God hath blessed Ends in granting the *outward dispensation of the Promises* even unto them by whom they are rejected, not here to be insisted on. Hence our Apostle tells us that those who preach the Gospel *are a sweet savour of Christ unto God, as well in them that perish, as in them that are saved*, 2 Cor. 2. 15. Christ is glorified,

rified, and God in and by him, in the dispensation of it, whether men receive it or no. Again it follows from these words, that

Obs. III. *The Gospel-State of Believers is a State of assured Rest and Peace*; It is the *Rest of God*. But this will more properly fall under our Consideration on *ver.* 3. as to what is needful to be added to the preceeding Discourse.

The Caution enforcing the Exhortation insisted on, remains to be opened, in the last words of the first Verse; *lest any of you should seem to come short of it.*

Τίς ἐξ ὑμῶν, *Any one of you*, Any one from amongst you. This Expression the Apostle used before Chap. 3. 12. ἐν τίνι ὑμῶν, *in any of you*. He respected them *all* so in general, as that he had a regard *to every one of them* in particular. Some here read ἡμῶν, *of us*. And this seems more proper, for it both answers the preceeding Caution, *Let us fear*; viz. *Lest any one of us*; and continues the same Tenor of speech unto what ensues, *for unto us was the Gospel preached*. If we read ἡμῶν, the sense of the Caution is, that *every one of us should take heed to our selves*; if we retain ὑμῶν with the most Copies and Translations; the intendment is, that we all ought to take care of one another, or fear the Dangers and Temptations of one another, laboring to prevent their Efficacy by mutual brotherly Care and Assistance. And this is most answerable unto the Apostles treating of them in sundry other places of this Epistle; as Chap. 3. 12, 13. & 10. 23, 24. & 12. 15. Τίς ἐξ ὑμῶν.

Δοκῇ, *should seem*. It refers unto μήποτε *lest at any time*. There is a threefold probable sense of this Word or Expression. (1.) Some suppose it to be added merely to give an *Emphasis* to the Caution. And so there is no more intended, but that *none of you come short of it*. And this manner of speech is not unusual: Lest any seem to come short, that is, lest any do so indeed: *See* 1 Cor. 11. 16. & 12. 22. 2 Cor. 10. 9. (2.) Some suppose that by this word the Apostle mitigates the Severity of the Intimation given them of their Danger; by a kind and gentle Expression; lest any of you should seem to incur so great a penalty, fall under so great a Destruction, or fall into so great a Sin as that intimated; without this the Admonition seems to have some *Harshness* in it. And it is a good Rule, that all such Warnings as have Threatnings for their Motive or any way included in them, ought to be expressed with Gentleness and Tenderness, that the Persons warned take no occasion of being provoked or irritated. *A soft answer*, and so a soft Admonition, *turneth away Wrath, but grievous words stir up Anger*, Prov. 15. 1. See the Proceeding of our Apostle in this Case; *Chap.* 6. 7, 8, 9, 10. with what Wisdom he alleviates the appearing sharpness of a severe Admonition. But (3.) The Apostle rather intends to warn them against all *Appearance* of any such failing or falling as he cautioneth them against. He desires them to take heed that none of them do by forgoing their former zeal and diligence, give any umbrage or *Appearance* of a Declension from or desertion of their Profession. This is his Intention. Let there be no semblance or Appearance of any such thing found amongst you. Δοκῇ.

To come short, ὑστερηκέναι, *To be left behind*; To have been left behind, that is, in the Work of first receiving the Promise when proposed. If men fail in the beginning, probably they will quite give over in their Progress. Ὑστερέω, is, *posterior sum, to be behind* in time, in place, in progress. Vulg. Lat. *deesse*, *to be wanting*; which renders not the Word, nor gives any direct sense. Syr. רפאש *qui cesset, qui frustretur, qui deficeret*, so is it variously rendred; any one that should cease, fail, be frustrated, give over; whereunto it addes, מן רלמעל *ab ingressu*; *from entring in*; that is, into the Rest contained in the Promise, making that and not the Promise it self to be intended; and so the Dehortation to be taken from the punishment of Unbelief, and not the Nature of the Sin it self. Ὑστερέω also signifies *frustrari, non assequi*; to be disappointed, and not to attain the thing aymed at. So *Thucydid.* lib. 3. ἐπειδὴ τῆς Μετυλλήνης ὑστερήκει; *after that he missed of Mitylene*; or was disappointed in his design of putting in there. And in *Isocrates*, ὑστερεῖν τῶν καιρῶν, τῆς πραγμάτων; is to be disappointed, or to fail of occasions, for the management of Affairs. The Word also signifies *to want*, or to be wanting. Τῷ ὑστεροῦντι πρόσστεργον δὸς τιμὴν· 1 *Cor.* 12. 24. *Giving Honour to that which wanteth*, is wanting. Ὑστερήσαντος οἴνου, John 2. 3. *When wine failed*, was wanting, when they lacked wine. So also to be *inferiour*; ὑστερηκέναι τῶν ὑπερλίαν ἀποστόλων, 2 *Cor.* 11. 5. *To come behind the chiefest Apostles*; that is, be inferiour unto them in any thing. ὑστερηκέναι.

Gene-

Generally, Expoſitors think here is an *Alluſion* unto them who run in a Race. Thoſe who are not ſpeedy therein, who ſtir not up themſelves, and put out their utmoſt Ability and Diligence, *do fail*, come behind, and ſo fall ſhort of the prize. So ὑστερεῖν, is *ultimus eſſe, deficere in curſu, à tergo remanere*; to be caſt, to faint or fail in the Race, to be caſt behind the backs of others. And this is a thing which our Apoſtle more than once alludes unto; and explains, 1 *Cor.* 9. 24, 25.

But the Alluſion is taken from *the people in the Wilderneſs*, and their paſſing into the Land of *Canaan*. Moſt of them were *heavy* through Unbelief, laggered in their progreſs, and were, as it were, *left behind* in the Wilderneſs, where they periſhed and came ſhort of entring into the promiſed Land. Theſe Words therefore, *leſt any of you ſhould come ſhort of it*, are as if he had ſaid; Leſt it fall out with you in Reference unto the Promiſe *left unto you*, as it did with the people in the Wilderneſs, with reſpect unto the Promiſe as propoſed and preached unto them. For by Reaſon of their Unbelief they *fell ſhort*, and enjoyed not the Promiſe, nor did enter into the Land promiſed unto them, or the Reſt of God. And take you heed leſt by the ſame means you fall ſhort of the Promiſe, now preached unto you, and of entring into the Reſt of God in the Goſpel. The Word therefore directly reſpects the Promiſe, fall ſhort of the Promiſe; Conſequentially the *things promiſed*, or the Reſt of God in the Goſpel. The Scope and Intention of this latter part of the Verſe, may be ſum'd up in the enſuing Obſervations.

Obſ. I. *Many to whom the Promiſe of the Goſpel is propoſed and preached, do, through their own Sins, or may, come ſhort of the Enjoyment of the things promiſed.* The Caution here given unto the *Hebrews*, with the Foundation of it in the Example of thoſe who did ſo miſcarry, not only warrants, but makes neceſſary this Obſervation from the Words. And I wiſh it were a matter of difficulty to confirm the Truth of what is here obſerved. But what is affirmed, is but expreſſive of the State and Condition of moſt of thoſe in the World to whom the Goſpel is preached. They come ſhort of all Benefit or Advantage by it. It ever was ſo, and it may be, for the moſt part, ever will be ſo in this World. That ſentence of our Saviour contains the Lot and State of men under the Diſpenſation of the Goſpel. *Many are called, but few are choſen.* It is true, *Faith cometh by hearing*, but bare hearing will denominate no man a Believer; more is required thereunto. Men indeed would probably much eſteem the Goſpel, if it would ſave them, merely at the coſt and pains of others in preaching it. But God hath otherwiſe diſpoſed of things: their own Faith and Obedience are alſo indiſpenſibly required hereunto. Without theſe, the Promiſe conſidered in it ſelf will not profit them: and as it is propoſed unto them it will condemn them. What are the waies and means whereby men are kept off from enjoying the Promiſe, and entring by Faith into the Reſt of God, hath been declared on Chap. 3. 12. Again,

Obſ. II. *Not only Backſliding through Unbelief, but all Appearances of Tergiverſation in Profeſſion, and Occaſions of them in times of Difficulty and Tryals, ought to be carefully avoided by Profeſſors: Leſt any of you ſhould ſeem.* Not only a Profeſſion, but the Beauty and Glory of it is required of us.

We have often obſerved that it was now a time of great *Difficulty* and of many Tryals unto theſe *Hebrews*. Such ſeaſons are of great concernment to the Glory of God, the Honour of the Goſpel, the Edification of the Church, and the Welfare of the Souls of Men. For in them all the things of God, and the intereſts of Men in them, have a publick and as it were *a viſible Tranſaction* in the World. *Now* therefore the Apoſtle would not have the leaſt Appearance of *Tergiverſation*, or drawing back in them that make Profeſſion of the Truth. So he gives us Caution elſewhere with the ſame reſpect; *Eph.* 5. 16. *Walking circumſpectly, redeem the time, becauſe the dayes are evil.* The Reaſon of both the Duties enjoyned, is taken from the Conſideration of the *Evil of the Dayes*, filled with Temptations, Perſecutions, and Dangers. *Then* in all things Profeſſors are to walk ἀκριβῶς, *exactly*, circumſpectly, *accurately*. And there are two Heads of *Circumſpect Walking* in Profeſſion during ſuch a ſeaſon. The firſt is, to *adorn the Doctrine of God our Saviour in all things*, Tit. 2. 20. Κοσμῶντες τὴν διδασκαλίαν, rendring *beautiful*, lovely, comely, the Doctrine of Truth which we profeſs: κοσμόω is *ſo to adorn* any thing, as a *Bride* decketh or adorneth her ſelf with Ornaments to appear lovely and deſireable; an Alluſion which the Scripture elſe-

elsewhere maketh use of, *Isai.* 61. 10. and by which *Solomon* sets out the Spiritual Glory and Beauty of the Church, in his *Mystical Song*. This is a Season wherein by all *accurate circumspection* in their Walking and Profession, Believers ought to render what they believe and profess glorious and *amiable* in the Eyes of all. And this for two Ends; (1.) That those who are of *the contrary part*, those that trouble and persecute them, may have μηδὲν φαῦλον to say of them, *Tit.* 2. 8. *Nihil improbum aut stultum*; *no wicked, no foolish matter* to lay to their Charge. And though the Conviction that falls upon ungodly men have no Effect upon them, but a secret shame that they should pursue them with Wrath and Hatred, against whom they have no *evil or foolish matter to say*, but are forced openly to fall upon them in things only *concerning the Law of their God*, as *Dan.* 5. 6. yet God makes use of it to check and restrain that Wrath, which if it brake forth would not turn to his praise, 1 *Pet.* 3. 16. (2.) That others who by their *Tryals* may be occasioned to a more diligent consideration of them than at other times, may by the *Ornaments* put upon the Truth be wrought over to a liking approbation and profession of it. In such a Season Believers are set upon *a Theatre* and made a spectacle to all the World, 1 *Cor.* 4. 1. All eyes are upon them to see how they will acquit themselves. And this is one Reason whence Times of Trouble and Persecution, have usually been the seasons of the Churches *growth and increase*. All men are awakened to serious thoughts of the Contest which they see in the World. And if thereon they find the Wayes of the Gospel rendred glorious and amiable by the Conversation and Walking of them that do profess it, it greatly disposeth their minds to the acceptance of it. At such a Season therefore above all other, there ought to be no Appearances of Tergiversation or Decayes. (3.) The next Head of Circumspect Walking in such a Condition, that no semblance of *coming short* may be given, is, a diligent endeavour to avoid all *Appearance of Evil*, 1 *Thess.* 5. 22. Every thing that may give occasion unto any to judge that we are fainting in our Profession. Things that it may be are *lawful* or indifferent at another time; things that we can produce probable and pleadable Reasons for, yet if through the Circumstances that we are attended with, they may be looked ön by Persons of Integrity, though either weak or prejudiced, to have an eye or shew of Evil in them, are carefully to be avoided.

Now there are two Parts of our *Profession* that we are to heed, lest we should *seem to fayl* when times of Difficulties do attend us. The first is *Personal Holiness*, Righteousness, and upright universal Obedience. The other is the *due Observance of all the Commands*, Ordinances, and Institutions of Christ in the Gospel. The Apostle *Peter* joyns them together, with respect unto our accurate attendance unto them in such seasons, 2. *Epist.* 3. 11. Seeing that all these things shall be dissolved, what manner of Persons ought we to be, ἐν ἁγίαις ἀναστροφαῖς, καὶ εὐσεβείαις, *in Holy Conversations*; that is, in every instance of our converse or walking before God in this World. Herein we meet with many Changes, many Temptations, many Occasions, Duties and Tryals, in all which there ought a *thread of Holiness* to run through in our Spirits and Actings. Hence it is expressed by *Holy Conversations*, which we have rendred by supplying *all* into the Text; καὶ εὐσεβείαις and *Godlinesses*. The word principally respects the Godliness that is in *Religious Worship*, which constitutes the second Part of our Profession. And although the Worship of God in Christ be one in general, and no other Worship are Christians to touch upon, yet because there are *many Duties* to be attended unto in that Worship, many *Ordinances* to be observed, and our diligent care is required about each particular Instance, he expresseth it in the plural Number, *Godlinesses* or Worships; or, as We, *all Godliness*. About both these Parts of Profession is our utmost endeavour required, that we seem not to fail in them. Men may do so, and yet retain so much integrity in their Hearts, as may at last give them an entrance *as it were through fire* into the Rest of God; but yet manifold evils do ensue upon the appearance of their failings, to the Gospel, the Church of God, and to their own Souls. To assist us therefore in our Duty in this matter, we may carry along with us the ensuing Directions.

1. *Have an equal Respect alwayes to both the parts of Profession mentioned*, lest failing in one of them we be found at length to fail in the whole. And the Danger is great in a neglect hereof. For Example; it is so, lest whilst we are sedulous about the due and strict Observance of the *Duties of Instituted Worship*, a neglect or decay should grow upon us, as to *Holiness*, *Moral Righteousness*, and Obedience. For:

1. Whilſt the mind is deeply ingaged and exerciſed about thoſe Duties, either out of a peculiar bent of Spirit towards them, or from the *Oppoſition* that is made unto them, the whole man is oftentimes ſo taken up therewith, as that it is regardleſs of Perſonal Holineſs and Righteouſneſs. Beſides the innumerable Inſtances we have hereof in the Scripture, wherein God chargeth men with their *Wickedneſs*, and rejects them for it, whilſt they pretended highly to a *ſtrict Obſervance* of Oblations and Sacrifices, we have ſeen it manifoldly exemplified in the dayes wherein we live. Whilſt men have contended about Ordinances and Inſtitutions, Forms and Wayes of Religion, they have grown careleſs and regardleſs as unto Perſonal Holy Converſation, to their Ruine. They have ſeem'd *like Keepers of a Vineyard, but their own Vineyard they have not kept.* How many have we ſeen withering away into a dry ſapleſs Frame, under an hot contending diſputing Spirit about wayes and differences of Worſhip? Whilſt they have been intent on one part of Profeſſion, the other of more importance hath been neglected.

2. Corrupt Nature is apt to *Compenſate in the Conſcience* the neglect of one Duty with diligence in another. If men ingage into a preſent Duty, a Duty as they judge exceeding acceptable with God, and attended with Difficulty in the World, they are apt enough to think that they may give themſelves *a Diſpenſation* in ſome other things; that they need not attend unto *Univerſal Holineſs* and Obedience with that ſtrictneſs, circumſpection, and accuracy, as ſeems to be required. Yea, this is the ruine of moſt Hypocrites and falſe Profeſſors in the World.

Let it therefore be alwayes our care, eſpecially in difficult ſeaſons, in the firſt place to ſecure the firſt part of Profeſſion, by a diligent attendance unto all manner of Holineſs, in our *Perſons*, *Families*, and all our whole Converſation in this World. Let Faith, Love, Humility, Patience, Purity, Charity, Self-denyal, Weanedneſs from the World, Readineſs to do good to all, Forgiving of one another, and our Enemies, be made *bright* in us, and ſhine in ſuch a ſeaſon, if we would not ſeem to come ſhort. And this,

1. Becauſe the Difficulties in, and Oppoſitions that lie againſt the other part of our Profeſſion, with the Excellency of the Duties of it in ſuch a ſeaſon, are apt to ſurpriſe men into an Approbation of themſelves in a neglect of thoſe more important Duties as was before obſerved: It is a ſad thing to ſee men *ſuffer* for *Goſpel-Truths* with *worldly carnal Hearts* and corrupt Converſations. If we give *our bodies to be burned, and have not Charity*, or are defective in Grace, it will not profit us, we ſhall be but as ſounding *Braſs or tinkling Cymbals*; 1 Cor. 13. 13. (2.) God hath no regard to the Obſervance of Ordinances, where Duties of Holineſs, Righteouſneſs and Love are neglected, *Iſa.* 1. 13, 14, 15, 16, 17, 18. And in this ſtate whatever uſe we may be of in the World, or unto others, all will be loſt as to our ſelves, *Mat.* 7. 21, 22, 23. (3.) We can have no Expectation of Strength or *Aſſiſtance* from God, in cleaving to the Truth and Purity of Worſhip againſt Oppoſitions if we fail in our diligent attendance unto univerſal Holineſs. Here hath been the *Original* of moſt mens Apoſtacy. They have thought they could abide in the Profeſſion of the Truths whereof they have been convinced. But growing cold and negligent in *Perſonal Obedience*, they have found their Locks cut, and they have become weak and unſtable as Water: God for their ſins juſtly with-holding the Aſſiſtances of his Spirit, they have become a prey to every Temptation. (4.) What is it that we *intend and aim at in our Profeſſion* and our Conſtancy in it; is it not that therein and thereby we may give Glory unto God, and to honour the Lord Jeſus Chriſt and his Goſpel? If this be not our aim, all our Religion is in vain: If it be ſo, we may eaſily ſee that without *Perſonal Univerſal Holineſs*, we do on many accounts diſhonour God, Chriſt, and the Goſpel, by our Profeſſion, be it what it will. Here therefore let us fix our principal Diligence that there be no Appearance of any failure, leſt we ſhould ſeem to come ſhort of the Promiſe.

Secondly, The other part of our Profeſſion conſiſts in our *Adherence unto a due Obſervation of all Goſpel-Inſtitutions and Commands*, according to the charge of our Lord Jeſus Chriſt, *Matth.* 28. 20. The neceſſity hereof depends on the *importance* of it, the *danger* of its omiſſion unto our own Souls, the dependance of the *viſible Kingdom of Chriſt* in this World upon it, which things may not here be inſiſted on.

Obſ. *They who mix not the Promiſes of the Goſpel with Faith, ſhall utterly come ſhort of entring into the Reſt of God.* And this the Apoſtle further demonſtrates in the next Verſe which follows.

VER.

VER. 2.

For unto us was the Gospel preached even as unto them (we were Evangelized even as they) *but the Word of hearing* (the Word which they heard) *did not profit them being not mixed with Faith in them that heard.*

The signification of the Original Words, as rendred by Translators, hath been already considered.

In this Verse the Apostle confirms the *Reasonableness* of the Exhortation drawn from the Instance before insisted on. And this he doth on two Grounds or Principles. First, the *parity of Condition* that was between them of old represented in the Example, as to Priviledge and Duty, and those to whom now he wrote in the first words of the Verse; *For we were evangelized even as they.* Secondly; the Event of that Priviledge and Call to Duty which befel them of old, which he would dehort the present *Hebrews* from; the *Word which they heard profited them not, because*, &c.

His first ground must in the first place be opened and improved.

Καὶ γὰρ; *Etenim*; The conjunction of these Particles, manifests a Relation unto what went before, and the Introduction of a new Reason for its Confirmation. And, καὶ in this place, is not so much a Copulative, as usually it is, as an Illative Particle. So is it used *Mark* 10. 26. καὶ τίς δύναται σωθῆναι, *and who can be saved?* which we render rightly, *who then can be saved?* for an inference is intended from the former words, expressed by way of Interrogation. And the same Particle is sometimes *causal*; not respecting a Conjunction with what went before, nor an Inference from it, but is introductory of an ensuing Reason. *See* Luke 1. 42. *and* Joh. 6. 54. Here as having γὰρ, *for* or *because*, joyned unto it, it signifies the induction of a Reason for the confirmation of what was spoken before. Καὶ γὰρ

Ἐσμεν εὐηγγελισμένοι· εὐαγγελίζομαι is of a various *Construction* in the New Testament. It is mostly used in an *active sense*, and when spoken with respect unto *Persons*, it hath a Dative Case signifying them, annexed unto it. *Luke* 4. 18. εὐαγγελίσασθαι πτωχοῖς, *to preach the Gospel to the poor*, Rom. 1. 5. τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι, *To preach the Gospel to them at Rome*; so frequently. Sometimes it hath the Subject of it joyned unto it in the Accusative Case, Acts 5. 42. They ceased not preaching from House to House, καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστόν, *And preaching Jesus to be the Christ.* So also Chap. 8. 4. Ephes. 2. 17. And sometimes the Object is expressed by the same Case. εὐηγγελίζετο τὸν λαόν, *he evangelized the people*, preached unto them: So *Acts* 8. 25. And commonly it is used *neutrally* or absolutely, to *preach the Gospel*, without the Addition either of Subject or Object. Sometimes it is used *passively*; and that either absolutely, as 1 *Pet.* 4. 6. or with the Nominative Case of those that are the Object of it; *Matth.* 11. 5. πτωχοὶ εὐαγγελίζονται, *the poor are evangelized*, or have the Gospel preached unto them. And in this sense and Construction is it here used. For the *Nominative Case* ἡμεῖς is included in the Verb Substantive ἐσμεν, *We are evangelized*, we have the Gospel preached unto us. And in what way or sense soever the word is used, it doth no where denote the *receiving* of the Gospel in the Power of it, by them who are *Evangelized*; that is, it includes not the Faith of the Hearers, but only expresseth the Act of Preaching, and the outward Enjoyment of it. The Gospel, and therein the Promise *of entring into the Rest of God* is preached unto us. Ἐσμεν εὐηγγελισμένοι

Καθάπερ κἀκεῖνοι, *Even as they*: It is plain from the Context, who are those whom this Relative κἀκεῖνοι directs unto; namely the *Fathers* in the *Wilderness*, who were before treated of. Those who *had*, those who *disbelieved*, and rejected the Promise of God, and came short of Entring into his Rest. And three things are to be inquired into for the opening of these Words. Καθάπερ κἀκεῖνοι.

(1.) Wherein consists the Comparison expressed in the word καθάπερ, *even as.*

(2.) How was the Gospel preached unto them.

(3.) How unto us.

First; The Comparison is not between the Subject of the Preaching mentioned, as though they had *one Gospel preached* unto them and we another: as if he had said, We have a Gospel preached unto us, as they had one before us. For the Gospel is one and the same unto all, and ever was so from the giving out of the first Promise.

Nor, Secondly, is the Comparison between two *several waies*, modes or manners of preaching the Gospel. For if so, the preaching of the Gospel unto them, hath the pre-eminence above the preaching of it unto us; in asmuch as in the Comparison it should be made the Rule and Patern of ours: *The Gospel was preached unto us as unto them.* But the preaching of the Gospel by the Lord Jesus Christ and his Apostles, which the *Hebrews* now enjoyed, (if that be here understood) was far more excellent, as to the manner of it, than that which their Forefathers were made partakers of. The Comparison therefore intended, is merely between the Persons, THEY and WEE. As they enjoyed the Gospel; so do we; as it was preached to them so to us: that it is in a far more excellent and eminent manner declared unto us, than unto them, he farther declares afterwards; yet, as I shall shew, though this be true, yet probably it is not the sense of this place.

Secondly; It is supposed and granted that the Gospel was preached unto the *People in the Wilderness.* The Apostle doth not here directly assert it, it is not his Intention to prove it, It was not the design or subject matter that he had in hand; nor would the confirmation of it have been subservient unto his present purpose. It is our *Priviledge* and *Duty*, and not theirs which he is in the immediate consideration of. But the matter being so indeed, a *supposition* of it, namely that the Gospel was preached unto them, was necessary to his purpose. How this was done we must now enquire; and concerning it observe;

(1.) That the Promise made unto *Abraham* did contain the Substance of the Gospel. It had in it the Covenant of God in Christ, and was the confirmation of it; as our Apostle disputes expresly, *Gal.* 3. 16, 17. He sayes, that the Promise unto *Abraham* and his Seed, did principally intend CHRIST the *promised Seed*; and that therein the Covenant was confirm'd of God in Christ. And thence it was attended with Blessedness and Justification in the pardon of Sin, *Rom.* 4. *Gal.* 3. 14, 15. So that it had in it the Substance of the Gospel, as hath been proved elsewhere. (2.) This *Covenant*, or *Promise* made unto *Abraham* was confirmed and established unto his seed, his posterity, as the Scripture every where testifieth. And hereby had they the substance of the Gospel communicated unto them. Therein were they *Evangelized.* (3.) All the *Typical Institutions* of the Law that were afterwards introduced, had in themselves no other End but to instruct the People, in the Nature, Meaning and Manner of the Accomplishment of the Promise. To this purpose they *served until the time of Reformation.* They were indeed by the Unbelief of some abused unto a contrary End. For men cleaving to them as in themselves the *means of Righteousness*, Life, and Salvation, were thereby in their minds diverted from the Promise and the Gospel therein contained, *Rom.* 9. 31, 32. Chap. 10. 3. But this was but an accidental Abuse of them, properly and directly they had no other End but that expressed. Nor had the whole Law it self, in its *Mosaical Administration* any other End, but to instruct the people in the Nature, Meaning and Manner of the Accomplishment of the Promise, to lead them to the injoyment of it, *Rom.* 10. 4. and to *compel* them to betake themselves unto it for Life and Rest, *Gal.* 3. 18, 19, 20. (4.) With the Spiritual part of the Promise made unto *Abraham* there was mixed or annexed unto it a Promise of the Inheritance of the *Land of Canaan*, *Gen.* 12. 3, 7. And this,

(1.) That it might instruct him and his seed in the Nature of Faith, to live in the Expectation of that which is not theirs in possession, *Hebr.* 11. 8, 9.

(2.) That it might be a Visible *Pledge* of the Love, Power and Faithfulness of God in performing and accomplishing the spiritual and invisible part of the Promise; or the Gospel in sending the *Blessing and Blessed Seed* to save and deliver from Sin and Death, and to give Rest to the Souls of them that do believe, *Luke* 1. 72, 73, 74.

(3.) That it might be a *Place of Rest* for the Church, wherein it might attend solemnly unto the Observance of all those Institutions of Worship, which were granted unto it, or imposed upon it, to direct them unto the Promise. Hence (5.) The Declaration of the Promise of Entring into *Canaan*, and the Rest of God therein, became in an especial manner, the Preaching of the Gospel unto them, Namely, (1) Because it was appointed to be the great visible Pledge of the performance of the whole Promise or Covenant made with *Abraham.* The Land it self and their Possession of it was Sacramental. for (2.) It had in it self also a *Representation* of that blessed Spiritual Rest which in the Accomplishment of the Promise was to be asserted. (3.) Because by the *Land of Canaan* and the Rest of God therein, not so much the

Place,

Place, Country or Soil was intended or conſidered, as the Worſhip of God in his Ordinances and Inſtitutions therein ſolemnly to be obſerved. And by theſe Ordinances, or through Faith in the uſe of them, they were led unto a participation of the Benefits of the Promiſe of the Goſpel.

From what hath been ſpoken it appears how the *Goſpel was preached unto the Fathers in the Wilderneſs*; or how they were *evangelized*. It is not a *Typical Goſpel*, as ſome ſpeak, that the Apoſtle intends, nor yet a mere Inſtitution of Types; but the Goſpel of Jeſus Chriſt, as it was in the Subſtance of it, propoſed unto them in the Promiſe; the Entring into the *Land of Canaan*, being the eſpecial Inſtance wherein their Faith was to be tried.

Thirdly; We may enquire how the Goſpel is ſaid to be *preached unto us*, which is the thing that is directly aſſerted. And firſt, by *V S* in the firſt place the *Hebrews* of that time were principally intended. But this by due *Analogie* may in the Application and Uſe of it be extended unto all others who hear the Word. (2.) The Apoſtle had before declared, that the Goſpel in the full, free, open and clear Diſpenſation of it had been preached unto them and confirmed with *Signs and Wonders* amongſt them; ſo that no Doubt can be made of the Goſpel's being preached unto them. And with reſpect unto this Senſe and Interpretation of the Words, were the Cautions given at the Entrance about the terms of Compariſon which ſeem to be in them. Notwithſtanding this I do at leaſt doubt whether that were the preaching intended by the Apoſtle. The ſame *Declaration* of it to them of old, and theſe preſent *Hebrews* their Poſterity, ſeems rather to be intended. The words, *for unto us was the Goſpel preached even as unto them*, ſeem to be of this importance, that we are no leſs concerned in the Declaration of the Goſpel made to them, and the Promiſe propoſed unto them, than they were. Otherwiſe the Apoſtle would have rather ſaid, *The Goſpel was preached to them even as to us*; ſeeing of its preaching unto the preſent *Hebrews* there could be no doubt or queſtion: and as we have now often declared, He is preſſing upon theſe *Hebrews* the Example of their Progenitors. Therein he mindes them that they had a Promiſe given unto them of *entring into the Reſt of God*, which becauſe of Unbelief they *came ſhort of*, and periſhed under his Diſpleaſure. Now whereas they might reply, What is that unto us, wherein are we concerned in it, can we reject that Promiſe which doth not belong unto us? the Apoſtle ſeems in theſe words to obviate or remove that Objection; To this purpoſe he lets them know, that even *unto us*, that is, to themſelves, to all the *Poſterity of Abraham* in all Generations, the Goſpel was preached in the Promiſe of Entring into the Reſt of God; and may no leſs be ſinned againſt at any time by Unbelief, than it was by them unto whom it was at firſt granted. This ſenſe the words, as was ſaid, ſeem to require, *To us was the Goſpel preached even as unto them*; that is, wherein and when it was preached unto them, therein and then it was preached unto us alſo. But it may be ſaid, that theſe *Hebrews* could not be concerned in the Promiſe of Entring into the Land of *Canaan*, whereof they had been now poſſeſſed for ſo many Generations? I anſwer, they could not do ſo indeed, had no more been intended in that Promiſe, but merely the Poſſeſſion of that Land. But I have ſhewed before, That the Covenant-Reſt of God in Chriſt was in that Promiſe. Again, it might concern them as much as it did thoſe in the time of *David*, who were exhorted and preſſed, as he manifeſts out of the *Pſalm*, to cloſe with that Promiſe, and to enter into the Reſt of God, when they were in a moſt full and quiet Enjoyment of the whole Land. And if it be ſaid that the Promiſe might belong unto thoſe in the Dayes *of David*, becauſe that Worſhip of God, which had reſpect unto the Land of *Canaan*, was in all its Vigour; but now as unto theſe *Hebrews* that whole Worſhip was vaniſhing and ready to expire. I anſwer, that what-ever *Alterations in outward Ordinances and Inſtitutions of worſhip*, God was pleaſed to make at any time, the Promiſe of the Goſpel was ſtill one and the ſame; and therein Jeſus Chriſt *the ſame yeſterday, to day, and for ever*, Hebr. 13. 8. This then I take to be the ſenſe of the Words; namely, that as the firſt Preaching of the Goſpel unto their forefathers, belonged in the privilege of it unto thoſe *Hebrews* by Vertue of the Covenant of God with them; So the Obligation to Faith and Obedience thereon, was no leſs on them, than on thoſe to whom it was firſt preached. And the preſent Diſpenſation of the Goſpel was but the carrying on of the ſame Revelation of the Mind and Will of God towards them. And we may now take ſome Obſervations from the Words.

It

Obſ. I. *It is a ſignal Priviledge to have the Goſpel preached unto us; to be Evangelized.* As ſuch it is here propoſed by the Apoſtle; and it is made a Foundation of inferring a neceſſity of all ſorts of Duties. This the Prophet *Emphatically* expreſſeth, *Iſa.* 9. 1, 2. *Nevertheleſs the dimneſs ſhall not be ſuch as was in her Vexation, when at the firſt he lightly afflicted the land of Zebulun and the land of Nephthali, and afterwards did more grievouſly afflict her by the way of the Sea beyond Jordan in Galilee of the Nations; The people that walked in Darkneſs, have ſeen a great Light; they that dwelt in the land of the ſhadow of death, upon them hath the Light ſhined.* The Connexion of this prophetical Diſcourſe is judged by many obſcure and difficult; but the general Deſign of it as applyed by the Evangeliſt, *Matth.* 4. 16. is not ſo. For reckoning the various Afflictions and Diſtreſſes that God at ſeveral times brought upon the *Galilean*-parts of the Land, which lay expoſed in the firſt place to the incurſion of their Enemies, and whoſe people were firſt carried away into Captivity, whereby outward *Darkneſs* and *Sorrow* came upon them; He ſubjoynes that conſideration which though future, and for many Ages to be expected, ſhould recompence and out-ballance all the Evil that had in an eſpecial manner befallen them. And this conſiſted in that great Priviledge; that theſe people were the *firſt* that had the *Goſpel preached unto them*; as the Evangeliſt manifeſts in his Application of this Propheſy.

Hereunto he adds the *Nature of this Priviledg*, and ſheweth wherein it doth conſiſt, in a Deſcription of their *Condition* before they were partakers of it, and in the *Relief* which they had thereby. Their State was *that they walked in darkneſs, and dwelt in the Land of the ſhadow of Death*; than which there can be no higher Deſcription of a condition of Miſery and Diſconſolation. When the *Pſalmiſt* would expreſs the utmoſt Diſtreſs that could befall him in this World, he doth it by this Suppoſition, *Though I walk through the valley of the ſhadow of death*, Pſalm. 23. 4. And theſe perſons are ſaid to *dwell* in that Land which he thought it ſo dreadful and horrible to *walk* through. And it denotes the utmoſt of temporal and ſpiritual miſery. And theſe people are but occaſionally ſingled out as an inſtance of the Condition of all men without the Light of the Goſpel. They are in *hideous darkneſs*, under the ſhades of Death, which in its whole power is ready every moment to ſeiſe upon them. Unto theſe the Goſpel comes as אור גדול *a great Light*, as the light of the Sun called המאור הגדל the *great Light* in its firſt Creation, *Gen.* 1. 16. In Alluſion whereunto, the Lord Chriſt in the preaching of the Goſpel is called שמש צדקה: *Matth.* 4. 2. the *Sun of Righteouſneſs*, as he who brings Righteouſneſs, Life and Immortality *to light by the Goſpel.* Now what greater Priviledge can ſuch as have been kept all their dayes in a dungeon of *Darkneſs* under the ſentence of Death be made partakers of, than to be brought out into the Light of the Sun, and to have therewith a tender of *Life*, Peace and Liberty made unto them? And this is ſo much more in this matter, as *ſpiritual Darkneſs* in an inevitable tendency to *eternal Darkneſs*, is more miſerable than any outward temporal Darkneſs whatever; and as ſpiritual light, the *light of the knowledge of the Glory of God in the face of JESUS CHRIST*, excelleth this outward light directing the body in the things of this world. Hence *Peter* expreſſeth the Effect of the Goſpel by this, that God by it, *calleth us out of Darkneſs into his marvelous Light*, 1 Pet. 2. 9. And this is but one Inſtance of the Greatneſs of this Priviledge, for men to be Evangelized. It is the Goſpel alone that brings the *Light of God*, or Life and Bleſſedneſs unto men, who without it are under the Power of Darkneſs here, and reſerved for everlaſting Darkneſs and Miſery hereafter. And more I ſhall not add; let them conſider this, by whom it is not prized, not valued, by whom it is neglected, or not improved.

Obſ. II. *Barely to be Evangelized, to have the Goſpel preached unto any, is a Priviledge of a dubious Iſſue and Event.* All Priviledges depend as to their Iſſue and Advantage on their uſage and improvement. If herein we fail, that which ſhould have been for our good will be our ſnare. But this hath in part been ſpoken to before.

Obſ. III. *The Goſpel is no new Doctrine, no new Law.* It was preached unto the people of old. The great prejudice againſt the Goſpel at its firſt Preaching, was, that it was generally eſteemed to be καινὴ διδαχὴ, a *new Doctrine*; Acts 17. 19. a matter never known before in the world. And ſo was the preaching of Chriſt himſelf charged to be, *Mark* 1. 27. But we may ſay of the whole Goſpel what *John* ſayes of the Commandment

mand of Love. It is a *New Commandment*, and it is an *old one which was from the Beginning*, 1 *John* 2. 7, 8. In the preaching of the Goſpel by the Lord Jeſus himſelf and his Apoſtles, it was *new* in reſpect of the manner of its Adminiſtration, with ſundry Circumſtances of Light, Evidence and Power wherewith it is accompanied. So it is in all Ages in reſpect of any *freſh diſcovery of Truth* from the Word, formerly hidden or eclipſed.

But as to the Subſtance of it, the Goſpel is that *which was from the Beginning*, 1 Joh. 1. 1. It is the firſt great *Original Tranſaction* of God with ſinners, from the Foundation of the World. Hence the Lord Chriſt is ſaid to be a Lamb ſlain, ἀπὸ καταβολῆς κόσμου, Rev. 13. 8. *from the Foundation of the World*. It is not of the Counſel and Purpoſe of God concerning him that the words are ſpoken; for that is ſaid to be, πρὸ καταβολῆς κόσμου, *Epheſ.* 1. 4. *Before the Foundation of the World*, that is from Eternity. And 1 *Pet.* 1. 20. He is ſaid expreſly to be fore-ordained, πρὸ καταβολῆς κόσμου, *before the Foundation of the World*, that is, eternally in the Counſel of God. But this ἀπὸ καταβολῆς κόσμου, is as much as *preſently after* or from the Foundation of the World. Now how was the Lord Chriſt a Lamb ſlain *preſently upon the Foundation of the World?* Why this καταβολὴ κόσμου, the Foundation of the World, contains not only the *Beginning*, but alſo the Compleating and Finiſhing of the whole Structure. So is the whole Creation expreſſed, *Pſalm* 102, 25, 26. *Hebr.* 1. 10. *Gen.* 2. 2, 3. Now upon the day of the finiſhing the World, or of compleating the Fabrick of it, upon the Entrance of Sin, the Promiſe of Chriſt was given; namely, *That the ſeed of the Woman ſhould break the Serpent's head*, Gen. 3. 15. In this Promiſe the Lord Chriſt was a *Lamb ſlain*, though not actually, yet as to the Virtue of his Incarnation whereby he became a *LAMB*, the *LAMB* of God, and of his Death, wherein he *was ſlain* to take away the ſins of the World. Now the Declaration of the *Lord Chriſt* as *the Lamb of God* ſlain to take away the ſins of the World, is the Summe and Subſtance of the Goſpel.

This then having been given out and eſtabliſhed ἀπὸ καταβολῆς κόσμου, *from the very Beginning of the World*:: This was the Riſe of the Goſpel which ever ſince hath been the Ground, Rule and Meaſure of all God's Tranſactions with the Children of men. Whatever new Declarations have been made of it, whatever means have been uſed to inſtruct men in it, yet the Goſpel was ſtill the *ſame* throughout all Times and Ages. The Gentiles therefore had no true Ground to object againſt the Doctrine of it that it was *New*. For though by the Sin and Unbelief of themſelves and their forefathers, who had loſt, deſpiſed, and totally rejected the *firſt Revelation of it*, it was *new to them*; yea and God in his juſt and righteous Judgments had hid it from them, and rendered it at length, μυστήριον χρόνοις αἰωνίοις σεσιγημένον, *Rom.* 16. 25. *A Myſtery*, the Declaration whereof was *ſilenced from the paſt Ages of the World*, or all the *Secula* that had paſſed from the Beginning; yet in it ſelf it was not *new*, but the ſame that was revealed from the Foundation of the World, by God himſelf. And this is for the Honour of the Goſpel. For it is a certain Rule; *quod antiquiſſimum id veriſſimum*; that which is moſt antient is moſt true. Falſehood indeavours by all means to countenance it ſelf from *Antiquity*, and thereby gives Teſtimony to this Rule, that *Truth's moſt antient*. And this diſcovers the Lewdneſs of that Imagination, that there have been ſeveral Wayes in ſeveral Seaſons, whereby men came to the Knowledg and Enjoyment of God. Some they ſay did ſo by the *Law*, ſome by the *Light of Nature*, or the *Light within them*, or by *Philoſophy* which is the improvement of it. For God having from the *Beginning*, from the *Foundation of the World*, declared the Goſpel in the manner before proved, as the Means whereby Sinners might know him, live unto him, and be made Partakers of him; ſhall we think that when *this Way* of his was deſpiſed and rejected by men, he himſelf would do ſo alſo, and follow them in their wayes, indeed their Deluſions which they had choſen, in oppoſition to his Truth and Holineſs? It is fond and blaſphemous once ſo to imagine.

The *Jews* with whom our Apoſtle had to do peculiarly, derived their Priviledges from the *giving of the Law*, and concluded that becauſe the Law was given unto them of God, that according to the LAW they were to worſhip him, and by the LAW they were to be *ſaved*. How doth he convince them of their Error and Miſtake in this matter: He doth it by letting them know, that the *Covenant*, or *the Promiſe of the Goſpel* was given unto them long before the Law, ſo that what-ever the End and Uſe of the Law were, (which what they were, he there declares); It did not, nor could diſanul the Promiſe; that is, take its work away, or erect a new way of Juſtification and Salvation. *Gal.* 3. 17. *And this I ſay, That the Covenant that was*

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confirmed before of God in Christ, (that is, the Promise given unto *Abraham*, ver. 16.) *The Law which was four hundred and thirty years after, cannot disanul, that it should make the Promise of none Effect.* As if he had said, God made a Promise to Abraham, or made a Covenant with him, whereby he was *evangelized*, and the way of Life and Salvation by Christ made known unto him. Now if the End of the Law was to justifie sinners, to give them Life and Salvation, then the Way of the Promise and Covenant instituted by God *four hundred and thirty years before* must be disannull'd. But this the Faithfulness and Unchangeableness of God will not admit. And the Apostle insists only on the *precedency* mentioned, and not that *Priority* which it had of the *Law of Moses* in that it was preached from the Foundation of the World; because dealing with the *Jews*, it was sufficient for him to evince that even in *their* Relation unto God, and God's especial dealings with them, the Gospel had the *Precedency* of the Law. What then *John the Baptist* said of the Lord Christ and himself, *He that cometh after me, is preferred before me, for he was before me*; *Jo.* 1. 15. Though he came after him in his *Ministry*, yet he was above him in *Dignity*, because he had a *Pre-existence* in his Divine Nature unto him. The like in another sense, may be said of the *Law* and the *Gospel* as preached by Christ and his Apostles; Though it came *after the Law*, yet it was *preferred above it* or before it, because it was before it. It was in the Substance and Efficacy of it, revealed and declared long before the giving of the Law, and therefore in all things was to be preferred before it.

It appears then that from first to last, *the Gospel is and ever was the onely way of coming unto God*; and to think of any other way or means for that End, is both highly vain, and exceedingly derogatory to the Glory of God's Wisdom, Faithfulness and Holiness.

And these things have we observed from the first part of the Confirmation of the preceeding Exhortation taken from the Parity of State and Condition between the *present Hebrews* and those of old, in as much as they had both the same Gospel preached unto them. The *latter part* of it is taken from the especial Event of giving the Promise unto the *Fathers*: And hereof also there are two parts. First; an *Absolute Assertion* that the Word that was preached unto them did *not profit them*. Secondly, that there might be no Semblance of reflecting disrespect on the Promise of God, as though it could not profit men, not them that heard it, to whom it was preached, the Reason of this Event and miscarriage is subjoyn'd in those words, *not being mixt with Faith in them that heard.*

ὁ λόγος τῆς ἀκοῆς

The *subject* spoken of in the first Proposition is, ὁ λόγος τῆς ἀκοῆς, the *Word of Hearing*; which Expression being general is limited by ἐπαγγελία the *Promise* in the Verse foregoing. Some would have the *Report of the Spies*, especially of *Joshua* and *Caleb*, to be intended in this Expression. The People believed not the *Report* which they made, and the Account which they gave of the Land that they had searched. But, as was said, it is plainly the same with the ἐπαγγελία, or the *Promise* in the other Verse, as the coherence of the words do undeniably evince; The *Word of Hearing*. *Hearing* is the only way and means whereby the Benefits contained in any word, may be conveyed unto us. The intendment then of this Expression is that which is declared, *Rom.* 10. 17. ἄρα ἡ πίστις ἐξ ἀκοῆς; ἡ δὲ ἀκοὴ διὰ ῥήματος Θεοῦ· *Wherefore Faith is from Hearing, and Hearing is by the Word of God.* This is the Series of these things. The End of the Word of God is to ingenerate Faith in the Hearts of men: This it doth not immediately and absolutely, but by the means of *Hearing*; men must hear what they are to believe, that they may believe. Hence although the term of *Hearing* be in it self indifferent, yet in the Scripture it is used sometimes for the *Effect* of it in Faith and Obedience, as was observed on the last Chapter; and sometimes for the proper cause of that Effect, whereof it self is the means; that is, the Word it self. So ἀκοὴ expresseth שמועה: So *Jerem.* 10. 22. קול שמועה: *vox auditus*, the *Voyce of hearing*; that is, of the Word to be heard. And *Isa.* 53. 1. מי האמין שמעתנו: *Who hath believed our hearing*; That is, the Word which we propose to them to be heard and believ'd. Neither doth ἀκοὴ barely signify *auditus* the *Hearing*, or the sense of it, which is all that properly is denoted by that Latine Word. But it is used sometimes for the *Reports* or Words themselves which are heard, *Matth.* 24. 6. μελλήσετε ἀκούειν πολέμους, καὶ ἀκοὰς πολέμων· *You shall hear of Wars, and* (not hearings but) *reports and rumors of Wars.* And our Translators have made use of a good word in this matter; namely

namely *Report*; which may denote either what is ſpoken *by* men, or what is ſpoken *of* them.

And ſo theſe words may be diſtinguiſhed; ὁ λόγος is the Word *materially*, that is here *the Word of Promiſe*, namely of entring into the Reſt of God: and ἡ ἀκοὴ *expreſſeth the manner of its declaration* unto men according to the Appointment of God; namely by preaching, ſo as that it may be heard. And hereon depends our Concernment in it. The Word ὁ λόγος may be ἐπαγγελία, a *Promiſe* in it ſelf, but if it be not ὁ λόγος τῆς ἀκοῆς, the *Word of Hearing*, that is, ſo managed by the Appointment of God as that we may *hear it*, we could have no Advantage thereby: in ſumme ὁ λόγος τῆς ἀκοῆς, is ἐπαγγελία διαγγελιζομένη, *the Promiſe preached*, and as preached.

Of this Word it is ſaid οὐκ ὠφέλησεν ἐκείνους, *it profited them not*, they had no Advantage by it. For we find that notwithſtanding the Promiſe given of entring into the Reſt of God, they entred not in. And there ſeems to be a μείωσις in the Words alſo. It was ſo far from benefiting of them, that occaſionally it became their Ruine. As if he had ſaid, Conſider what befel them, how they *periſhed in the Wilderneſs* under the Indignation of God, and you will ſee how far they were from having any Advantage by the *Word which they heard*. And ſuch will be the iſſue with all that ſhall neglect the Word in like manner. οὐκ ὠφέλησεν ἐκείνους.

The Account of this Event cloſeth the Words: Μὴ συγκεκραμένους τῇ πίστει τοῖς ἀκούσασι· I obſerved before that there is ſome *difference*, though onely in one Letter in ſome Copies, about theſe Words: The *Complutenſian*, with the Editions that follow it, read συγκεκραμένους, the moſt συγκεκραμένος which is followed by our Tranſlation. And this now Tranſlators and Expoſitors do generally embrace, though *Chryſoſtome*, *Theophylact* and *Oecumenius* are on the other ſide. Μὴ συγκεκραμένος τῇ πίστει τοῖς ἀκούσασι.

The Vulgar Latine renders the laſt words, *Fidei ex iis quæ audiverunt*, as though its Author had read τοῖς ἀκουσθεῖσιν, *the things that were heard*. It did not profit them becauſe they believed not the things which were heard. This though it much change the words, yet it makes no great Alteration in the ſenſe. I ſhall conſider what proper ſenſe the Words will bear, take them either way, according to the Difference of the Reading, and then ſhew that which is moſt proper according to the mind of the Holy Ghoſt.

If we read συγκεκραμένους, it refers to ἐκείνους, and is regulated thereby; *Thoſe who were not mixed with the Faith of them that heard*. And this ſeems to exclude the Interpretation of *Chryſoſtome*, which *Theophylact* who not only follows him almoſt conſtantly, but alſo tranſcribes from him, profeſſeth that he could not underſtand. For he would have thoſe *who were not mixed*, for he refers it to the perſons of men, and not the Word preached, to be *Caleb* and *Joſhua*; who, ſaith he, mixed not themſelves with the Company of the rebellious and diſobedient upon the return of the Spies. And this, he ſaith, *they did by Faith*; they kept themſelves from the Company of them *who heard the Word and were diſobedient*. But this Interpretation overthrows it ſelf. Becauſe if συγκεκραμένους be regulated by ἐκείνους, it is evident that thoſe who did not ſo mix themſelves had no profit by the Word. For the Word preached did not profit them who were not mixed; which could not be ſpoken of *Joſhua* and *Caleb*. But it may not be amiſs to conſider the Words themſelves of theſe Authors, which yet I do not uſually. Thus therefore treats *Chryſoſtome* on the place. Ἦκουσαν κἀκεῖνοι, φησὶν, ὥσπερ ἡμεῖς ἀκούομεν, ἀλλ' οὐδὲν ὄφελος αὐτοῖς γέγονε· μὴ τοίνυν νομίσατε ὅτι ἀπὸ τοῦ ἀκούειν τοῦ χρήσιμος ὠφεληθήσεσθε· ἐπεὶ κἀκεῖνοι ἤκουσαν ἀλλ' οὐδὲν ἀπώναντο ἐπειδὴ μὴ ὑπήκουσαν· οἱ οὖν μετὰ Χάλεβ καὶ Ἰησοῦ ἐπειδὴ μὴ συνεκεράσθησαν τοῖς ἀπιστήσασι· τοῦτέστιν, ὃ συνεφώνησαν, διέφυγον τὼ κατ' ἐκείνων ἐξεγχθεῖσαν τιμωρίαν· καὶ ὅρα πῶς θαυμαστόν· οὐκ εἶπεν ὁ συνεφώνησαν ἀλλ' ὃ συνεκεράσθησαν· τοῦτέστιν ἀσυστάτως διέκρουσαν, ἐκείνων πάντων μίαν καὶ τὼ αὐτὼ γνώμην ἐχόντων. *They alſo heard even as we hear. But it profited them not: do not therefore ſuppoſe that you ſhall have any benefit from a mere hearing of Preaching: For they alſo heard, but it profited them not, becauſe they believed not. But Caleb and Joſhua becauſe they conſented not unto them who believed not, eſcaped the puniſhment which was inflicted on them. And this is admirable: he ſaies not, they did not conſent, but they were not mixed; that is, without Sedition, they ſeparated themſelves from them who were of one and the ſame mind.* It is evident that he refers *mixed* to *perſons* not things, and ſo ſeems to have read συγκεκραμένους. But thoſe who were not *ſo mixed* he makes to be *Caleb* and *Joſhua*; when it is plain that the Word profited not them συγκεκραμένους,

who were not so mixed, if that term be to be applyed to persons. Hence was the modest Censure of *Theophylact* upon this Passage: for having repeated it, he addes, τοῦτο ὁ κατὰ τὸν μεγάλων αὐτῶν, καὶ βαθεῖαν Σοφίαν ὁ ἅγιος ἔστος εἶπεν· ἐμοὶ γοῦν ἀναξίῳ ὄντι ἔδοξε νοῆσαι πῶς αὐτὸ εἶπεν. *Thus speaks that holy man, according to his great and deep Wisdom, but to me unworthy, it is not given to understand in what sense he spake it.* His own sense he otherwise expresseth; saith he, Μὴ συγκεκραμένους τῇ πίστει τοῖς ἀκούσασι, τοῦτ' ἔστι μὴ ἑνωθέντας, μὴ συμφρονήσαντας αὐτοῖς τῆς πίστεως τοῖς ἀκούσασιν, ἀλλ' ἀποχωρήσαντας αὐτῶν· *That is, they were not united, they agreed not in Faith with them which heard, but were divided from them.* Sundry others follow this Interpretation. And according to it, τοῖς ἀκούσασι denotes the *obedient Hearers.* Those who so heard the Word of Promise as to *believe* it, and to yield Obedience unto God on that account. According to which construction this must be the importance of the Words. *The Word preached profited them not, because they did not associate or joyn themselves to, or mix themselves with those who hearing the Word, believed and obeyed the Voice of God.*

If this be the sense of the Words, the whole Congregation is blamed for a *wicked Separation from two single Persons*, who abode constant in the Faith of the Promise of God. They sinned in that they would not *joyn themselves* unto them, nor unite with them in that Profession of Faith and Obedience which they made. Neither their *Number* nor their *Agreement* among themselves could free them from *Schism*, Sin and Punishment. They would not unite themselves unto those two Persons who abode in the Truth; and so perished under the Indignation of God thereon.

And these things are true: but I judge them not to be directly intended in this place. For the Reading before mentioned of συγκεκραμένος which must refer to ὁ λόγος τῆς ἀκοῆς, *the Word preached*, and not to any person or Persons, is confirmed by most antient Copies, and followed by most antient Translations. Besides the sense of the words, which in the other way is dark, and involv'd, in this is full, clear and proper. For,

(1.) The other Sense binds up the Intention of the Words unto that *particular Time*, Season and Action, when the people murmured upon the return of the Spies that went to search the Land. This indeed was a *signal Instance* of their Unbelief, yet the whole of it in refusing the Promise is not to be restrained unto that Instance. For our Apostle is declaring that in their whole Course, they did totally and finally reject the Promise.

(2.) If the *Persons* spoken of be to be understood; the Text doth not say they were *not mixed* with them that believed, were not united unto them or conjoyned with them, but not mixed τῇ πίστει *to the Faith.* Now there are two difficulties not easily removeable, that do attend this sense and construction of the Words. (1.) How men can be said to be *mixed with the Faith of others?* *Camero* answers, That it may be understood to be joyned with them in the Communion of the same Faith. I acknowledg this is a good and fair sense; but such as plainly makes the *Persons* and not their Faith to be the immediate object of this Conjunction, which the words will not allow. (2.) How harsh is this Construction, συγκεκραμένους τῇ πίστει, τοῖς ἀκούσασι· Two Dative cases joyned in *Apposition* without the Intervention of any Preposition, the one denoting the *Act*, the other the *Persons*. *Joyned to the Faith to them that heard it.* But as we shall see in the other more usual and approved Reading, referring the Word mixed to the *principal Subject* of the whole Proposition, or the Word preached, the sense will appear full and satisfactory.

Μὴ συγκεκραμένος, The Word *not being mixed.* Συγκεράννυμι, is sometimes taken in a natural sense, for to *mix* or *mingle* one thing with another, as water and Wine; or to mix compositions in Cordials, or in Poysons, *Herod.* l. 1. ἐμβαλοῦσα εἰς κύλικα τὸ φαρμάκου οἴνου τε κεράσασα δύο δόσε δίδωσι· *gave him poyson mixt with most savoury wine.* So *Plutarch. Sympos.* ὅμου μεταλλικὰ καὶ ποτανικά, —— εἰς τὸ αὐτὸ συγκεκράννυντας. This *Mixture* which was properly of a Cup to drink, was sometimes so made to give it Strength and Efficacy, to inebriate, or give it any pernicious Event. Hence a *Cup of mixture* is expressed as an Aggravation, *Psal.* 75. 8. *For in the hand of the Lord there is a Cup, and the Wine is red,* מלא מסך, *full of mixture.* A *Cup* sometimes signifies divine Vengeance; as *Jerem.* 51. 7. and Wine often. The Vengeance here threatned being to arise unto the utmost Severity it is called *Cup*, and that of *Wine*, of *red Wine*; that *full of mixtures* with all ingredients of Wrath and Indignation. Sometimes the *Mixture* was made to *temperate*

Μὴ συγκεκραμένος

rate and alleviate, as water mixed with strong inebriating Wine. Hence a *Cup without mixture* is an expression of great Indignation, *Revel.* 14.10; nothing being added to the *Wine of Fury* and astonishment to take off its fierceness. Amongst *Physicians* Κυγκεφαλια is a *mixed Potion*. The word therefore signifies to mix two or more things together so as they may inseparably incorporate, for some certain Ends, Acts or Operations; as Wine and Water to drink: several ingredients to make an useful Cordial.

This being the Importance of the Word, Expositors illustrate the whole sense by various Allusions, whence they suppose the expression to arise. Some to the *Mixture* of things to be *eat and drank*, that they may be made suitable and useful to the nourishment of the Body. For so are the Promises made by *Faith* to the nourishment of the Soul. Some to the mixture of the *natural Ferment* of the Stomach with meat and drink causing Digestion and Nourishment thereby. And this last Allusion seems well to represent the nature of Faith in this matter. The Word of God, especially the Word of Promise, is the *Food of the Souls of men:* so is it often called, and thereunto frequently compared. Our Apostle distributes the whole Word with respect unto them that hear it, or receive it, into *strong meat* and *milk*, Chap. 5.13,14. The whole is *Food*, and in the whole, is suited to the various Conditions of Believers in this world, whether strong and encreased in spiritual Light and Experience, or whether young and weak. And so the same word is by *Peter* called *sincere milk*, which those who are *born again* ought to desire and make use of as their principal Food. 1 *Pet.* 2. 1,2. And with respect hereunto is *Faith* sometimes expressed by *Tasting* which is the sense exercised about our *Food*; which manifests, it may be, that more of Experience is included in it, than some will allow, 1 *Pet.* 2. 3. *If so be ye have tasted that the Lord is gracious*; and wherein do we *taste* of the Grace of God? in his Word, as the Psalmist declares, *Psal.* 119. 103. *How sweet are thy Words unto my taste?* and in pursuit of the same Metaphor, the Word is said to be sweet; *sweet as honey or the honey-comb*, *Psalm* 19. 10. & 119. 103. And frequently it is expressed by *Eating*, wherein consists the Life of the sacramental Notion, of *eating the flesh and drinking the Blood of Christ*, whereby the especial actings of Faith on that peculiar subject of the Promise *Christ Crucified* for us, is expressed. The Summe is, *Spiritual Truths*, being savingly believed, are united with that Faith which receives them; so incorporated with it, as that they come to be realized in the Soul and to be turned into the *principle* of that new Nature whereby we live to God. Want hereof is charg'd on the People to whom the Gospel was declared in the Wilderness. The Word which they heard was not so really and savingly received by Faith as to be *incorporated* therewith, and to become in them a *living Principle* inabling and strengthning them unto Obedience. It is not the Intention of the Words to declare barely and nakedly that they did not believe in any sort or sense; but that these Hearers did not *receive* and *improve* the Word of Promise in such a way and manner, as to obtain the full benefit and Advantage of it. They had, as we find, an Apprehension of the Truth of the Promise, which did so far prevail upon them, that sometimes they professed that they would place their Confidence in it, and regulate their Obedience accordingly. But they were not stedfast herein; because notwithstanding all their Profession, their Faith and the Word of God were never solidly united, mixed, and incorporated in their Souls. They *tasted* sometimes a little sweetness in it, but took it not *down to digest it*, that it might have a Subsistence, Power and Efficacy in them. This caused the Word to fail of its End towards them, it did not profit them; and them to fail of their End by it, *they entred not into the Rest of God*. And with the Consideration hereof doth the Apostle press the *Hebrews* and *Us* with them. And it is of great weight. The same Promise being left unto us as to them, and this being the way whereby they *came short of it*, we have Reason to be watchful against the like Miscarriages in our selves. And the Truths doctrinally declared in this latter part of the verse may be comprized in the ensuing Observations.

God hath graciously ordered that the word of the Gospel shall be preached unto men, whereon depends their Welfare or their Ruine. To them and to us was the Word preached. And this as a great Effect of the Love, Care, Grace and Goodness of God towards them and us. The Word is like the *Sun in the Firmament*. Thereunto is it compared at large, *Psalm* 19. It hath virtually in it all spiritual Light and Heat. But the *Preaching* of the Word is as the *Motion* and *Beams* of the Sun, which *actually* and *effectually* *Obs.* I.

communicates that light and heat unto all creatures which is *virtually* in the Sun it self.

The Explanation of this similitude is expresly insisted on by our Apostle, *Rom.* 10. 18. And because of this Application doth the Apostle make that *Alteration in the Expression*. For whereas in the Psalm it is said קום *their Line* is *gone forth into all the Earth*, with respect in the first place and literally to the *Line* or orderly course of the *Sun* and other Cœlestial Bodies, he renders that word by φθόγγος, their *sound*, voice or speaking, respecting the *Mystical Sense* of the place, and Application of the Words to the preaching of the Gospel which was principally intended in them. And this is the true Reason of that Variety which many *Criticks* have troubled themselves and others about to little purpose. What then the *Motion* and *Beams* of the Sun are to the World natural, that is the *Preaching* of the Gospel to the Spiritual World: to all who intend to live unto God here, or to enjoy him hereafter: Of old the *Preaching of* the Gospel was by many wise men, or those that thought or boasted themselves so to be, esteemed *folly*, 1 Cor. 1. that is, a thing needless and useless. And the Wiser any one would have himself esteemed to be, the more vehemently would he condem *Preaching*, *for Folly*. But notwithstanding all their Pride, Scorn and Opposition, it proved the *Fooliſhneſs of God which was wiſer than all their Wiſdom*; that is, what God chose to compass his End by, which seemed unto them *fooliſhneſs*, but was indeed the *Wisdom and Power of God*. And it is that which the eternal Welfare or Ruine of men depends upon: as the Apostle in this place declares, and as the Scriptures testify every where. And this may direct us, to make a right Judgment both of that Contempt and neglect of it which are found amongst many who ought to have other thoughts about it: the whole work is by some despised and decryed: and few there are who labour in it with Diligence as they ought. But they shall all bear their own Judgment.

Obſ. II. *The ſole Cauſe of the Promiſe being ineffectual unto Salvation in and towards them to whom it is preached, is in themſelves and their own Unbelief.* This the Apostle expresly asserts. It is granted that the *Word did not profit them*. But what was the Reason of it? Was it weak or insufficient in it self? Was it like the Law, that made nothing perfect? that could not take away Sin, nor justifie the Souls of men? No, but the sole Cause hereof was, that it was not *mixed with Faith*. God hath not appointed to save men whether they will or no: nor is the *Word of Promise* a means suited unto any such End or Purpose. It is enough, that it is every way sufficient unto the End whereunto of God it is designed. If men believe it not, if they refuse the Application of it to themselves, no wonder if they perish in their Sins.

Obſ. III. *There is a failing temporary Faith, with reſpect to the Promiſes of God, which will not advantage them in whom it is.* It is known how often the people of old professed that they *did believe*, and that they *would obey* accordingly; but, saith the Apostle, notwithstanding all their Pretensions and Professions, notwithstanding all the Convictions they had of the Truth of the Word, and the Resolutions they had of yielding Obedience, wherein their temporary Faith did consist, yet they perished in their Sins, because the *Word was not mixed with Faith in them*, that is, truly and really believed.

Obſ. IV. *The great Myſtery of uſeful and profitable believing conſiſts in the Mixing or Incorporating of Truth and Faith in the Souls or Minds of Believers.* This being a Truth of much importance, I shall a little insist on the Explanation and Improvement of it; and that in the ensuing Observations.

1. There is a great Respect, Relation and *Union* between the Faculties of the Soul and their proper objects, as they act themselves. Thus *Truth* as Truth is the proper Object of the Understanding. Hence, as it can assent unto nothing but under the Notion and *Apprehenſion of Truth*, so what is so indeed, being duely proposed unto it, it embraceth and cleaveth unto necessarily and unavoidably. For *Truth* and the *Underſtanding* are as it were of the same nature, and being orderly brought together do absolutely *incorporate*. Truth being received into the Understanding, doth no way affect it, nor alter it, but only strengthen, improve, enlarge, direct and confirm it in its proper Actings. Onely it implants a Type and Figure of it self upon

upon the Mind. And hence thoſe things or Adjuncts that belong unto one of theſe, are often aſcribed unto the other. So we ſay ſuch a Doctrine or Propoſition is *certain*, from that *certainty* which is an Affection of the Mind: and our Apprehenſion of any thing to be *true*, from the Truth of that which we do apprehend. This is that which we call Knowledge, which is the Relation, or rather the Union that is between the Mind and Truth, or the things that the mind apprehends as true. And where this is not, when men have only fluctuating Conceptions about things, their minds are filled with Opinions, they have no true *Knowledge* of any thing.

2. The *Truth of the Goſpel*, of the Promiſe now under ſpecial Conſideration, is peculiar, divine, ſupernatural; and therefore for the receiving of it God requireth in us, and beſtoweth upon us, a peculiar, divine, ſupernatural Habit, by which our Minds may be enabled to receive it. This is FAITH which is *not of our ſelves, it is the Gift of God.* As the mind acts naturally by its Reaſon to receive Truths that are natural and ſuited to its Capacity; ſo it acts ſpiritually and ſupernaturally by Faith to receive Truths ſpiritual and ſupernatural. Herewith are theſe Truths to be *mixed* and *incorporated.* Believing doth not conſiſt in a mere Aſſent to the Truth of the things propoſed to be believed, but in ſuch a Reception of them, as gives them a real *Subſiſtence* and *Inbeing* in the Soul by Faith. We ſhall make things more fully to appear, and the better explain it, if We ſhew (1.) *How* this is expreſſed in the Scripture, with reſpect to the Nature, Acts and Effects of Faith. (2.) By what *Means* it comes to paſs that Faith and the Promiſe do ſo *Incorporate.*

Firſt, For *Faith* it ſelf; it is by our Apoſtle ſaid to be ἐλπιζομένων ὑπόστασις, Chap. 11. 1. *The Subſtance of things hoped for.* Now the ἐλπιζόμενα here, *the things hoped for*, are ſo termed with reſpect unto their *Goodneſs*, and their Futurition, in which reſpects they are the Objects of Hope. But they are propoſed unto Faith and reſpected by it, as *True* and *Real.* And as ſuch it is the ὑπόστασις or Subſtance of them. Not abſolutely and *phyſically*, but *morally* and in reſpect of Uſe. It brings them into, makes them preſent with, and gives them a *Subſiſtence*, as to their Uſe, Efficacy and Comfort in the Soul. This Effect of Faith, is ſo far of the nature of it, that the Apoſtle makes uſe of it principally in that *Deſcription* which he gives us of it. Now this giving a *Subſiſtence in the Mind* unto the things believed, that they ſhall really operate and produce their immediate Effects therein, of *Love*, *Joy* and *Obedience*, is that ſpiritual *Mixture* and Incorporation whereof we ſpeak. And here lies the main difference between Saving Faith, and the temporary Perſwaſion of Convinced Perſons. This latter gives no ſuch *Subſiſtence* unto the things believed in the minds of men, as that they ſhould produce their proper Effects therein. Thoſe in whom it is, *believe the Promiſe*, yet not ſo, as that thereby the things Promiſed ſhould have ſuch an Exiſtence in their minds, as to produce in them and upon them their proper Effects. It may be ſaid of them, as it is of the *Law* in another ſenſe; *They have the Shadow of Good things to come, but not the very Image of the things.* There is not a real reflection of the things they profeſs to believe, made upon their minds. For Inſtance, The Death of Chriſt, or *Chriſt crucified* is propoſed unto our Faith in the Goſpel. The genuine proper Effect hereof is to deſtroy, to crucifie or mortifie Sin in us. But where this is apprehended by a *temporary Faith* only, this Effect will not at all be produced in the Soul. Sin will not be mortified but rather ſecretly incouraged; for it is natural unto men of corrupt minds to conclude that they may *continue in Sin becauſe Grace doth abound.* On the other ſide where Faith gives the *Subſiſtence* mentioned unto the Death of Chriſt in the Soul, it will undoubtedly be the death of Sin. *Rom.* 6 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14.

Secondly; Faith in its *Acting* towards and on the Promiſe is alſo ſaid to *Receive it.* By it we receive the Word, that is, it takes it into the Soul and incorporates it with it ſelf. There is more herein than a mere Aſſent to the Truth of what is propoſed and apprehended. And ſometimes we are ſaid by it to *receive the Word* it ſelf, and ſometimes to *receive the things themſelves* which are the ſubject matter of it. So are we in the firſt way ſaid to *receive the ingrafted word* with meekneſs, Jam. 1. 21. to *receive the Promiſes*; Hebr. 11. 13. *Having received the Word*, 1 *Theſſ.* 1. 6. & 2. 13. In the latter way to *receive Chriſt himſelf*, John 1. 12. and the *Atonement* made by him, *Rom.* 5. 11. which are the principal ſubjects of the Goſpel. And herein lies the Life of Faith; ſo that it is the proper deſcription of an Unbeliever, that he doth *not receive the things of the Spirit of God*, 1 Cor. 2. 14. And Unbelief is, the not *receiving of Chriſt*, Joh. 1. 11. There may be a tender made of a thing, which is not *received.*

A man may think well of that which is tendred unto him, and yet not *receive* it. But what a man doth receive duly and for himſelf, it becomes properly his own. This work of Faith then, in receiving the Word of Promiſe with Chriſt, and the Atonement made by him therein, conſiſts in its giving unto them a *real Admittance* into the Soul, to abide there as in their proper place; which is the *Mixture* here intended by the Apoſtle.

Thirdly; Hence and hereon the Word becomes an *ingrafted Word*, James 1.21. *Wherefore lay apart all filthineſs and ſuperfluity of naughtineſs, and receive with Meekneſs the ingrafted Word, which is able to ſave your Souls.* The Exhortation is unto Reality and growth in believing. To this End the *Word* is propoſed as that which is to be brought into the Soul. And to that purpoſe room is to be made for it, by the caſting out of ſuch things as are apt to poſſeſs the mind, and leave no Admittance for the Word. Now the ῥυπαρία and περισσεία κακίας, *Filth and ſuperfluity of evil*, here intended, are thoſe corrupt carnal Luſts which by Nature poſſeſs the minds of men, and render them *Enmity againſt God*, Rom. 8. 7. Theſe are ſo fixed in the mind, ſo incorporated with it, that from them it is denominated *fleſhly* and *carnal*. And they are to be put away, caſt out, ſeparated from the mind, unrooted and rejected that the Word may be brought in and received. And how is that to be received? As a Word that is to be ἔμφυτον, *implanted* or *ingrafted* into the mind. Now we all know that by *ingrafting* there becomes an Incorporation, a *mixture* of the natures of the *Stock* and *Graft* into one common principle of Fruit-bearing. So is the Word received by Faith, that being mixed with it ſelf, both of them become one common principle of our Obedience. And on this account doth our Saviour compare the Word of the Goſpel unto *Seed*, Matth. 13. Now *ſeed* brings forth no fruit or encreaſe, unleſs falling into the Earth, it *incorporate* with the fructifying virtue thereof. And with reſpect hereunto is it ſaid that God *writes his Law in our hearts*, Jerem. 31. 32. As our Apoſtle expounds it, 2 *Cor.* 3. 3. The *Word of the Goſpel is by the Spirit of the living God written not in Tables of Stone, but in the fleſhly tables of the heart.* So is it *ingrafted*, when it is as really by the help of Faith communicated unto, and implanted on the heart, as *Written Words* are in their engravement on Tables of *Stone*.

Fourthly, The Effect of this *ingrafting of the Word*, which belongs alſo to this ſpiritual *Incorporation*, is the caſting of the Soul into the *Mould*, Type, *Image* or Figure of the Doctrine of it, as our Apoſtle expreſſeth it, *Rom.* 6. 17. *Yea have obeyed from the Heart*, εἰς ὃν παρεδόθητε τύπον διδαχῆς, *that form of Doctrine that you have been delivered up unto:* that you have been caſt into. This is that *Tranſformation* of mind which we are exhorted to look after in the *Renovation* that it receives by believing, *Rom.* 12. 2. As the *Scion*, being *grafted* or *inoculated* into the Stock, turns and changes the natural juyce of the Stock into another kind of *fructifying nutriment* than it had before: So the Word being by its *Mixture with Faith* ingrafted into the Soul, it changeth the natural Operation of it, to the production of ſpiritual Effects, which before it had no virtue for. And it *tranſforms* alſo the whole mind, according to the *Alluſion*, Chap. 6. 17. into a new ſhape, as Wax is changed by the impreſſion of a Seal into the likeneſs of it.

Fifthly; The Expreſſion of Faith by *Eating* and *Drinking*, which is frequent in Scripture, as before intimated, gives farther light into the Spiritual Incorporation that we enquire after. Thus the Word is ſaid to be *Food*, *ſtrong Meat* and *Milk*, ſuited to the reſpective Ages and Conſtitutions of Believers. And the Lord Chriſt the principal Subject of the Word of the Goſpel, ſayes of himſelf, That he is *the Bread that came down from Heaven*, that his *Fleſh is Meat indeed, and his Blood Drink indeed.* Faith is the eating of this Food, this Milk, this Meat, this Fleſh. Now in eating, when *Food* is prepared, it is received, and by a due *Digeſtion* turn'd into the very Subſtance of the Body of him that eats. Supplies proceed from thence, unto the Fleſh, Blood and ſpirits of the Eater, according as the principles of Nature require and direct. So alſo muſt it be in this matter ſpiritually. This the *Capernaites* not underſtanding of old, but taking the Words of our Saviour in a carnal manner, thinking he would have them *eat his fleſh with their teeth, and powr his blood down their throats*, were offended at him, and periſhed in their Unbelief, *Joh.* 6. 52, 59. But he lets his Diſciples know, that the whole miſtake lay in the *Carnal imagination* of thoſe wretches. He underſtood no more, but the *Spiritual Union* of himſelf unto the Souls of Believers by Faith, which is no leſs real and ſure, than the Union that is between the Body and the Meat it receives, when duely

duely digeſted, *ver.* 56. *that the Fleſh* in the carnal Senſe, *was of no uſe or profit*, but that his Words *were Spirit and Life*, *ver.* 63. From an Ignorance alſo of thrs ſpiritual Incorporation of Chriſt in the Promiſe and Faith, is it, that the Church of *Rome* hath feigned their monſtrous *carnal eating with their teeth of the* FLESH or *Body of Chriſt*, though he had foretold them that it ſhould profit them nothing. Wherefore the Word being prepared as ſpiritual Food for the Soul; Faith receives it, and by a ſpiritual *Eating* and Digeſtion of it, turns it into an Increaſe and ſtrengthning of the vital Principles of Spiritual Obedience. And then doth the *Word profit* them that hear it.

Hence is the Word of Chriſt ſaid to *dwell* or *inhabit* in us: *Col.* 3. 16. *Let the Word of Chriſt dwell richly in you in all Wiſdom.* This *Inhabitation* of the Word whereby it makes its reſidence and abode in the Souls of men, is from this Spiritual *Incorporation* or mixing with Faith. Without this it may have various Effects upon the Mind and Conſcience, but it comes to no abiding *Habitation.* With ſome it caſts its *Beams* and Rayes for a Seaſon into their minds; φαίνει; but is not *received* nor comprehended, Joh. 1. 5. and therefore οὐ αὐγάζει, it *doth not enlighten* them, though it *ſhines* into them, 2 Cor. 4. 4. It comes and departs almoſt like *Lightning*, which rather amazeth than guideth. With ſome it makes a tranſient Impreſſion upon the *Affection*; ſo that they hear it and admit of its diſpenſation with Joy and ſome preſent Satisfaction, *Matt.* 15. 20. But it is but like the ſtroke of a skilful hand upon the ſtrings of a *Muſical Inſtrument*, that makes a pleaſant ſound for the preſent, which inſenſibly ſinks and decayes, until a new ſtroke be given; it hath no abode nor reſidence in it ſelf or the ſtrings. No more hath the Word that ſtrikes on the *Affections* only, and cauſing a various motion and ſound in Joy, or Sorrow, or Delight, vaniſheth and departeth. With ſome it layes hold on their *Conſciences*, and preſſeth them unto a Reformation of their Converſation, or Courſe in this World, until they *do many things gladly*, *Mark* 6. 20. But this is by an efficacious impreſſion from without. The Word doth not *abide*, *inhabit*, or *dwell* in any, but where it hath a *Subſiſtence* given unto it in the Soul by its Incorporation with Faith, in the manner deſcribed.

This then is ſavingly and profitably to believe. And thus is it with *very few* of the *many* that make profeſſion ſo to do. It is but in *one* ſort of *ground*, where the *Seed incorporates* ſo with the Earth, as to take root and to bring forth fruit. Many pretend to believe, few believe indeed, few *mix* the Word preached with Faith; which ſhould give us all a Godly Jealouſy over our hearts in this matter, that we be not deceived.

It is therefore worth our Enquiry, *how*, or by *what Means* Faith is aſſiſted and ſtrengthned in this Work of *mixing the Word* with it ſelf, that it may be uſeful and profitable unto them that hear it. For although it is in and of the nature of Faith thus to do; yet of it ſelf it doth but begin this Work, or lay the Foundation of it; there are certain wayes and means, whereby it is carried on and increaſed. And among theſe,

(1.) Is conſtant *Meditation*, wherein it ſelf is exerciſed, and its acts multiplyed takes place. Conſtant *fixing the mind* by Spiritual *Meditation* on its proper Object, is a principal means whereby Faith mixeth it, with it ſelf. This is κατοπτρίζεσθαι *to behold ſtedfaſtly* the Glory of God in Jeſus Chriſt, expreſſed in the Goſpel, *as in a Glaſs*, 2 Cor. 3. 18. For the Meditation of Faith is an *Intuition* into the things that are believed, which works the *Aſſimilation* mentioned, or our being *changed into the ſame Image*, which is but another expreſſion of the Incorporation inſiſted on. As when a man hath an *Idea* or Projection of any thing in his Mind that he will produce or effect, he caſteth the Image framed in his Mind upon his *Work* that it ſhall exactly anſwer it in all things: ſo on the other ſide, when a man doth diligently *contemplate* on that which is without him, it begets an *Idea* of it in his mind, or caſts it into the ſame Image. And this Meditation which Faith worketh by, for to compleat the *mixture* or compoſition intended, is to be *fixed*, *intuitive*, *conſtant*, looking into the nature of the things believed. *James* tells us, that he who is a mere hearer of the Word is like a man conſidering his *natural face in a glaſs*, *who goeth away and immediately forgetteth what manner of man he was*, chap. 1. 24. It is ſo with a man that takes but a *ſlight view of himſelf*: ſo is it with men that uſe a ſlight and perfunctory conſideration of the Word. But ſaith he, ὁ παρακύψας εἰς νόμον τέλειον, *he that diligently bows down, and inquires into the Law of Liberty*, or the Word, that is, by the Meditation

tation and enquiry mentioned, that *man is bleſſed in all his wayes*. So doth that Word ſignify, 1 *Pet.* 1. 12. where alone again it is uſed in this Moral Senſe, of *diligent Enquiry*; it ſignifying properly to bow down. This is that which we aim at. The Soul by Faith *meditating* on the Word of Promiſe and the ſubject matter of Chriſt and his Righteouſneſs, Chriſt is thereby *formed* in it, *Gal.* 4. 19. and the Word it ſelf is *inſeparably mixed with Faith*, ſo as to ſubſiſt with it in the Soul, and to produce therein its proper Effects. This is to be *ſpiritually minded*; and φρονεῖν τὰ ἄνω, *Col.* 3. 2. to *mind the things that are above*, as thoſe which yield the beſt reliſh and ſavour to the Soul, which being conſtant will *aſſert* a mixture, incorporation and mutual Conformity, between the mind and the object of it.

(2.) Faith ſets *Love* at work upon the *Objects* propoſed to be believed. There is in the Goſpel, and the Promiſes of it, not only the *Truth* to be conſidered which we are to believe and aſſent unto, but alſo the *Goodneſs*, Excellency, Deſirableneſs and Suitableneſs unto our Condition of the things themſelves which are comprized in them. Under this conſideration of them, they are proper Objects for *Love* to fix on, and to be exerciſed about. And *Faith worketh by Love*, not onely in Acts and Duties of Mercy, Righteouſneſs and Charity towards men, but alſo in Adhæſion unto, and Delight in the things of God which are revealed to be lovely. *Faith* makes the Soul in love with ſpiritual things. *Love* engages all other Affections into their proper exerciſe about them; and fills the mind continually with thoughtfulneſs about them and deſires after them. And this mightily helps on the Spiritual *Mixture of Faith and the Word*. It is known that Love is greatly effectual to work an *Aſſimilation* between the Mind and its proper Object. It will introduce its *Idea* into the mind, which will never depart from it. So will carnal Love, or the impetuous working of mens Luſts by that Affection. Hence *Peter* tells us that ſome men have ὀφθαλμοὺς μεστοὺς μοιχαλίδος καὶ ἀκαταπαύστους ἁμαρτίας, 2 Epiſt. Chap. 2. 14. *Eyes full of an Adultereſs*. Their Luſt hath ſo wrought by their Imagination, as to introduce a conſtant *Idea* of the Object into their minds, as if there were an *Image* of a thing in their Eye, which continually repreſented it ſelf unto them as ſeen, whatever they looked on. Therefore are they conſtantly unquiet and *cannot ceaſe to ſin*. There is ſuch a mixture of Luſt and its Object in their Minds, that they continually commit *Lewdneſs* in themſelves. Spiritual Love ſet on work by Faith will produce the like Effect. It will bring in that *Idea* of the *beloved Object* into the mind, until the Eye be full of it, and the Soul is continually converſant with it. Our Apoſtle expreſſing his great *Love* unto Chriſt above himſelf and all the World, as a fruit of his Faith in him, *Phil.* 2. 8, 9. profeſſeth that this was that which he aimed at; namely, that *he might know him and the Power of his Reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death*: ver. 10. The Reſurrection, with the Sufferings and Death of Chriſt which preceeded it, he knew before, and believed: but he aims at more, He would have a farther inward Experience of the *Power of his Reſurrection*; that is, he would ſo *mix* it with Faith by Love to Chriſt, as that it might produce in him its proper Effects, in an encreaſe of his ſpiritual Life, and the quickning of him unto all Holineſs and Obedience. He would alſo be yet farther acquainted with the *Fellowſhip of his Sufferings*; or obtain communion with him in them; that the ſufferings of Chriſt *ſubſiſting* in his Spirit by Faith, might cauſe Sin to *Suffer* in him, and crucify the World unto him, and him unto the World. By all which he aimed to be made compleatly *conformable unto his death*; that is, that whole Chriſt, with his Life, Sufferings and death, might ſo *abide* in him, that his whole Soul might be caſt into his Image and Likeneſs. I ſhall adde no more concerning this Truth; but onely that it is beſt manifeſted, declared and confirmed in the *Minds* and *Conſciences* of them who know what it is really to believe and to walk with God thereon.

VERSE

VERSE III.

Εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἴρηκεν, Ὡς ὤμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου· καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων. *Verse 2.*

MAny have variously reasoned and *conjectured* about the Coherence of this part of the Apostles Discourse, with that which immediately goeth before. It is not my way to propose the Interpretations or *Analyses* of others; much less to contend about them, unless necessity for the *Vindication* of some important Truth do require it of me. That therefore which in the Words and Design of the Apostle seems to be most natural and genuine, as to the *Coherence* of his Discourse, I shall alone explain and confirm.

The Work here ingaged in is evidently to explain and improve the Testimony cited out of *David* in the foregoing Chapter. His purpose also is to draw out of it whatever was enwrapped in it by the Wisdom of the Holy Ghost, for the Instruction of these *Hebrews*, which could not be clearly understood by them under the Old Testament, as designed for their peculiar Use and Direction now under the Dispensation of the Gospel. Having therefore declared unto them the *Danger of Unbelief*, by laying down *graphically* before them the Sin and Punishment of others, in and from the Words of the *Psalm*, He proceeds from the same Words and Example to give them incouragements unto *Faith* and *Obedience*. But withall foreseeing that an *Objection* might be raised against the very Foundation of his Arguments and Exhortation; he diverts to the removal of it, and therein wonderfully strengthens, carrieth on, and confirmeth his whole Purpose and Design.

The *Foundation* of the whole ensuing Discourse lies in this, that there *is a Promise left unto us of entring into the Rest of God: ver.* 1. This therefore we ought to take heed, that we come not short of by Unbelief. Hereunto the *Hebrews* might object (as was before observed) that they were not now any way concerned in that Promise. For, Consider whatever is said of the *Rest of God* in the Scripture, and it will appear that it doth not belong unto us, especially not what is said of it in the *Psalm* insisted on. The Rest of the Land of *Canaan*, and the Rest of the *Sabbath* are so called; but these are already past; or we are in the present Enjoyment of them, so that it is to no purpose to press us to *enter into Rest*. The removal of this *Objection* the Apostle here designs from the Words of *David*, and therein the establishment of his present Exhortation. He manifests therefore, that besides those mentioned, there was yet another *Rest* remaining for the People of God, and that directed unto in the words of the *Psalmist*. This he proves and evinceth at large; namely that there was a *Spiritual Rest* yet abiding for Believers, which we are called and obliged to seek an Entrance into. This in general is the Design and Method of the Apostles Discourse in this place.

In this third Verse *Three things* are laid down.

First, An *Assertion* comprizing the whole intendment of the Apostle, in those Words, *For we which have believed do enter into Rest.*

Secondly, A *proof* of that Assertion from the Words of the Psalmist, *As he said, As I have sworn in my wrath, if they shall enter into my Rest.*

Thirdly, An *Eliptical* Entrance into a full Confirmation of his Assertion, and the due *Application* of his Proof produced unto what he had designed it. *Although the works were finished from the Foundation of the world.*

The Words need little Explication. εἰσερχόμεθα γὰρ· One old Manuscript reads εἰσερχώμεθα ἂν, of which afterwards. Vulg. Lat. Ar. *Ingrediemur.* Rhemist. *Shall enter.* Eras. Beza, Syr. *Ingredimur, introimus; do enter.* The word is in the Present Tense: and though in that form it may sometimes be rendred by the Future, yet here is no necessity why it should so be. *Do enter.* εἰσερχόμεθα.

οἱ πιστεύσαντες· Vulg. Lat. *qui credidimus.* Arias. *credentes.* Syr. *qui credimus, Who do believe, who have believed.* οἱ πιστεύσαντες.

Of the following Words, *See* Chap. 3. ver. 11, 18.

Καίτοι. Καίτοι, *Et quidem, and truly.* Beza, *quamvis, although.* Erasm. *quanquam:* so the Syriack.

Ἀπὸ καταβολῆς κόσμου. Ἀπὸ καταβολῆς κόσμου· Ar. *A fundatione mundi:* *from the foundation of the World.* Syr. *from the beginning of the world.* Beza, *A jacto mundi fundamento*; properly; which we can no way render but by, *from the foundation of the world.*

Γενηθέντων. Γενηθέντων· *genitis, factis, perfectis, made, finished, perfected.*

For we do enter into Rest who have believed, as he said, As I have sworn in my wrath; if they shall enter into my Rest; although the workes were finished from the Foundation of the World.

THe *Assertion* laid down in the entrance of the Verse is first to be considered: and therein,

γάρ. First; The *causal Connexion*, γάρ, *For.* Now this, as we have shewed, doth not refer precisely to any particular Passage foregoing. Onely it makes way to the farther improvement of the whole Design of the Apostle, which use of that *Particle* we have before observed. The Promise, Threatning, Example, Duty treated of, belong unto us; and this appears from hence, that we are entred into Rest who have believed.

Οἱ πιστεύσαντες. Secondly; The *Subject of the Proposition* or Persons spoken of; are οἱ πιστεύσαντες, *who have believed.* The *Persons* included in the *Verb* εἰσερχόμεθα regulating also this *participle* is transferred over unto it in the Translation, *we who have believed.* Believing, in general is only mentioned, the *Object* of it, or *what* we believe is implyed, and it is to be taken from the subject matter treated of. Now this is the Gospel, or Christ in the Gospel. This is that which he proposeth unto them, and which he incourageth them in from his own *Example.* With respect hereunto men in the New Testament are every where termed πιστεύοντες, πίστοι, or ἄπιστοι, Believers or Unbelievers. *We who have believed in Jesus Christ through the preaching of the Gospel.*

Εἰσερχόμεθα. Εἰσερχόμεθα, We observed before that one old Manuscript reads εἰσερχώμεθα ἕν, *let us therefore enter*; making it answer unto φοβηθῶμεν ἕν, *ver.* 1. *Let us fear therefore*; and σπουδάσωμεν ἕν, *ver.* 11. *Let us therefore labour.* But the sense in this place will not admit of this Reading because of the Addition of οἱ πιστεύσαντες, who have believed. The *Vulg. Lat.* renders it *ingrediemur* in the Future tense, which sense is allowed by most Expositors. But that which induced them to embrace it, was a mistake of the *Rest* here intended. The Word expresseth a present Act, as a Fruit, Effect or consequent of Believing. That it is which in a spiritual way answers unto the *Israelites* entring into the Land of *Canaan* under the Conduct of *Joshua.* Wherefore this *Entring*, this going in, is an *Allusion* taken both in general from the Entrance that a man makes into his *Land* or *House* to take possession of; and in particular unto the Entrance of the *Israelites* which were not rebellious or disobedient into the Land of *Canaan.*

Εἰς τὴν κατάπαυσιν. Εἰς τὴν κατάπαυσιν; *Into that Rest*, the promised Rest. What the Rest here intended is, hath been declared on the first Verse of this Chapter. But because the Right stating hereof is the *Basis* on which the whole ensuing Exposition of the Apostles discourse is founded, and the *Hinge* on which it turns, I shall further confirm the Interpretation of it before laid down, principally with such Reasons as the present Text doth suggest. This Rest then we say, firstly and principally, is that *spiritual Rest of God, which believers obtain an Entrance into by Jesus Christ, in the Faith and Worship of the Gospel*; and is not to be restrained unto their Eternal Rest in Heaven. Supposing then what hath been argued on the first Verse, I adde

First; That the expres Words here used do assign a *present Entrance* into Rest, unto them that do believe, or have believed: εἰσερχόμεθα, we *do enter in.* It may be said, and it is confessed that the Present Tense doth sometimes expres that which is *instantly future*, as some think it may be proved from, *Luk.* 22. 20. *This cup is the New Testament in my blood*, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον, *which is shed for you.* So also is the same Word used, *Matth.* 26. 28. The Vulg. Lat. renders the word in each place *effundetur*, *shall be shed*, or powred out for you, with respect unto the death of Christ which was shortly to ensue. I will not deny, as was said, but that the Present Tense is sometimes put for the Future when the thing intended is immediately to ensue; but yet it is not proved from this place. For our Saviour speaks of the *Virtue*

of

of his Blood, and not of the *Time* of shedding it. It was unto them in the participation of that Ordinance, as if it had been *then shed*, as to the Virtue and Efficacy of it. But ἔρχεται seems to be put for ἐλεύσεται, *John* 4. 21. *is come*, for *shall come* speedily; and ὁ ἐρχόμενος is sometimes *he that is to come*. But when ever there is such an *Enallage of Tenses*, the instant accomplishment of the thing *supposed Future* is intended, which cannot be said with respect unto *Eternal Rest* in Heaven. So this change is not to be supposed or allowed but where the nature of the thing spoken of doth necessarily require it. This sense is not to be imposed on the places where the *proper signification* of a word so timed is natural and genuine, as it is in this place. It is here then plainly affirmed that Believers do here in this world *enter into Rest* in their Gospel-state.

Secondly; The Apostle is not primarily in this place exhorting *sincere Believers* unto Perseverance that so at last they may be saved or enter into Eternal Rest; but *Professors*, and all to whom the Word did come, that they would be *sincere* and sound in believing. He considers them in the same State with the people in the Wilderness when the Promise was proposed unto them. Their Faith then in it, when they were tryed, would have given them an immediate Entrance into the Land of *Canaan*. Together with the Promise there was a *Rest* to be on their believing instantly enjoyed. Accordingly considering the *Hebrews* in the like Condition, he exhorts them to close with the Promise, whereby th y may *enter into the Rest* that it proposed unto them. And unto Perseverance he exhorts them as an Evidence of that Faith which will give them an assured Entrance into this Rest of God; as Chap. 3. 14. *We are made partakers of Christ, if we hold the Beginning of our Confidence stedfast unto the End.*

Thirdly; The Rest here intended is that whereof the *Land of Canaan* was a Type. But there were no *Types of Heaven* absolutely as a future state of Glory. But both the Land and all the Institutions to be observed in it were *Types of Christ*, with the Rest and Worship of Believers in and by him. They *were shadows of things to come, the Body whereof was CHRIST*. Col. 2. 17. The whole Substance of what was intended in them and represented by them was in Christ Mystical, and that in this World, before his *giving up the Kingdom* unto the Father at the End; that God may be all in all. Our Apostle indeed declares that the most Holy place in the *Tabernacle and Temple* did represent and figure out *Heaven* it self, or the *Holy Places* not made with hands, as we shall see at large afterwards, *Heb.* 9. 8, 9, 10. But then Heaven is not considered as the place of Eternal Rest and Glory to them that dye in the Lord, but as the place wherein the Gospel-Worship of Believers is celebrated and accepted under the Conduct and Ministration of *our High Priest*, the Lord Jesus Christ; which Office ceaseth when his Saints are brought into Glory. The *Rest* therefore here intended being that which was typed out and represented by the *Land of Canaan*, is not the *Rest of Heaven*, but of that *Gospel-State* whereunto we are admitted by Jesus Christ. Hereof, and not of Heaven it self was the whole Mosaical Oeconomy typical, as shall elsewhere be at large demonstrated.

This therefore is the sense and importance of the Apostles Assertion in this Verse; *We who have believed in Jesus Christ, through the Gospel, have thereby an Admittance and Entrance given unto us, into that blessed state of Rest in the Worship of God which of old was promised*, Luke 1. 69, 70, 71, 72, 73. It remains only that we enquire into the *Nature of this Rest*; what it is, and wherein it doth consist. Now this we have done also already on the first Verse; but the whole matter may be farther explained, especially with respect unto the principal Consideration of it. And this is, on what account this Gospel-state is called *Gods Rest*, for so it is in this Verse, If they shall enter into *my Rest*.

First, It is the *Rest of God* upon the account of the *Author* of it, in whom his *Soul doth Rest*. This is Jesus Christ his Son. *Isa.* 42. 1. *Behold*, saith God the Father of him, *my servant whom I uphold* בחירי רצתה נפשי *mine Elect, my Soul delighteth, resteth in him*, Matth. 3. 17. *This is my beloved Son*, ἐν ᾧ εὐδόκησα. אשר חפצי בו: both the Words contain more than we can well express in our Language. The full satisfaction of the mind of God, with that *Delight* and *Rest* which answers the propensity of the Affections towards a most suitable object is intended in them. The same with that of *Prov.* 8. 30. *I was by him, as one brought up with him, and I was dayly his delight, rejoycing alwaies before him.* In which words the infinite, intimate affection and mutual satisfaction between the Father and the Son are expressed. Now God is said to *rest in Christ* on a twofold Account.

First; Because in Him, in the glorious Mystery of his Person as GOD and MAN he hath *satisfied* and *glorified* all the Holy Properties of his Nature in the Execution and manifestation of them. For all the Effects of his Wisdom, Righteousness, Holiness, Grace and Goodness do center in him, and are in him fully expressed. This is termed by our Apostle, ἡ δόξη τοῦ Θεοῦ ἐν προσώπῳ Ἰησοῦ Χριστοῦ, 2 Cor. 4. 6. *The Glory of God, in the Face or Person of Jesus Christ*; That is, a glorious Representation of the Holy Properties of the Nature of God, is made in him unto Angels and Men. For so it *pleased the Father that in him all fulness should dwell*; Col. 1. 19. that he might have *the pre-eminence in all things*, ver. 18. especially in the perfect Representation of God unto the Creation. Yea the *fulness of the Godhead dwelt in him bodily*, Col. 2. 9. in the Union of his Person, the highest and most mysterious Effect of Divine Wisdom and Grace. 1 *Tim.* 3. 16. 1 *Pet.* 1. 11, 12. In this sense is he said to be the *Image of the Invisible God*, Col. 1. 15. which though it principally respect his Divine Nature, yet doth not so absolutely, but as he was incarnate. For an Image must be in a sort *Aspectable*, and represent that which in it self is not seen, which the Divine Nature of the Son essentially the same with the Fathers doth not do. God doth, maketh, worketh all things for himself, *Prov.* 16. 4. that is, the satisfaction of the Holy Perfection of his Nature in *Acts suitable* unto them, and the Manifestation of his Glory thereon. Hence in them all, God in some sense doth rest. So when he had finished his Work in the Creation of the World, he saw *that they were Good*, that is that they answered his *Greatness*, *Wisdom* and *Power*, and he rested from them, *Gen.* 2. 2. Which Rest as it doth not include an Antecedent *Lassitude* or Weariness, as it doth in poor finite Creatures, so it doth more than a mere *Cessation* from Operation; namely Complacency and satisfaction in the Works themselves. So it is said, *Exod.* 31. 17. *That on the seventh day God rested and was refreshed*, which expresseth the complacency he had in his Works. But this Rest was but partial, not absolute and compleat. For God in the works of Nature had but partially acted and manifested his Divine Properties, and some of them, as his Grace, Patience and Love not at all. But now in the person of Christ the Author of the Gospel, who is the *Brightness of his glory, and the express Image of his person*, God doth absolutely and ultimately Rest, and that in the Manifestation of all his Glorious Properties, as hath been declared. Hence, in the Sacrifices that were Typical of him, it is said וירח יהוה את ריח הנחח *Gen.* 8. 20. *God smelt a savour of Rest*; as prefiguring that and foregoing it, wherein he would alwayes rest: For

Secondly; As in the *Person*, so also in the *Work* of Christ doth God perfectly rest: namely in the Work of his Mediation. He so rests in it, that as it needeth not, so he will never admit of any *Addition* to be made unto it, any Help or Assistance to be joyned with it, for any Ends of his Glory. This is the Design of our Apostle to prove; *Hebr.* 10. 5, 6, 7. God had designed the *Sacrifices of the Law* for the great Ends of his Glory in the *Typical* Expiation of Sin. But he manifested by various means that he did never absolutely *rest* in them. Oft-times he preferred his Moral Worship before them: Oft-times he rebuked the People for their *Carnal Trust* in them, and declared that he had appointed a time when he would utterly take them away, *Hebr.* 9. 10. But as to the Mediation and Sacrifice of Christ, things are absolutely otherwise. Nothing is once named in *competition* with it; nay the adding of any thing unto it, the using of any thing with it to the same End and Purposes, is, or would be ruinous to the Souls of Men. And as for those who will not take up their *Rest* herein, that accept not of the Work that he hath wrought and the Atonement that he hath made, by Faith, there remains *no more Sacrifice for their Sin*, but perish they must, and that for ever. Two wayes there are whereby God manifesteth his *Absolute Rest* in the Person and Mediation of Christ.

(1.) By giving unto him *all Power in Heaven and Earth* upon his Exaltation This Power and the Collation of it, we have discoursed on the first Chapter. It was as if God had said unto him, *My Work is done, my Will perfectly accomplished, my Name fully manifested, I have no more to do in the world, take now then Possession of all my Glory, sit at my Right Hand, for in Thee is my Soul well pleased.*

(2.) In the Command that he hath given unto Angels and Men, to Worship, Honour and Adore him, even as they Honour the Father, whereof we have elsewhere treated. By these wayes, I say doth God declare his plenary Rest and [illegible]*satisfaction* in Jesus Christ the Author of this Gospel-Rest, and as he is so.

Secondly; It is God's Rest, because he will never *institute any new* [illegible]

of Worſhip amongſt men, but only what is already ordained and appointed by him in the Goſpel. God *dwells* among men in and by his ſolemn Worſhip, *Exod.* 25. 8. *Let them make me a Sanctuary that I may dwell amongſt them.* God dwells in the place of his Worſhip, by it. Hence when he fixed his Worſhip amongſt the people for a Seaſon in the *Land of Canaan*, he called it *his Reſt*. Thence was that Prayer on the Motions of the Ark, *Ariſe, O Lord, into thy Reſt, thou and the Ark of thy Strength*, Pſalm 132. 8. 2 *Chron.* 6. 41. which was the principal thing aimed at in all God's Dealings with that People, the end of all his Mighty Works, *Exod.* 15. 17. And in this Worſhip of the Goſpel, the *Tabernacle* which he hath made for himſelf to *dwell in*, the Sanctuary which his hands have eſtabliſhed is again with men, *Revel.* 21. 3. He hath in it ſet up again the *Tabernacle of David*, that it ſhall fall no more, *Acts* 15. 16. This Worſhip he will neither add to, nor alter, nor take from, but this *is his Reſt*, and his Habitation amongſt men for ever. He is pleaſed and Satisfied with it by Chriſt.

Thirdly; God alſo is at Peace with the *Worſhippers*, and Reſts in them. He ſets up his Tabernacle amongſt men, that he may dwell *amongſt them, and be their God, and that they may be his people*; Revel. 21. 3. and wherein he rejoyceth over them with joy, and *reſteth in his Love*, Zeph. 3. 17. Thus the whole Work of God's Grace in Chriſt being accompliſhed, *he ceaſeth from his Labour, and entreth into his* Reſt.

I have added theſe things to ſhew that it is *God's Reſt* which Believers do enter into; as it is here declared. For the Nature of the Reſt it ſelf, as it is by them enjoyed, it hath fully been opened on the firſt Verſe, and need not here to be again inſiſted on. And this is *that Reſt* which is principally intended both here and in the whole Chapter. It is not indeed abſolutely intended, or excluſively unto all other *Spiritual Reſts*, or to an increaſe and progreſs in the ſame kind; but it is *principally* ſo. For this Reſt it ſelf is not abſolute, ultimate and compleat, but it is *initial* and ſuited to the State of Believers in this World. And becauſe it hath its fulneſs and perfection in Eternal Reſt, in the immediate Enjoyment of God, that alſo may ſeem to be included therein, but conſequentially only.

There remains for the *full Explication* of this Aſſertion of the Apoſtle, onely that we ſhew what it is to *Enter* into this Reſt. And theſe two things may be obſerved to that Purpoſe. (1.) That it is *an Entrance* which is aſſerted. (2.) That it is *but an Entrance*.

(1.) It is *an Entrance*, which denotes a Right executed. There was a *Right propoſed* in the Promiſe, and ſerved therein for Believers indefinitely. But it is not executed, nor is *Poſſeſſion given* but by Believing. A Reſt *remains for the People of God*, that is, in the Promiſe, and we who have believed do enter into it. It is *Faith* which gives us *Jus in re*, a Right in Poſſeſſion, an actual, perſonal Intereſt, both in the Promiſes and in the Reſt contained in them, with all the Priviledges wherewith it is attended.

(2.) It is *but an Entrance* into Reſt. (1.) Becauſe the Reſt it ſelf is not abſolute and compleat, as we have declared. Look to what is paſt, what we are delivered and ſecured from, and it is a glorious *Reſt*. Look unto what is to come, and it is it ſelf but a *Paſſage* into a more *glorious Reſt*. It is an *Abundant Miniſtration of an Entrance into the Everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt*, 2 *Pet.* 1. 11. (2.) Becauſe we meet with *Conteſts* and *Oppoſitions* in this State. As the *Iſraelites* after they had paſſed over *Jordan* and according to the Promiſe were entred into the *Reſt of God*, yet had great Work to do, in ſecuring and preſerving the Poſſeſſion which they had taken by Faith. Yea they had great *Enemies* to contend withall and to ſubdue. Much Diligence and Wiſdom was yet to be uſed for their Settlement. And it is not otherwiſe with us as to our *Entrance* into the *Reſt of God* in this World. We have yet Spiritual Adverſaries to conflict withal; and the utmoſt of our Spiritual Endeavours are required to ſecure our *Poſſeſſion*, and to carry us on to Perfection.

The State of Believers under the Goſpel is a State of bleſſed Reſt; It is God's Reſt and theirs. So much was neceſſary to be ſpoken concerning the Nature of this Reſt in the opening of the Words, that I ſhall treat but briefly on this Obſervation, though the matter of it be of great importance. God created Man in a ſtate of preſent *Reſt*. This belonged unto that *Goodneſs* and Perfection of all the Works of his hands which *Obſ.*

which God ſaw in them, and bleſſed them thereon. And as a Token of this Reſt did God inſtitute the *Reſt of the Seventh Day*, that man by his Example and Command, might uſe and improve the ſtate of Reſt wherein he was made, as we ſhall ſee afterwards. Now this Reſt conſiſted in three things. (1.) *Peace with God.* (2.) *Satisfaction and Acquieſcency in God.* (3.) *Means of Communion with God.* All theſe were loſt by the Entrance of Sin, and all Mankind was brought thereby into an eſtate of Trouble and Diſquietment. In the *Reſtauration* of theſe, and that in a better and more ſecure Way and Manner doth this Goſpel-State of Believers conſiſt.

Firſt, Without it our *Moral State* in reſpect of God, is an Eſtate of *ENMITY* and Trouble. There is no Peace between God and Sinners. They Exerciſe an *Enmity* againſt God by Sin, *Rom.* 8. 7. And God executeth an Enmity againſt them by the Curſe of the Law, *John* 3. 36. Hence nothing enſues but Trouble, Fear, Diſquietment, and Anguiſh of Mind. The Relief that any find, or ſeem to find, or pretend to find, in Darkneſs, Ignorance, Superſtition, Security, Self-Righteouſneſs, falſe Hopes, will prove a *Refuge of Lyes*, a Covering too ſhort and narrow to hide them from the Wrath of God, which is the principal Cauſe of all Trouble to the Souls of men. All this is removed by the Goſpel: *For, being juſtified by Faith, we have Peace with God*, Rom. 5. 1. Jeſus Chriſt therein is *our Peace*, who *hath reconciled us unto God by the Croſs, having ſlain the Enmity thereby*; Epheſ. 2. 14, 16. And as for the *Law* which is the means and Inſtrument whereby God gives in trouble to the Souls of men, the Power and Curſe whereof conſtitutes them in a State of *Unreſt* and Trouble, he hath undergone the *Curſe of it*, Gal. 3. 13. and fulfilled the *Righteouſneſs* of it, *Rom.* 8. 3. Whence the Covenant of it is aboliſhed, *Hebr.* 8. 12, 13. and the *Condemning Power* of it is taken away, 1 *Cor.* 15. 58, 59. The Benefit of all which Grace being communicated to Believers in and by the Goſpel, they are inſtated in *Peace with God*, which is the Foundation and firſt part of our Reſt, or our intereſt in this Reſt of God.

Secondly, There is in all men before the coming of the Goſpel, a Want of an *Acquieſcency and Satisfaction in God.* This is produced by the corrupt Principle and Power of Sin, which having turned off the Soul from God, cauſeth it to wander in Endleſs Vanities, and to purſue Various Luſts and Pleaſures, ſeeking after Reſt which alwayes flies from it. This is the great real active principle of *Unreſt* or Diſquietment unto the Souls of Men. This makes them like a troubled *Sea* which cannot Reſt. The Ignorance that is in them *alienates them from the Life of God*, Epheſ. 4. 18. And their *Fleſhlineſs* or Senſuality fills them with a Diſlike and Hatred of God; For *the carnal mind is Enmity againſt God*, Rom. 8. 7, 8. And the Vanity of their minds leads them up and down the World after *divers Luſts and Pleaſures*, Epheſ. 4. 17. And is there, can there be any Peace, any Reſt in ſuch a Condition? But this alſo is removed by the Goſpel. For its work is to deſtroy and ruine that *Power of Sin*, which hath thus turned off the Soul from God, and ſo again to renew the Image of God in it, that it may make him its Reſt. This is the *Effect* of the Goſpel, to take men off from their principle of Alienation from God; to turn their minds and Affections unto him as their Reſt, Satisfaction and Reward, and other Way for theſe Ends under Heaven there is none.

Thirdly; Unto Peace with God, and Acquieſcency in him, a Way of *Entercourſe* and Communion with him is required, to compleat a State of Spiritual Reſt. And this alſo as it was loſt by Sin, ſo it is reſtored unto us in and by the Goſpel. This our Apoſtle diſcourſeth at large in the *ninth* and *tenth Chapters* of this Epiſtle, whither we refer the Conſideration of it.

But yet I muſt acknowledg that the Truth inſiſted on, is liable to ſome important *Objections*, which ſeem to have Strength communicated unto them both from the Scriptures, and from the Experience of them that do believe. Some of the principal therefore of them, as Inſtances of the reſt muſt be removed out of the Way. And it will be ſaid.

(1.) That the Deſcription given us of the *State of Believers* in this World, lyes in direct Contradiction to our Aſſertion. For doth not our Saviour himſelf foretell all his Diſciples that in *this World they ſhall have Trouble*; *that they ſhould be hated and perſecuted, and ſlain?* See *John* 14. 15, 16. And did not the Apoſtles aſſure their hearers, that *through much Tribulation they muſt enter into the Kingdom of God?* Acts 14. 22. Hence it is the notation of Believers, *them that are Troubled*, to whom *Future*

ture Reſt is Promiſed: 2 *Theſſal.* 1. 7. And when they come to Heaven they are ſaid to *come out of great Tribulation*, Rev. 7. 14. yea, they are warned not to *think ſtrange of fiery Tryals*, the Greateſt, the Higheſt imaginable, as that which is the common Lot and Portion of all that believe in JESUS, 1 *Pet.* 4. 18. And do not, have not Believers in all *Ages* found this in their own Experience to be their State and Condition? And is it not the very firſt *Leſſon of the Goſpel*, for men to *take up the Croſs*, and to deny themſelves in all their deſires and Enjoyments? And how can this be eſteemed to be an *Eſtate of Reſt*, which being denominated from the greater part of its concernments and occurrences, may be called a *State of Trouble*, or Tribulation, which is directly contrary to a State of Reſt.

It is not difficult to remove this Objection. Our Lord Jeſus Chriſt hath done it for us, in thoſe words of his to his Diſciples, *In the World you ſhall have Trouble, but in Me you ſhall have Peace*, John 16. 33. The Reſt we treat of is ſpiritual; God's Reſt, and our Reſt in God. Now *Spiritual* inward Reſt, in and with God, is not inconſiſtent with outward temporal Trouble in the World. We might go over all thoſe things wherein we have manifeſted this Goſpel-Reſt to conſiſt and eaſily evince that no one of them can be impeached by all the Troubles that may befall us in this World. But our Apoſtle hath ſummarily gone through with this work for us; *Rom.* 8. 35, 36, 37, 38, 39. *Who ſhall ſeparate us from the Love of Chriſt? ſhall Tribulation, or Diſtreſs, or Perſecution, or Famine, or Nakedneſs, or Peril, or Sword; nay, in all theſe things we are more than Conquerours, through him that loved us: For I am perſwaded that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things preſent, nor Things to come, nor Height, nor Depth, nor any other Creature ſhall be able to ſeparate us from the Love of God which is in Chriſt Jeſus our Lord.* The ſumm of all is this, that no outward thing, no poſſible Oppoſition ſhall prevail to caſt us out of that *Reſt*, which we have obtained an Entrance into, or impede our future Entrance into *Eternal Reſt* with God.

(2.) Moreover, one part of this Reſt whereunto we are entred conſiſts in that *Perſwaſion* and Aſſurance which it gives us of Eternal Reſt, wherewith Believers may ſupport their Souls under their Troubles, and ballance all the Perſecutions and Afflictions that they meet withal in this World. And this alſo our Apoſtle directs us unto, 2 *Cor.* 4. 16, 17, 18. *For which Cauſe* (ſaith he) *we faint not, but though our outward man periſh, yet the inward man is renewed day by day; For our light affliction which is but for a Moment, worketh for us a far more exceeding and eternal weight of Glory; while we look not at the things which are ſeen, but at the things which are not ſeen: for the things that are ſeen are temporal; but the things which are not ſeen are eternal.* That perſwaſion which we have in this Goſpel-State of an aſſured Enjoyment of *eternal inviſible things*, an eternal Weight of Glory, caſts out of Conſideration all the momentany ſufferings, which in this world we may be expoſed unto. As our peace with God by Chriſt, our Intereſt in him, our Communion with him, and Acceptance in our Worſhip through the Blood of Jeſus, the ſpiritual freedom and liberty of Spirit which we have through the Holy Ghoſt in all that we have to do with him, and the like ſpiritual mercies wherein this *Reſt* doth conſiſt, can neither be weakned nor impaired by outward Troubles; ſo it ſupplies us with ſuch preſent Joyes, and infallible future Expectation, as inables us both to glory in them, and triumph over them, *Rom.* 5. 3, 4, 5. Yea,

(3.) Farther, God is pleaſed ſo to order and diſpoſe of things, that this *Reſt* is never more aſſured, more glorious and conſpicuous, than when thoſe who are *entred* into it, are under Reproach, Trouble and Sufferings upon the Account of their profeſſion of it. So ſaith the Apoſtle, 1 *Pet.* 4. 14. *If ye be reproached for the Name of Chriſt, happy are ye; for the Spirit of Glory and of God reſteth upon them.* What ever may befall us of evil and trouble upon the Account of the Goſpel, it adds unto that bleſſed State of Reſt whereinto we are entred. For therein the *Spirit of Glory*, and of *God* reſteth on us. There is more in the Words, than that one Expreſſion ſhould ſerve merely to explain the other; as if he had ſaid, the *Spirit of Glory*, that is, *of God*; nor is it a mere Hebraiſm for the *Glorious Spirit of God*. But the eſpecial Work of the Spirit of God in and upon Believers in ſuch a Seaſon is intended. He ſhall work gloriouſly in them, and by them; ſupporting, comforting and powerfully enabling them to maintain and preſerve their Souls in that Reſt whereunto they are called. This *State of Reſt* therefore, cannot be impeached by any outward Troubles.

But it ſeems not inwardly and ſpiritually to anſwer the Deſcription that hath been

been given of it. For (1.) There are many *true Believers* who all their dayes never come to any abiding sense of *Peace with God*; but are filled with Trouble, and exercised with Fears and Perplexities, so that they goe mourning and heavily all their dayes. These find it not a place of Rest. (2.) There are no Believers, but are exercised with continual Troubles from the *Remainders of Sin* yet abiding in them. These keep them in a continual conflict, and makes their lives a *Warfare*, causing them to cry out and complain because of their Trouble, *Rom.* 7.24. And it may be said, How can these things consist with a state of Rest?

Some few *Distinctions* will clear our way also from the Cumbrance of this Objection. As

(1.) It is one thing to be in a *State of Rest*; another to *know* that a man is so. Believers are by Faith *instated* in Rest, and have every one of them peace with God, being reconciled unto him by the blood of the Cross; but as to what shall be their measure of their *own Understanding* of their Interest therein, this is left to the Sovereign Grace and pleasure of God.

(2.) There is a Difference between a *State of Rest* in general, and actual Rest in all particulars. A *State of Rest*, denominated from all the principal Concernments of it, may admit of much actual disquietment; whereby the state it self is not overthrown or changed, nor the interests of any in it disanulled. And the contests of *indwelling Sin* against our Spiritual Rest are no other.

(3.) There is a Difference between a *State it self*, and mens *participations* of that State. This *Gospel-State* in and of it self, is an estate of compleat Peace and Rest, but our participation of it is various and gradual. Rest in it is provided, prepared and exhibited; this we receive according to our several Measures and Attainments.

(4.) Let it be remembred that our whole Interest in this Rest, is called our *Entrance*; we do enter, and we do *but enter*: we are so possessed as that we are continually *entring* into it; and this will admit of the difficulties before insisted on without the least impeachment of this State of Rest.

Obs. *It is Faith alone which is the only Way and Means of entring into this blessed State of Rest. We who have believed do enter.* This is that which all along the Apostle both asserteth and proveth. His whole design indeed is to manifest by Testimonies and Examples, that *Unbelief* cuts off from, and *Faith* gives an Entrance into the Rest of God. Onely whereas it is evident that the *Unbelief* which cut them off of old, did produce and was attended with *Disobedience*, whence as we observed, the Apostle expresseth their Sin by a Word that may signify either the one or the other, the Cause or the Effect, Unbelief or Disobedience, so the *Faith* which gives us this Admission into the Rest of God, is such as produceth, and is accompanyed with the *Obedience* that the Gospel requireth. But yet neither doth this Obedience belong to the *Formal Nature* of Faith, nor is it the Condition of our Entrance, but only the *due manner of our Behaviour* in our Entring. The Entrance it self depends on Faith alone; and that both *negatively*, so that without it no Entrance is to be obtained, whatever else men may plead to obtain it by; and *positively*, in that it alone effects it, without a contribution of aid or strength in its so doing, from any other Grace or Duty whatever. This is not a purchase for *Silver and Gold* to prevail for, as men may buy a Rest from Purgatory; Works of the Law, or Supererogation if they might be found, will not open this way unto us: It is *Faith* alone that gives this Entrance; we which have believed do enter into Rest; which is the Apostles Assertion in this place.

The Second thing in these Words is the *Proof* produced by the Apostle in the Confirmation of the foregoing Assertion. And this lyes in the next part of the Verse. As he said; *As I have sworn in my wrath, if they shall enter into my Rest.* The Exposition of these Words absolutely considered we have passed through on the former Chapter. Our present enquiry is only into their *Use* in this place. And it is evident that they are intended by the Apostle for a Confirmation of what he had before affirmed. But yet it is certain, that this at the first view they do not seem to do. For how is it proved that *we who believe do enter into Rest*; because God sware concerning others, that *they should not so do?* This Difficulty we must remove by a due Application of these Words unto the Apostles purpose.

The Words may be considered two Wayes. (1.) *Logically*, merely as to the rational and *Artificial* form of the Argument in them. (2.) *Theologically* as to their force

force and intention according to the *Analogie* of Faith. And both wayes we ſhall find the Apoſtles Intention and Aſſertion evinced by them.

For the Firſt, the Apoſtles Argument depends upon a known Rule; namely, that *unto immediate Contraries*, or things immediately contrary one to another, *contrary Attributes may be certainly aſcribed:* ſo that he who affirmes the one, at the ſame time denyes the other; and on the contrary he that denyes the one affirmes the other. He that ſayes, *It is Day*, doth as really ſay, *it is not Night*, as if he had uſed thoſe formal Words. Now the Propoſition laid down by the Apoſtle, in proof of his Aſſertion is this; *They who believed not, did not enter into God's Reſt*; for God ſware that they ſhould not, and that becauſe they believed not. Hence it follows inevitably in a juſt *Ratiocination*, that they *who do believe do enter into that Reſt*. Suppoſing what he hath already proved and intends farther to confirm; namely that the Promiſe belongs unto us, as well as unto them: the Promiſe is the ſame, only the *Reſt* is changed; and ſuppoſing alſo what he hath already fully proved, namely, that the injoying of the Promiſe or entring into Reſt, depends on the mixing of it with *Faith* or believing; and his Proof that thoſe who *do believe do enter into reſt*, becauſe *God hath ſworn that thoſe who believe not ſhall not enter*, is plain and manifeſt. For the Promiſe being the ſame, if Unbelief exclude, Faith gives Entrance: for what is denyed of the one, is therein affirmed of the other. Some Expoſitors of the *Roman Church*, do greatly perplex themſelves and their *Readers* in anſwering an Objection which they raiſe to themſelves on this place. For ſay they; by the Rule and Reaſon of *Contraries*, if *UNBELIEF* alone exclude from the Reſt of God, that is, the Glory of God in Heaven, then *FAITH* alone gives admiſſion into Glory; this they cannot bear, for fear they ſhould loſe the Advantage of their own Merits. And they are incompetent to ſalve their own Objection. For the *Rule* they reſpect will inevitably carry it, that in what ſenſe ſoever Unbelief *excludes*, Faith *gives admiſſion*. But the Truth is, That both their Objections and their Anſwers are in this place importune and unſeaſonable. For it is not the *Reſt of Glory* that is here intended; and that Faith alone gives us Admiſſion into a *Goſpel-State of* Reſt, they will not deny.

And here by the way we may take notice of the uſe of *Reaſon*, or *Logical Deductions* in the propoſing, handling, and confirming of ſacred ſupernatural Truths, or Articles of Faith. For the Validity of the Apoſtles proof in this place depends on the certainty of the *Logical Maxime* before mentioned, whoſe conſideration removes its whole difficulty. And to deny this Liberty of deducing Conſequences, or one thing from another, according to the juſt Rules of due *Ratiocination*, is quite to take away the uſe of the Scripture, and to baniſh *Reaſon* from thoſe things wherein it ought to be principally employed.

Secondly; The words may be conſidered *Theologically*: that is, by other Rules of Scripture, according to the *Analogie* of Faith. And thus the force of the Apoſtles proof ſprings out of another Root; or there lyes a Reaſon in the Teſtimony uſed by him taken from another conſideration. And this is from the *nature of Gods Covenant* with us, and the End thereof. For whereas the Covenant of God is adminiſtred unto us in *Promiſes* and *Threatnings*, they have all of them the ſame End allotted to them, and the ſame grace to make them effectual. Hence every Threatning includes a Promiſe in it, and every Promiſe hath alſo the Nature of a Threatning in its propoſal. There is a *natural Inbeing of Promiſes and Threatnings* in reference unto the Ends of the Covenant. God expreſſing his mind in various wayes, hath ſtill the *ſame End* in them all. The firſt Covenant was given out in a mere Word of *Threatning: The day thou eateſt thou ſhalt dye*. But yet none doubteth but that there was a Promiſe of Life upon Obedience included in that Threatning, yea and principally intended. So there is a Threatning in every Promiſe of the Goſpel. Whereas therefore there is a great *Threatning* confirmed with the Oath of God in theſe Words, that thoſe *who believed not, ſhould not enter into his Reſt*; there is a Promiſe included in the ſame words, no leſs ſolemnly confirmed; that thoſe who *do believe, ſhould enter into Reſt:* and thence doth the Apoſtle confirm the Truth of his Aſſertion. From what hath been diſcourſed, we may obſerve that

There is a mutual Inbeing of the Promiſes and Threatnings of the Covenant, ſo that in our Faith and Conſideration of them they ought not utterly to be ſeparated. Wherever there is a Promiſe, there a Threatning in Reference unto the ſame matter is ta- *Obſ.*

citly understood. And where-ever there is a *Threatning*, that is no more than so, be it never so severe, there is a gracious *Promise* included in it. Yea, sometimes God gives out an express Threatning for no other End but that men may lay hold on the Promise tacitly included. The Threatning that *Nineveh* should perish, was given out that it might not perish. And *John Baptist*'s preaching that the *Ax* was laid to the Root of the Tree, was a Call to Repentance, that none might be *cut down* and cast into the Fire. And the Reasons hereof are,

(1.) Because they have both of them the same *Rise* and Spring. Both Promises and Threatnings do flow from, and are expressive of the Holy Gracious Nature of God, with respect unto his actings towards men in Covenant with himself. Now though there are distinct Properties in the Nature of God, which operate, act, and express themselves distinctly, yet they are all of them essential Properties of one and the same Nature: and what proceeds from them hath the same Fountain. So declaring his Nature by his Name, he ascribes that unto his one Being, which will produce contrary Effects, *Exod.* 34. 6, 7. That he *is gracious, long suffering, abundant in Goodness and Truth, keeping Mercy for thousands, forgiving iniquity, transgression and sin*, he expresseth in and by his Promises; that *he will by no means clear the guilty, but visit sin and iniquity*, he expresseth by his Threatnings. They do both of them but declare the actings of the one Holy God according to the distinct Properties of his Nature upon distinct Objects. This is the Foundation of that *mutual Inbeing* of Promises and Threatnings whereof we discourse.

(2.) Both of them as annexed to the Covenant, or as the Covenant is administred by them, have the *same End*. God doth not design one *End by a Promise*, and another by a *Threatning*; but only different wayes of compassing or effecting the same End. The End of both is, to increase in us Faith and Obedience. Now this is variously effected according to the Variety of those Faculties and Affections of our Souls which are affected by them, and according to the great Variety of Occasions that we are to pass through in the world. Faith and Obedience are principally in our Minds and Wills. But they are excited to act by our Affections. Now these are differently wrought upon by Promises and Threatnings; yet all directing to the same End. The use of Divine Threatnings is to make such a Representation of *Divine Holiness and Righteousness* to men, as that being *moved by Fear*, an Affection suited to be wrought upon by the Effects of them, they may be stirred up unto Faith and Obedience; So *Noah* upon God's Warning, that is, his *Threatning the World with Destruction*, being *moved by fear*, prepared an Ark, *Hebr.* 11. 7. which our Apostle instanceth in, as an Effect of his Faith, and Evidence of his Obedience. The Threatnings of God then are not assigned unto any *other End*, but what the Promises are assigned unto; only they work and operate another way. Hereon Faith coming unto the Consideration of them, finds the same *Love* and Grace in them as in the Promise, because they lead to the same End.

(3.) Again; Threatnings are *conditional*; and the Nature of such Conditions is, not only somewhat is affirmed upon their supposal, and denyed upon their denyal; but the contrary unto it, is affirmed upon their denyal; and that because the denyal of them doth assert a contrary Condition. For Instance; the Threatning is that *he who believeth not, shall not enter into the Rest of God*. Upon a supposition of Unbelief, it is affirmed herein, that there shall be no Entrance into Rest. Upon the denyal of that supposal, not only, it is not averred that *there shall be no such Entrance*, but it is also affirmed that men *shall enter into it*. And this because the denyal of Unbelief doth include and assert Faith it self, which plainly gives the Threatning the nature of a *Promise*; and as such may it be used and improved.

(4.) The same Grace is administred in the Covenant to make the one and the other effectual. Men are apt to think that the Promises of the Gospel are accompanyed towards the Elect with a supply of *Effectual Grace* to render them useful, to enable them to believe and obey. This makes them hear them willingly, and attend unto them gladly. They think they can never enough consider or meditate upon them; but as for the *Threatnings* of the Gospel they suppose that they have no other end but to make them afraid. And so they may be freed from the evil which they portend, they care not how little they converse with them. As for any *Assistance* in their Obedience to be communicated by them, they do not expect it. But this is a great Mistake. Threatnings are no less *sanctified* of God for the Ends mentioned than Promises

ses are; nor are they when duely used and improved, less effectual to that purpose. God leaves no part of his Word, in its proper place, unaccompanied with his Spirit and Grace; especially not that which is of so near a concernment unto his Glory. Hence many have had Grace administred unto them by *Threatnings*, on whom the Promises have made no impression. And this not onely Persons *before Conversion* for their Conviction and Humiliation; but even Believers themselves, for their awakening, Recovery from Backsliding, Aw and Reverence of God in secret Duties, Encouragements in Sufferings, and the like. Now from what hath been spoken it follows; that Faith being duely exercised about and towards Gospel-Threatnings, yea the most *severe* of them, may find the same Love and the same Grace in them as in the most *sweet and gracious Promises*. And there can be no Reason why men should dislike the Preaching and consideration of them, but because they too well like the sins and evils that are the Condition of their Execution.

We shall now proceed to the opening of the *Last Clause* of this Verse, wherein the Apostle illustrates and confirms the Truth of the *Proof* he had produced, by evincing that he had made a right Application of the Testimony used to that Purpose. For proving that those *who believe under the Gospel do enter into Rest*, from those words of the *Psalmist*, *if they shall enter into my Rest*; it was incumbent on him to manifest that the Rest intended in those Words, had respect unto the *Rest of the Gospel* which was now preached unto all the *Hebrews*, and entred into by all that believed. Whereas therefore a *Rest of God* is mentioned in that Testimony, he proceeds to consider the *various Rests* that on several Accounts are so called in the Scripture; *the Rests of God*. From the Consideration of them he concludes, that after all other *Rests* formerly enjoyed by the People of God were past, there yet *remained a Rest* for them under the *Messiah* which was principally intended in the Prophetical Words of *David*. This is the Design of his ensuing Discourse; which here he makes an Entrance into with some seeming *abruptness* or at least with an *eliptical Phrase* of speech, in these Words, *Although the works were finished from the foundation of the World.*

Καίτοι; Some render it; *& quidem*, *and truely*. some, *quamvis*, and *quanquam*; *Although*. Some, *sed*, *But*. The *Syriac.* דהא: *quia ecce*; or, *& ecce*; *and behold*. The addition of the Particle τοι, to the Conjunction causeth this Variety. And καίτοι is variously used and variously rendred out of other Authors, which I should not mention, as seeming too *light a matter* here to be insisted on, but that various Interpretations do often depend on the different Acceptation of these Particles. The common use of it is, *quamvis*: So is it here rendred by *Erasmus* and *Beza*, who are followed by Ours, *Although*. So *Demosthenes*; Καίτι τόγε αἰσχρὸν ὁμοίως, *quamvis & id similiter turpe*; *although that be dishoneſt in like manner*. What this Exception intends, shall be afterwards declared. Καίτοι

Τῶν ἔργων, *the Works*; that is, of God's Creation: The Works of the Creation. So the Syriac. עברוהי דאלהא: *The Works of God himself*, That is, כל מלאכתו אשר ברא אלהים לעשות: *All his Work that God created and made*; or, that he designed to make in that first Creation. τῶν ἔργων

Γενηθέντων, *Perfectis*; were *perfected*, or *finished*. Syr. הוו: *fuerunt*, or *facta sunt*; *were*, or *were made*. *genitis*, *being born*: from אלה תולדות: Gen. 2. 4. or *created*: finished, perfected, from ויכלו, Gen. 2. 1. *were finished*. The End of עשה *he made*. There was in the Creation, God's Design לעשות to *make all things*; according thereunto ברא or עשה he *created* or *made*: the End whereof was, יכלו they *were finished*. For the Apostle in these words applies the three first Verses of the Second Chapter of *Genesis* to his own purpose. γενηθέντων

The Season of the whole is added, ἀπὸ καταβολῆς κόσμου, *à jacto mundi fundamento*: *à jactis mundi fundamentis*: *ab institutione mundi*: *à constitutione mundi*: from the foundation of the World. *Syr.* מן שוריה דעלמא from the Beginning of the World. Καταβολὴ is properly, *jactus ex loco superiore*, a *casting of any thing* from above, thither where it may abide. Hence *Chrysostome* on *Ephes.* 1. 3. on the same word; ὡς ἀπό τινος ὑψηλοτέρου μᾶλλον μεγάλης αὐτὸν δεικνύς· The *founding of the World* comes from above, from the Power of God over all. The Word is but once in the New Testament applyed unto any other purpose, *Hebr.* 11. 11. But frequently in that construction here used, καταβολὴ κόσμου. See *Matth.* 13. 15. *chap.* 25. 34. *Luke* 11. 50. *Joh.* 17. 24. *Ephes.* 1. 4. *Hebr.* 9. 26. 1 *Pet.* 1. 20. *Revel.* 13. 8. *chap.* 17. 8. Twice with πρὸ; that is, before. *Ephes.* 1. 4. 1 *Pet.* 1. 20 ἀπὸ καταβολῆς κόσμου.

1. 20. Before the foundation of the World; elſe with ἀπὸ, from it, denoting the *beginning of time*, as the other doth *Eternity*.

Although the Works were finiſhed from the Foundation of the World.

I do acknowledge that theſe Words, as they relate to the preceeding and enſuing Diſcourſes of the Apoſtle, are attended with great Difficulties. For the manner of the *Ratiocination* or arguing here uſed ſeems to be exceedingly perplexed. But we have a Relief againſt the Conſideration of the obſcurity of this and the *like Paſſages* of Holy Writ. For the things delivered *obſcurely* in them, as far as they are needful for us to know or practiſe, are more fully and clearly explained in other places. Nor is there the leaſt ſemblance that any thing contained in this place, ſhould have an *inconſiſteney* with what is elſwhere declared. The principal difficulties lye in the Diſcovery of the eſpecial *Deſign* of the Apoſtle, with the Force of the Arguments, Reaſons, and Teſtimonies whereby he confirmeth his purpoſe; that is, that we may clearly diſcern, both *what* it is which he intends to prove, and how he proves it. For the ſenſe of the words is obvious. Theſe are the things that we are to inquire into, with what ſpiritual Skill and Diligence God is pleaſed to impart. And here, becauſe the words under conſideration do give an Entrance into the whole enſuing Diſcourſe, I ſhall on them, lay down the general Principles of it, which I would deſire the *Reader* a little to attend unto, and afterwards to conſider how they are ſeverally educed from the *particular* paſſages of it.

Firſt; It is evident that the Apoſtle here ingageth into the confirmation of what he had laid down and poſitively aſſerted in the *foregoing Verſes*. Now this is, *That there is yet under the Goſpel, a Promiſe of entring into the Reſt of God left or remaining unto Believers, and that they do enter into that Reſt, by mixing the Promiſe of it with Faith.* This he declares, and the Declaration of it was uſeful unto, and neceſſary for theſe *Hebrews*. For he lets them know, as hath been ſhewed, that notwithſtanding their Injoyment of the Reſt of *Canaan* with the Worſhip and *Reſt* of God therein, which their Forefathers *fell ſhort* of by their Unbelief, they were now under a new Tryal; a *new Reſt* being propoſed unto them in the Promiſe. This he proves by a Teſtimony out of the *ninety fifth Pſalm*. But the Application of that Teſtimony unto his Purpoſe, is obnoxious unto a great Objection. For the Reſt mentioned in that Pſalm ſeems to be a Reſt long ſince *paſt* and enjoyed, either by themſelves or others; ſo that they could have no concernment in it, nor be in any danger of coming ſhort of it. And if this were ſo, all the Arguments and Exhortations of the Apoſtle in this place might be rejected as groundleſs and incogent, as drawn from a miſtaken and miſapplyed Teſtimony.

To remove this Objection and thereby confirm his former Aſſertion and Exhortation is the preſent deſign of the Apoſtle.

Secondly; To the End mentioned, he proceeds unto the Expoſition and Vindication of the Teſtimony which he had cited out of the *Pſalm*. And herein he ſhews from the *proper Signification* of the Words, from the Time when they were ſpoken, and the *Perſons* to whom, that no other Reſt is intended in them, but what was now by him propoſed unto them; or the *Reſt of God and of his People in the Goſpel*. This he proves by various Arguments, laying ſingular weight upon this matter. For if there was a *new Reſt* promiſed and now propoſed unto them, if they *mixed* not the Promiſe of it with Faith during the time of their *Day*, or continuance of God's Patience towards them, they muſt periſh, and that eternally.

Thirdly; The general Argument to his purpoſe which he inſiſts on, conſiſts in an *Enumeration* of all the *ſeveral Reſts of God* and his People which are mentioned in the Scripture. For from the Conſideration of them all, he proves that no other *Reſt* could be principally intended in the Words of *David*, but only the Reſt of the Goſpel whereinto they enter who do believe.

Fourthly; From that Reſpect which the Words of the *Pſalmiſt* have unto the other *Foregoing Reſts*, he manifeſts that thoſe alſo were Repreſentations of that Spiritual Reſt, which was now brought in and eſtabliſhed. Theſe things comprize the Deſign of the Apoſtle in General.

In purſuit hereof he declares in Particular, (1.) That the *Reſt* mentioned in the

Pſalm

Pſalm, is not that which enſued immediately on the Creation. This he evinceth, becauſe it is ſpoken of afterwards, a long time after, and that to another purpoſe, *v.* 4, 5. (2.) That it is not the *Reſt* of the *Land of Canaan*, becauſe that was not entred into by them unto whom it was promiſed, for they came ſhort of it by their Unbelief, and periſhed in the Wilderneſs. But now this Reſt is offered afreſh, *ver.* 6, 7. (3.) Whereas it may be objected, that although the *Wilderneſs-Generation* entred not in, yet their Poſterity did under the Conduct of *Joſhua*, *ver.* 8. He anſwers, that this Reſt in the *Pſalm* being promiſed and propoſed by *David* ſo long a time (above 400 years) after the people had quietly poſſeſſed the Land whereunto they were conducted by *Joſhua*, it muſt needs be, that another Reſt yet to come was intended in thoſe words of the *Pſalmiſt*, *ver.* 9. And (4.) to conclude his Arguments, he declareth that this *New Reſt*, hath a *New peculiar* Foundation that the other had no Intereſt or Concernment in; namely his *ceaſing from his own work, and entring into his Reſt*, who is the Author of it, *ver.* 10. This is the way and manner of the Apoſtle's arguing, for the proof of what he had ſaid before in the beginning of the Chapter; and which he iſſueth in the Concluſion expreſſed *ver.* 9.

But we are yet further to enquire into the nature of the *ſeveral Reſts* here diſcourſed of by the Apoſtle, with their Relation one to another, and the eſpecial concernments of that Reſt which he exhorts them to enter into, wherein the principal Difficulties of the place do lie. And ſome Light into the whole may be given in the enſuing Propoſitions.

(1.) *The Reſt of God*, is the Foundation and principal Cauſe of our Reſt: ſo it is ſtill called *God's Reſt*; if they ſhall enter into *my reſt*. It is on ſome account or other *God's Reſt* before it is ours.

(2.) God's Reſt is not ſpoken of abſolutely with Reſpect unto himſelf only; but with reference to the *Reſt* that enſued thereon for the Church to reſt with him in. Hence it follows that the *Reſts* here mentioned are as it were double; namely, the *Reſt of God*, and the *Reſt* that enſued thereon for us to enter into. For Inſtance, at the finiſhing of the Works of Creation, which is firſt propoſed, *God ceaſed from his work and reſted*; this was his own Reſt. He *reſted on the Seventh day*. But that was not all; he *bleſſed it for the Reſt of man*; a Reſt for us, enſuing on his Reſt; that is, an expreſſive Repreſentation of it, and a Figure or Means of our entring into, or being taken into a Participation of the *Reſt of God*. For the ſum of all that is propoſed unto us, is an Entrance into the Reſt of God.

(3.) The Apoſtle propoſeth the *Threefold State of the Church* of God, unto conſideration. (1.) The State under the *Law of Nature* or Creation. (2.) The State of it under the *Law of Inſtitution* and carnal Ordinances; (3.) That now introducing under the Goſpel. To each of theſe he aſſignes a diſtinct *Reſt of God*; a *Reſt of the Church* entring into God's Reſt: and a *Day of Reſt* as a Means and pledge thereof. And withall he manifeſts, that the former Two were ordered to be previous Repreſentations of the latter, though not equally nor on the ſame account.

Firſt. He conſiders the Church and the State of it under the *Law of Nature* before the Entrance of Sin. And herein he ſhews firſt, That there was a *Reſt of God. For the Works* (ſaith he) *were finiſhed from the Foundation of the World*, and God did reſt from all his Works, *ver.* 3, 4. This was God's *own Reſt*, and was the Foundation of the Church's Reſt. For (1.) It was the Duty of man hereon to *enter into the Reſt of God*, that is, to make God his Reſt, here in Faith and Obedience, and hereafter in immediate fruition; for which End alſo he was made. (2.) *A day of Reſt*, namely the *Seventh Day* was bleſſed and ſanctified for the preſent means of entring into that Reſt of God, in the performance of his Worſhip, and a pledge of the Eternal Fulneſs and continuance thereof, *ver.* 3, 4. So that in this State of the Church there were three things conſiderable. (1.) *God's Reſt*. (2.) *Mens Entring* into God's Reſt by Faith and Obedience. (3.) A *Day of Reſt*, or a Remembrance of the one, and a Pledge of the other. And in all this there was a Type of our Reſt under the Goſpel (for which End it is mentioned) wherein he *who is God doth ceaſe from his work*, and therein lay the Foundation of the Reſts that enſued as we ſhall ſee.

Secondly; He conſiders the Church under the *Law of Inſtitutions*. And herein he repreſenteth *the Reſt of Canaan*; wherein alſo the three *diſtinct Reſts* before mentioned do occur. (1.) There was in it a *Reſt of God*; this gives Denomination to the whole; for he ſtill calls it *My Reſt*. For God *wrought* about it works great and

mighty, and ceased from them when they were finished. And this work of his, answered in its greatness unto the Work of Creation, whereunto it is compared by himself; *Isa.* 51. 15, 16. *I am the Lord thy God that divided the Sea whose waves roared; the Lord of Hosts is his Name; and have put my Words in thy mouth, and have covered thee in the shadow of my hand, that I may plant the Heavens, and lay the Foundations of the Earth, and say unto Zion, Thou art my People.* The dividing of the Sea whose waves roared, is put by a *Synechdoche* for the whole Work of God preparing a way for the *Church-state* of the People in the Land of *Canaan*; the whole being expressed in one signal Instance, and this he compares unto the Works of Creation in *planting the Heavens and laying the Foundation of the Earth.* For although those words are but a *Metaphorical* Expression of the Church and *Political* State of the People, yet there is an evident Allusion in them, unto the *Original Creation* of all things. This was the Work of God, upon the finishing whereof he entred *into his Rest.* For after the Erection of his Worship in the Land of *Canaan*, he said of it, This is *my Rest, and here will I dwell.* (2.) God being thus entred into his Rest, in like manner as formerly, two things ensued thereon. (1) That the people are invited and incouraged to *enter into his Rest.* And this their Entrance into Rest, was their coming by *Faith and Obedience* into a Participation of his Worship wherein he rested; which though some came short of by Unbelief, yet others entred into under the conduct of *Joshua.* (2) Both these, God expressed by appointing a *Day of Rest*; for he did so, both that it might be a Token, Sign and Pledg of His *own Rest* in his instituted Worship; and be a means in the solemn Observation of that Worship to farther their Entrance into the *Rest of God.* These were the Ends of Gods Instituting a *Day of Rest* amongst his people, whereby it became a peculiar *Sign* or Token *that he was their God*, and that they were his People. It is true, this Day was the same in order of the Dayes, with that before observed from the Foundation of the World; namely, the *Seventh Day* from the Beginning of the Creation. But yet it was now re-established upon new *Considerations* and unto new Ends and Purposes. The time of the Change and Alteration of the Day it self was not yet come. For this work was but preparatory for a greater. And so whereas both these *Rests*, that of old from the foundation of the World, and this *new instituted* in the Land of *Canaan*, were designed to represent the Rest of the Gospel, it was meet they should agree in the common Pledge and Token of them. Besides the Covenant whereunto the Seventh Day was originally annexed, was not yet abolished, nor yet to be abolished, and so that day was not yet to be changed. Hence the *Seventh Day* became to fall under a double Consideration. First, as it was such a proportion of time as was requisite for the Worship of God, and appointed as a Pledge of his Rest under the Law of Creation; wherein it had respect unto *God's Rest* from the Works of Creation alone; Secondly; as it received a new Institution, with superadded Ends and significations, as a Token and Pledge of *God's Rest* under the Law of Institutions. But *materially* the Day was to be the same, until that work was done, and that Rest was brought in which both of them did signify. Thus *both these States* of the Church had these three things distinctly in them. A Rest of God for their Foundation. A Rest in Obedience and Worship for the people to enter into: and a *Day of Rest* as a Pledge and Token of both the other.

Thirdly; The Apostle proves from the Words of the *Psalmist*, that yet there was to be a *Third State* of the Church, an especial state under the *Messiah*, or of the Gospel, whereof the other were applyed to be Types and future shadows. And thence he likewise manifests that there is yet remaining also *another State of Rest* belonging unto it, which is yet to be entred into. Now to the Constitution of this Rest as before, three things are required.

First; That there be some *signal work* of God which he must have *compleated and finished*, and thereon entred into his Rest. This must be the Foundation of the whole *New Church-State* to be introduced, and of the Rest to be obtained therein.

Secondly; That there be a Spiritual Rest ensuing thereon, and arising thence, for them that believe to enter into.

Thirdly; That there be a new or a *Renewed Day of Rest*, to express the Rest of God unto us, and to be a Means and Pledge of our entring into it.

And that all these do concur in this *New State* of the Church, it is the Apostle's design to demonstrate, which also he doth. For he sheweth, (1.) That there is a *great Work of God*, and that finished, for the Foundation of the whole. This he had

had made Way for, Chap. 3, 4. where he both expreſly aſſerts Chriſt to be *God who made all things*, and ſhews the *Analogie* and correſpondency that is between the *Creation of all* things, and the *building of the Church*. As God then wrought in the Creation of all; ſo Chriſt who is God, wrought in the ſetting up of this New *Church-State*; and upon his finiſhing of it entred into his Reſt, *ceaſing from his Works*, as God alſo did upon the Creation from his, *ver.* 10. For that the words of that Verſe contain the Foundation of the *Goſpel-Church-State* in the Work and Reſt of Chriſt that enſued thereon, ſhall be declared in its proper place. (2.) That there is hence ariſing a *Reſt for the People of God*, or Believers to enter into. This is the main of his Deſign to prove, and he doth it invincibly from the Teſtimony of the *Pſalmiſt*. (3.) It remains that there muſt be a new *Day of Reſt* ſuited and accommodated to this new Church-State. And this new *Day* muſt ariſe from the *Reſt* that the Lord Chriſt entred into, when he had finiſhed the *Work* whereby that new Church-ſtate was founded. This is the *Sabbath-keeping* which the Apoſtle concludes that he had evinced from his former Diſcourſe, *ver.* 9.

And concerning this Day, we may obſerve, (1.) That it hath this in common with the former Dayes, that it is a *Sabbatiſm*, or *one Day in ſeven*; for this Portion of time to be dedicated unto Reſt, having its Foundation in the *light and law of Nature*, was equally to paſs through all eſtates of the Church. (2.) That although both the former ſtates of the Church had *one* and the ſame day, though varied as to ſome Ends of it in the latter Inſtitution, now the *Day it ſelf* is changed; becauſe it now reſpects a Work quite of another Nature, as its foundation, than that Day did which went before. And therefore is the *Day* now changed which before could not be ſo. (3.) That the Obſervation of it is ſuited unto the Spiritual State of the Church under the Goſpel, delivered from *the Bondage-frame of Spirit*, wherewith it was obſerved under the Law. Theſe are the Reſts the Apoſtle here diſcourſeth of, or a *threefold Reſt*, under a *Threefold State* of the Church; and if any of theſe be left out of our Conſideration, the whole ſtructure of the Diſcourſe is looſened and diſſolved.

The *involvedneſs* of this Context, with the Importance of the matter treated of in it, with the Conſideration of the *very little* Light which hath been given unto it by any *Expoſitors* whom I could as yet attain to the ſight of, hath cauſed me to inſiſt thus long in the Inveſtigation of the True *Analyſis* of it. And if the Reader obtain any guidance by it, into an Underſtanding of the mind of the Holy Ghoſt, he will not think it tedious; nor yet the Repetition of ſundry things which muſt neceſſarily be called over again in the Expoſition of the ſeveral Paſſages of the *Context*, whereby the whole will be farther opened and confirmed.

Having taken a *Proſpect* into the whole Deſign of this place, I ſhall now return to the Conſideration of thoſe particular Paſſages and Teſtimonies by which the whole of what we have obſerved from the Context is cleared and eſtabliſhed. And firſt we muſt view again the *Preface*, or Entrance into the Diſcourſe, as it is expreſſed in the cloſe of the third Verſe.

Although the Works were finiſhed from the Foundation of the World.

In theſe Words the Apoſtle begins his *Anſwer* unto ſuch *Objections* as his former Aſſertion concerning the Entrance of Believers into God's Reſt now under the Goſpel ſeems to be liable unto. And therein he clears it by a farther Expoſition of the Teſtimony produced out of the *Pſalmiſt* unto that purpoſe, compared with other places of Scripture wherein mention is made of the *Reſt of God* in like manner. Now all Reſt ſuppoſeth Work and Labour. The firſt notion of it, is a *Ceſſation from Labour* with the trouble or wearineſs thereof. Wherefore *every Reſt of God* muſt have ſome *Work of God* preceeding it. That *Labour* and *Reſt* are not properly aſcribed unto God is evident. They include that *Laſſitude* or wearineſs upon pains in Labour, that eaſe and quiet upon a Ceſſation from Labour, whereof the *Divine Nature* is not capable. But the Effects of God's power in the Operation of outward Works, and an End of *temporary* Operations with the Satisfaction of his Wiſdom in them, are the things that are intended in God's Working and Reſting. Here the firſt is mentioned, τὰ ἔργα, the *Works*, מעשׂה the Work, that is, *of God*. So he calls the *Effect* of his Creating Powers His Work, yea the Work of his *Hands* and *Fingers*, Pſal. 8. 3. in alluſion to the

the way and manner whereby we effect our Works. And the Works here intended are expressed summarily, Gen. 2. 1. *The Heavens and the Earth and all the Host of them*; that is, the whole Creation distributed into its various kinds, with reference unto the Season or distinct Dayes of their Production, as Gen. 1.

Of these *Works* it is said, They were *finished*. The *Works were finished*: that is, so *effected* and *perfected*, as that God would work no more in the same kind. The Continuation of things made, belongs unto God's effective Providence, from the making more things, kinds of things, new things *in rerum Naturâ*, God nowceased. So are the Words usually interpreted, namely, that God now so finished and perfected all *kinds of things*, as that he would never more create any new kind, race, or *species* of them, but onely continue, and encrease those now made by an ordinary work upon them, and concurrence with them, in his Providence. It may be this is so; it may be no Instance can be given of any absolutely *new kind of Creature* made by God since the finishing of his Work at the Foundation of the World. But it cannot be proved from these Words. For no more is expressed or intended in them, but that at the *End of the sixth Day*, God finished and put an End unto *that whole Work* of creating Heaven and Earth, and all the Host of them, which he then designed, made and blessed. These Works therefore, the works of the first Creation, were finished, compleated, perfected; and this,

From the Foundation of the Word. The words are a *Periphrasis* of those *six original Daies*, wherein Time, and all things measured by it, and existant with it, had their Beginning. It is sometimes absolutely called the Beginning, *Gen.* 1. 1. *John* 1. 1. That is, when a *Beginning* was given unto all Creatures, by him who is without Beginning. And both these Expressions are put together, *Hebr.* 1. 10. κατ' ἀρχὰς · so the Apostle renders לפנים, *Psal.* 102. 25. *In the beginning thou hast laid the Foundation.* By the Foundation then, is not intended absolutely the *first Beginning* or Foundation of the Work, as we call that the Foundation of an House or Building, which *is first laid*, and on which the Fabrick is raised. But the Word is to be taken ἐν πλάτει, for the *whole building* it self; or *formally* for the *Building* which extends it self to the whole equally, and not *materially* to any part of it, first or last. For it is said, that from this laying of the Foundation, the Works were finished. Καταβολὴ κόσμου, is the *erecting of the whole Building* of the Creation on the stable Foundation of the Power of God put forth therein.

This is the first thing that the Apostle fixeth as a Foundation unto his ensuing Discourse; namely, that in the *first Erection of the Church* in the *State of Nature*, or under the Law of Creation, the Beginning of it was in the *Work of God*, which he first finished, and then *entred into his Rest*; as he proves in the next Verse. But we may here rest, and interpose some Doctrinal Observations: as first,

Obs. *God hath shewed us in his own Example that Work and Labour is to precede our Rest.* The first Appearance of God to any of his rational Creatures, was working, or upon his Works. Had any of them been awakened out of their Nothing, and no Representation of God been made unto them, but of his *Essence* and *Being* in his own Eternal Rest and Self-satisfaction, they could have had no such Apprehensions of him, as might prepare them for that *Subjection* and Obedience which he required of them. But now in the very first Instant of their *Existence*, they found God gloriously displaying the *Properties* of his Nature, his Wisdom, Goodness, and Power in the works of his hands. This instructed them into Faith, Fear, and subjection of Soul. When the Angels were first created, those Creatures of *Light*, they found God as it were laying the *Foundations of the Heavens* and Earth, whereon all those sons of God *shouted for Joy*, Job 38. 7. They rejoyced in the manifestation that was made of the Power and Wisdom of God, in the Works which they beheld. Hence it is justly supposed that they were made the first Day, when only the *Foundations* of this glorious Fabrick were laid, *Gen.* 1. 2. wherein they were able to discern the Impressions of his Wisdom and Power. Man was not created untill more expres *Representations* were made of them in all other Creatures suited unto his institution. After God had done that which might satisfy them and men, in the contemplation of his works, he *enters into his Rest*; returns as it were into his own Eternal Rest, and directs them to seek Rest in himself.

And herein the Design of God was to set us an Example of that course which according

cording to the *Counsel of his Will*, he intended by his command to guid us unto; namely, that a course of *Work* and Labour might preceed our *full Enjoyment* of Rest. This he plainly declares in the Fourth *Commandment*, where the Reason he gives why we ought, in a returning Course, to attend unto *six daies of Labour* before we sanctify a Day of Rest; is, because he *wrought himself six dayes*, and then entred into his Rest, *Exod.* 20. 9, 10, 11. The command instructs us in, and gives us the Force and Use of the Example he sets us. Thus he dealt with *Adam*; he set him to work so soon as he was made; *he took the man, and put him into the Garden of Eden, to dress it and to keep it*, Gen. 2. 15. And this he was to do antecedently unto the Day of Rest which was given him, for it was upon the *sixth day*, yea, before the creation of the *Woman* that he was designed unto, and put into his Employment; and the *Rest* was not sanctifyed for him until the day following. And this Day of Rest was given unto him as a Pledge of Eternal Rest with God. So both the whole *Course of his Obedience* and his final Rest after it, were represented by his Dayes of Work and Rest.

But here now there is an Alteration under the Gospel. The day of Rest under the Law, as a Pledge of final Rest with God, was the *last day* of the Seven; the *seventh Day*; but under the Gospel it is the *first day* of the Seven. Then the Week of Labour went before; now it follows after. And the Reason hereof seems to be taken from the different State of the Church. For of old under the Covenant of Works, men were absolutely to labour and work without any Alteration or Improvement of their Condition before they entred into Rest. They should have had only a continuance of their State wherein they *first set out*, but *no Rest* until they had wrought for it. The *six dayes* of Labour went before; and the *Day of Rest*, the Seventh Day followed them. But now it is otherwise. The first thing that belongs unto our present State, is an *entring into Rest* initially; for we enter in by Faith. And then our working doth ensue; that is the Obedience of Faith. Rest is given us to set us on work; and our works are such, as for the manner of their Performance are consistent with a *State of Rest*. Hence our *Day* of Rest goes before *our Days of Labour*; it is now the first of the week, of the *seven*, which before was the last. And those who contend now for the Observation of the *Seventh Day*, do endeavour to bring us again under the Covenant of Works, that we should do all *Our Work* before we enter into any Rest at all. But it will be objected, That this is contrary to our Observation before laid down: namely, that after the Example of God we must *work* before we *enter into Rest*, for now it is said, that we *enter into Rest*, antecedently unto our Works of Obedience.

Answ. (1.) The Rest intended in the *Proposition* is absolute compleat and perfect; the Rest which is to be enjoyed with God for ever. Now *antecedent* unto the Enjoyment hereof, all our works performed in a State of *initial Rest* must be wrought. (2.) There are *Works* also which must preceed our *entring into this initial* or Gospel-Rest, though they belong not to our state, and so go before that *Sabbatical* Rest which preceeds our course of working. Neither are these works such as are absolutely sinful in themselves and their own nature: which sort of works must be necessarily excluded from this whole Discourse. Thus our Saviour calling *Sinners unto him*, with this incouragement that in him they should *find* Rest and enter into it, as hath been declared; he calls them that *labour and are heavy laden*, Matth. 11. 28, 29. It is required, that men labour under a sense of their Sins, that they be *burdened* by them and made weary before they enter into this *initial Rest*. So that in every Condition, both from the Example of God, and the nature of the thing it self, work and labour is to preceed Rest. And although we are now here in a *State of Rest*, in comparison of what went before; Yet this also is a *State of working* and labour with respect unto that *Fulness* of everlasting Rest which shall ensue thereon. This is the condition, that from the Example and Command of God himself all are to accept of. Our works and labours are to preceed our Rest. And whereas the Divine Nature is no way capable of *lassitude*, weariness, sense of pain or trouble in Operation; it is otherwise with us, all these things, are in us attended with trouble, weariness and manifold perplexities. We are not only to do but to suffer also. This way is marked out for us; let us pursue it patiently, that we may answer the *Example*, and be like unto our Heavenly Father. Again

All the Works of God are perfect. He *finished* them and said that they were Good. *Obs.* He is the *Rock*, and *his Work is perfect*, *Deut.* 32. 4. His Infinite Wisdom and power

require that it should be so, and make it impossible that it should be otherwise. The conception of them is perfect in the Infinite *Counsel of his Will*; and the Operation of them is *perfect*, through his *Infinite Power*. Nothing can proceed from him but what is so in its own kind, and measure, and the whole of his works is so absolutely. See *Isa.* 40. 27, 28. As when he undertook the Work of *Creation*, he finished it, or perfected it, so that it was in his own eyes *exceeding Good*. So the Works of *Grace* and *Providence* which are yet upon the Wheels, shall in like manner be *accomplished*. And this may teach us at all times to *trust* him with his own Work, and all our concerns in them; whether they be the Works of his *Grace* in our Hearts, or the Works of his *Providence* in the World. He will perfect that which concerneth us, because his Mercy endureth for ever, and will not forsake the *Work of his own hands*, Psalm 138. 8.

Obs. 1. *All the Works of God in the Creation were wrought and ordered in a Subserviency unto his Worship, and Glory thereby.* This we have cleared in our Passage.

VERSE IV.

THe Next Verse gives the Reason of the preceeding mention of the *Works of God* and the finishing of them. Now this was not for their own sakes, but because of a Rest that ensued thereon: The Rest of God; and a *Day of Rest*, as a Token of it, and a Pledge of our interest therein, or Entrance into it. That such a *Rest* did ensue, he proves by a Testimony taken from Gen. 2. 2, 3. *And on the seventh day God ended his Work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the Seventh Day and sanctified it; because that in it he had rested from all his Works which God created and made.* The *Rest of God himself* is intended solely neither in this place of *Genesis*, nor by our Apostle, although he repeat only those Words, *And God did rest the seventh day from all his Works.* But the blessing and sanctifying of the *seventh day*, that is the Institution of it to be a day of Rest unto man, and a Pledge or Means of his entring into the Rest of God, is that which is also aimed at in both places. For this is that wherein the Apostle is at present concerned.

Ver. 4. Εἴρηκε γαρ' που περὶ τῆς ἑβδόμης ὕτως, Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ.

Εἴρηκε Εἴρηκε, *dixit, said*, the Nominative Case is not expressed. The Scripture hath said. This is an usual form of Speech in the New Testament, *John* 7. 38. καθὼς εἶπεν ἡ γραφὴ, *v.* 42. But most frequently the speaking of the Scripture, is expressed by λέγει, *John* 19. 37. *Rom.* 4. 3. & 9. 17. & 10. 11. & 11. 2. *Gal.* 4. 3. *Jam.* 4. 5. Sometimes by λαλεῖ, *Rom.* 3. 19. Here by εἴρηκε; all the Words used in the New Testament to express *speaking* by. For it is not *dead* and *mute*, but living and vocal; even the Voice of God to them who have Ears to hear. And *speaking* is applyed unto it, both in the Preterperfect Tense, *hath said, hath spoken*; as *Joh.* 7. 38, 42. to denote its Original Record; and in the Present Tense, to signify its continuing Authority. Or, It may be that τὶς should be here supplyed, a *certain man*, said, for our Apostle hath already used that form of speech in his *Quotation*, chap. 2. 6. διεμαρτύρατο δέ που τὶς; *one testifieth in a certain place*: or, *he hath said*; that is, *God himself*, the Holy Ghost, whose Authority in the Scripture in all this Discourse and Debate, we rely upon. Or it is taken impersonally; for *dicitur*, it is *said*; που, *alicubi*; *in quodam loco*, somewhere, in a certain place. The *Syriack* omits this που. Arab. in a *certain Section*. περὶ τῆς ἑβδόμης. Translators generally *de die septimo*, of the *seventh day*; the *Syriack* עלשבתא concerning the Sabbath, ὕτω or ὕτως. *So, after this manner.* But there is little of Difficulty in, or Difference about the *Translation* of these Words.

περὶ τῆς ἑβδόμης

Verse

VERSE 4.

For he ſpake in a certain place (ſomewhere) of the ſeventh day on this manner; And God did reſt the Seventh Day from all his Works.

THe Verſe hath two parts; The one expreſſing the *manner* of the Introduction of an intended Teſtimony; the other containing the *Teſtimony* it ſelf: The firſt in thoſe Words,

For he ſpake in a certain place concerning the ſeventh Day.

γὰρ, *For*; a note of *Illation*, ſhewing that in the enſuing words the Apoſtle deſigned the proof of what he had *elliptically* expreſſed in the Verſe foregoing: The importance whereof we have before declared. The ſumm is; That there *was a Reſt of God and his People*, and a *Day of Reſt* from the Foundation of the World, which was *not the Reſt* here mentioned by the *Pſalmiſt*. *For, he ſaith.* γὰρ

Εἴρηκε, he *ſpake* or *ſaid*; who, or what, this refers unto, hath been ſhewed already. Εἴρηκε,

Ποθ', *ſomewhere*; in a certain place: As he alledgeth not his *Author* expreſly; no more doth he the particular place where the words are recorded. He only refers the *Hebrews* to the Scripture, which was the common acknowledged principle of Truth between them, which he and they would acquieſce in, and wherein they were expert. Eſpecially were they ſo in the Books of *Moſes*. And particularly in the Hiſtory of the *Creation* of the World, whence theſe words are taken. For this was their Glory, that from thence they were in the clear Light of the original of the *Univerſe*, which was hidden in Darkneſs from all the World beſides. Ποθ',

Περὶ τῆς ἑβδόμης, This is the *Subject* concerning which the enſuing Teſtimony is produced. Generally the words are rendred, *de die Septima*, or *de ſeptima*; *of the ſeventh Day*. Only the *Syriack*, as was obſerved, renders it, *of the Sabbath Day*. And this not unduely; as expreſſing the Intention of the place. For ἑβδόμη the *ſeventh*, may be uſed either naturally and abſolutely for the *ſeventh Day*, ἡ ἡμέρα ἡ ἑβδόμη, as it is expreſſed in the words following, *the ſeventh day*, that is from the beginning of the Creation, wherein the firſt compleat returning courſe of time was finiſhed; after which, a return is made to the *firſt Day* again; or, it may be uſed τεχνικῶς, *Artificially*, as a notation of a *certain Day* peculiarly ſo called: or, as the name of one day; as *moſt Nations* have given *Names* to the weekly Courſe of Dayes. For at that time ἡ ἑβδόμη, *the ſeventh*, was the name whereby the *Helleniſts* called the *Sabbath day*. So it is alwayes termed by *Philo*, as others have obſerved; which alſo gives Evidence unto the writing of this Epiſtle originally in the *Greek Tongue*. So in the Goſpel μία Σαββάτων, *one*, or *the firſt of the Week*, is the notation of the *Lords day*. And it is the *Sabbath* which the Apoſtle is ſpeaking of. And this reſpects both the *Reſt of God*, and the *Reſt* appointed for us thereon. For the proof hereof, is that which he now and in theſe words deſigns: He proves that under the Law of Creation, God did Reſt when he had finiſhed his Work; made way for his Creatures to enter into his Reſt, and gave them a *Day as a pledge* thereof. Περὶ τῆς ἑβδόμης

Οὕτως, *On this wiſe*, or *to this purpoſe*: ſo it may be rendred, either as preciſely denoting the words reported, or as reſpecting the *ſubſtance* and deſign of them, thus, or, to this purpoſe. Οὕτως,

Secondly; The *Teſtimony* it ſelf enſues. *And God reſted the ſeventh day from all his Works.* The Words, as was obſerved, are taken from *Gen.* 2. 2. But the Apoſtle intends not only to uſe the words by him cited, but in them he directs us to the whole *paſſage* whereof they are a part. For it would not anſwer his purpoſe, to ſhew merely that *God reſted from* his Works, which theſe words affirm; but his aim is to manifeſt, as hath been now often obſerved, that thereon there was a *Reſt provided* for us to enter in, and a *day of Reſt* appointed as a pledge thereof. And this is fully expreſſed in the place directed unto; For God upon his own Reſt, *bleſſed the ſeventh Day and Sanctified it.* We ſhall open the words as far as is needful; and then conſider what is confirmed by them.

Κατέπαυσεν ὁ θεὸς; God reſted: The Apoſtle addes, ὁ θεὸς, *God*; from the Begin- Κατέπαυσεν

Beginning of the Verse; ויכל אלהים : *and God finished*; for afterwards it is only, *He rested.* וישבת, *& requievit.* A *Cessation* from Work, and not a *Refreshment* upon Weariness is intended. God is not weary: he was no more so in the Works of Creation, than he is in the Works of Providence; *Isa.* 40. 20. *The Creatour of the Ends of the Earth fainteth not, nor is weary.* He *laboureth not in working*; and therefore nothing is intended in this Word, but a Cessation from Operation. And this fully satisfies the sense of the Words. But yet *Exod.* 20. 12. it is said, וינח: which signifies such a *Rest*, or resting, as brings *Refreshment* with it, unto one that is weary. There may therefore an *Anthropopathy* be allowed in the Word; and Rest here be spoken of God, with Allusion unto what we find in our selves as to our Refreshment after Labour. This is thus expressed for our Instruction and Example; though in God nothing be intended but the Cessation from exerting his Creating Power to the production of more Creatures; with his Satisfaction in what he had already done. And in this word, וישבת ly's the foundation of the *Sabbath* both Name and Thing. For as the Name שבת, is from this וישבת, here first used; so herein also lay both the Occasion and Foundation of the thing it self. So in the Command; *Remember the Sabbath Day to sanctifie it, six dayes shalt thou labour and do all thy Works*; the Reason of the Command ensues; ויום השביעי שבת ליהוה אלהיך : *for the Seventh Day the Sabbath to the Lord thy God.* That is, *his Rest*, was on that Day, on the Account whereof, he commands us to keep a *Day of Rest*. Hence our Apostle in this place expresseth our Rest, or Day of Rest under the Gospel, by σαββατισμὸς, a Sabbatism, of which afterwards.

ἐν τῇ ἡμέρᾳ ἑβδόμῃ.

God rested ἐν τῇ ἡμέρᾳ ἑβδόμῃ · *on that Seventh Day.* ביום השביעי. The *Translation* of the LXX, hath a notable corruption in it, about the beginning of this Verse in *Genesis*. For whereas it is said, that God *finished his Work on the seventh Day*, it saith, that God did so ἐν τῇ ἡμέρᾳ τῇ ἕκτῃ · *on the sixt Day*; And the mistake is antient, and general in all Copies, as also followed by some antient Translations, as the *Samaritan* and the *Syriack*. The Occasion of this Corruption was to avoid a pretended Difficulty in the Text, seeming to assert that God *rested on the Seventh Day*, and yet that *he finished his Work on that Day*. Besides the Story of the Creation doth confine it to *six Dayes* and no more. But this Expression, *he finished his Work on the seventh Day*, seems to denote the Continuance of his Operation on that Day. And indeed the *Jews* have many odd evasions from an apprehension of a Difficulty in this place. And *Hierom* thinks, though very unduly, that from this Expression in the Original, they may be pressed with an Argument against their *Sabbatical Rest*. But there is a *double Resolution* of this Difficulty, either of them sufficient for its removal, and both consistent with each other. The first is, that the *Hebrew Word* by the *Conversive prefix* having a sense of what is past given unto it, may well be rendred by the *Preterpluperfect Tense*. And so it is by *Junius*; *Cum autem perfecisset Deus Die septimo opus suum quod fecerat, quievit. And when God had perfected his Work, on the Seventh day he rested.* Thus the Seventh Day is not expressed as a time wherein any Work was done, but as the time immediately present after it was finished. And *finis operis non est ipsum opus:* The Term, End or Complement of a Work, is not the Work it self. Again, the word here used כלה doth not properly signify to *work* or *effect*, but to *compleat*, *perfect* or *accomplish*. ויכל מלאכתו אשר עשה : *had perfected his work that he had made.* So that on the *seventh Day* there was no more work to doe.

By this Discourse the Apostle seems onely to have proved, that the works were finished and that *God rested*, or ceased from his Work *on the seventh Day*. But this seemeth not to answer his Intention, for he treats not absolutely about the *Rest of God*, (for that would not have been to his present purpose) but such a Rest as his obedient Creatures might *enter into*, whereof that Rest of God was the Foundation, such as the *Rests* were which he afterwards mentions in the *Land of Canaan*, and under the *Gospel*. Wherefore in this Quotation he includes the sense of the *whole Words* before laid down, namely, that upon, and because of the Rest of God, on the seventh day, he *sanctified and blessed that day to be a Day of Rest* unto them that worship him, and a pledg of their *entring into Rest* with him. Here therefore the Command and appointment of the *seventh Day*, to be a *Sabbath*, or a day of Rest unto men from the Foundation of the World is asserted: as hath been proved elsewhere.

This then is the summ of what is here laid down; namely, that from the Beginning

ning, from the *Foundation of the World*, there was a Work of God, and a Rest ensuing thereon; and an Entrance proposed unto men into that Rest, and a Day of Rest as a Pledge thereof, given unto them; which yet was not the Rest intended by the *Psalmist*, which is mentioned afterwards, as in the next Verse.

Before we proceed, according to our designed method, we may take notice of the ensuing Observations.

Whatever the Scripture saith in any place, being rightly understood and applyed, is a firm Foundation for Faith to rest upon; and for Arguments or Proofs in matter of God's Worship to be deduced from. Obs. Thus the Apostle here confirms his own Purpose and Intention. His aym is to settle the Judgment of these *Hebrews* in things pertaining to the Worship of God; and to supply them with a *sufficient Authority* which their Faith might be resolved into. This he doth by referring them to *a certain place of Scripture* where the Truth he urgeth, is confirmed. For, as I have shewed before, he designed to deal with these *Hebrews*, not merely upon his *Apostolical Authority*, and the Revelations that he had received from Jesus Christ, as he dealt with the Churches of the Gentiles, but on the *Common principles of the Scriptures of the Old Testament*, which were mutually acknowledged by him and them. And a great Work it was that he had undertaken; namely, to prove the *abolishing* of the Worship of the Old Testament, and the Introduction of a new kind of Worship in the room of it, from Testimonies of the *Old Testament* it self. A matter as of great appearing Difficulties in it self, so exceedingly suited to the Conviction of the *Jews*, as utterly depriving them of all pretences for the continuance in their *Judaism*. And this through the *especial Wisdom* given unto him and skill in Holy Writ he hath so performed, as to leave a blessed Warranty unto the Church of Christ for the relinquishment of the whole *System of Mosaical Worship*, and a Rock for the *obstinate Jews* to break themselves upon in all Ages. And this should incourage us; (1.) To be diligent in searching *of the Scriptures*, whereby we may have in Readiness wherewith at all times to confirm the Truth and to stop the mouths of Gainsayers; and without which we shall be easily tossed to and fro with *every Wind* of Doctrine. (2.) Not to fear any kind of Opposition unto what we profess in the Ways and Worship of God if we have a *Word of Truth* to secure us; namely, such a word of Prophesy as is more firm then a Voice from Heaven. It is utterly impossible that in things concerning Religion and the Worship of God, we can ever be ingaged in a Cause attended with more Difficulties, and lyable to more *specious Opposition*, than that was which our Apostle was now in the Management of. He had the *practice* and possession of the Chuch continued from the first Foundation of it, resolved into the Authority of God himself as to its Institution, and attended with his Acceptation of the Worshippers in all Ages, with other seeming Disadvantages and Prejudices innumerable to contend withall; Yet this he undertakes on the sole *Authority of the Scriptures* and Testimonys to his purpose thence taken, & gloriously accomplisheth his Design. Certainly whilst we have the *same Warranty* of the Word for what we avow and profess, we need not despond for those mean Artifices and Pretences wherewith we are opposed, which bear no proportion to those Difficulties which by the *same Word of Truth* have been conquered and removed. For Instance; what force is there in the pretence of the *Roman Church*, in their possession of things found out appointed and commanded by themselves, in comparison of that of the *Hebrews* for theirs, begun and continued by the Authority of God himself? And if this hath been removed and taken away by the *Light and Authority of the Scriptures*, how can the other, *Hay and Stubble*, stand before it?

It is to no purpose to press any thing in the Worship of God, without producing the Authority of God for it in his Word. Obs. II. Our Apostle takes no such course; but still minds the *Hebrews* what is spoken in *this* and *that* place to his purpose. And to what End serves any thing else in this matter? is there any thing else that we can resolve our Faith into? or that can influence our Consciences into a Religious Obedience? and are not these things the life and soul of all Worship, without which it is but a *dead Carcase* and Abomination to God and them that are his?

What the Scripture puts an especial Remark upon, is especially by us to regarded, and inquired into. Obs. III. Here the Apostle refers to what was in a peculiar manner spoken concerning

cerning *the Seventh Day*; and what bleſſed Myſteries he thence educeth we ſhall endeavour to manifeſt in our Expoſition of that part of his Diſcourſe wherein it is handled.

Theſe things being thus fixed, we may with much Brevity paſs through the remaining Verſes, wherein the Apoſtle treats of the ſame Subject. Unto what therefore he had affirmed of God's *entring into his Reſt*, upon the finiſhing of the Works from the Foundation of the World, He addes;

VERSE V.

Καὶ ἐν τούτῳ πάλιν, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

And in this again; if they ſhall enter into my REST.

Καὶ ἐν τούτῳ. Καὶ ἐν τούτῳ· *And in this*; or *here*: ἐν τούτῳ τῷ ψαλμῷ· *in this Pſalm*; or τούτῳ, *in this place*. That is in the place of Scripture under conſideration and Expoſition; namely the *Ninety fift Pſalm*, or the Words of the Holy Ghoſt by *David* therein. The Expreſſion is *Eliptical*, and the ſenſe is to be ſupplyed from the beginning of the *fourth Verſe*. *For he ſpake in a certain place; and again, he ſpeaks in this place.*

Πάλιν. Πάλιν, *Again*; That is, after he had ſaid before, that *upon the finiſhing of his Works God reſted the ſeventh Day*, and bleſſed it for a Day of Reſt unto his Creatures: He that is the ſame *Holy Ghoſt* ſayes *yet again*, upon another Occaſion, *if they ſhall enter into my Reſt.*

If they ſhall enter into my Reſt. We have ſhewed before, that from theſe Words, not abſolutely conſidered, but as uſed and applyed in the Diſcourſe of the *Pſalmiſt*, He proveth that there is yet a *Promiſe of Entring into Reſt* remaining to the people of God. This is included in them, as they are taken from their Hiſtorical Record in *Moſes*, and prophetically applyed in *David*. And this he takes here for granted; namely, that an *Entrance into the Reſt of God for ſome*, is intended in thoſe very Words whereby others were excluded. His preſent Argument is from the *Time* and *Place when* and *where* theſe words were ſpoken which include a Reſt of God to be entred into. Now this was in the *Time of Moſes*, and in the Wilderneſs, ſo that they cannot intend the *Sabbatical Reſt* from the Foundation of the World. For the works, ſaith he, *were finiſhed in ſix Dayes, and the ſeventh Day was bleſſed and ſanctified for a Day of Reſt*, as *Moſes* teſtifyeth, *Gen.* 2. 1, 2, 3. This Reſt was tendred unto and entred in by ſome from the Foundation of the World. It muſt therefore on neceſſity be *another Reſt*, that is ſpoken of by the *Pſalmiſt*, and which the people were afreſh invited to enter into, as afterwards he more clearly aſſerts and proves. And they who deny a *Sabbatical Reſt* from *the Beginning*, do leave no Foundation for, nor occaſion unto the Apoſtle's Arguments and Diſcourſe. For if there were no ſuch Reſt from the Foundation of the World, what need he prove that this in *David* was not that, which on this Suppoſition was not at all. This therefore is his purpoſe in the Repetition of this Teſtimony; namely, that the Reſt mentioned therein, was not that which was *appointed from the Beginning of the World*; but another whoſe propoſal yet remained. So then there was another Reſt of God beſides that upon the Creation of all, as is evident from this place; which he farther confirmes in the next Verſe. And we may hence learn, That

Many important Truths are not clearly delivered in any one ſingular Teſtimony or Propoſition in the Scripture, but the mind of God concerning them is to be gathered and learned by comparing of ſeveral Scriptures, their Order, and Reſpect unto One Another. Conſidering as the Apoſtle here doth, what is ſaid πού, and what again ἐν τούτῳ, what in *one place*, and what *in another*, then comparing them together, with their mutual Reſpect, with the due uſe of other means, we ſhall under the Conduct of his Spirit and Grace, come to an acquaintance with his Mind and Will. The Heathens ſaw and acknowledged that all *Truth lies deep*. And the Wiſeman adviſeth us *to dig and ſearch after it*, as after Gold and Silver and Precious ſtones. Now the deep Mine of all Spiritual Truth is in the *Word of God*: Here muſt we ſearch for it, if we intend to find it.

And

And one principal way and means of our ſearch is, the *comparing together* of Divers places treating concerning the ſame matter or Truth. This by ſome is deſpiſed; by the moſt neglected, which cauſeth them to *know little*, and *miſtake much* in the Holy Things of God.

VERSE VI.

Ver. 6.

HAving thus removed an Objection that might ariſe againſt the New propoſal of a *Reſt of God*, from the *Sabbatical Reſt* which was appointed from the Foundation of the World; and manifeſted that although there was in the State of Nature, or under the Law of our Creation, a *Working* and *Reſt of God*, and a Reſt for men to enter into, and a Day ſet apart as a Pledge of that Reſt; yet this was not the REST which he now enquired after; the Apoſtle in this and the following Verſes, proceedeth to improve his Teſtimonies already produced to a farther End; namely, to prove that although after the *Original Reſt* now mentioned, there was a *Second Reſt* promiſed and propoſed unto the People of God, yet neither was that *it* which is propoſed in this place of the *Pſalm*; but a *Third* that yet remained for them, and was now propoſed unto them; and that under the ſame Promiſes and Threatnings with the former; whence the carriage and iſſue of things with that people, with reſpect thereunto, is greatly by us to be conſidered.

Ἐπεὶ οὖν ἀπολείπεταί τινας εἰσελθεῖν εἰς αὐτὴν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπείθειαν. *Ver. 6.*

Ἐπεὶ οὖν · *quoniam igitur*; *ſeeing therefore*; *whereas therefore*; or, as Beza, *quia, igitur*; *therefore, becauſe*. The Words are the Notes or Signs of an Inference to be made from what was ſpoken before, or a concluſion to be evinced from what follows after. Ἐπεὶ οὖν.

Ἀπολείπεται, *ſupereſt, reliquum eſt*; impersonally, *it remaineth*. The word may have reſpect unto the form of the Argument, or to the matter of it. In the firſt way, it denoteth what he hath evinced by his former Reaſonings and Teſtimonies; namely this; that *ſome muſt enter into Reſt*, which way the words look, as expreſſed in our Tranſlation; in the latter, it intendeth no more but that there are ſome, yet *to enter into that Reſt*; or, this Work of entring into the Reſt of God yet remaineth. Neither is this Difference ſo great, as that we need preciſely to determine the ſenſe either way. Ἀπολείπεται,

Τίνας εἰσελθεῖν εἰς αὐτὴν · *Quoſdam introire in eam*; *ut aliqui introeant in eam*; *That ſome enter into it*. The *Syriack* changeth both the Words and ſenſe in this place; מטל הכיל דאיתי הוא אתרא דאש אנש נעול לה׃ *Seeing therefore there was a place, into which any man might enter*, or every man; *a man, man*; It ſeemeth preciſely to reſpect the Land of *Canaan*, as that Reſt whereunto ſome may, do, or muſt enter; whereas the Apoſtle is proving that it *was not that*, but another. *Arab. Seeing ſome remain that muſt enter into it.* Τίνας εἰσελθεῖν εἰς αὐτὴν

Καὶ οἱ πρότερον εὐαγγελισθέντες; Vulg. Lat. *Quibus prioribus annuntiatum eſt*; that is, πρώτοις; it refers the word to the *perſons*, and not to the *thing* or the preaching it ſelf. Rhem. *And they to whom firſt, it was preached*; inſtead of, *they to whom, it was firſt preached*. Πρότερον, *prius, firſt*, not abſolutely, but with reſpect unto what follows. Καὶ οἱ πρότερον εὐαγγελισθέντες.

The Remainder of the words have been opened before.

VERSE

Ver. 4.

VERSE VI.

Whereas therefore, it remaineth that some enter into it, and those to whom it was first preached (who were first Evangelized) *entred not in, because of Unbelief*, or disobedience.

THe words contain an *Assertion*, and a particular *Assumption* from it. The Assertion is, that *some must or shall enter into the Rest of God.* This he concludes as evinced and proved by his former Arguments and Testimonies; And this is not the Rest of God, and the Sabbath from the foundation of the World. For express mention is made afterwards, and on another occasion of *another Rest* of God, whereinto an *Entrance* was to be obtained. This he proves from those words of the *Psalmist*, as cited out of *Moses*; *if they shall enter into my Rest*. For although he cites the words immediately out of the *Psalm*, yet he argues from them as first recorded in *Moses*. For he proves in the next verse, that *David* intends another Rest, than that which was before spoken of; although *typically* included in the former. So the Words prove that there is yet a *remaining Entrance* into a *Rest of God*. Not as if these particles אם and εἰ used here, had in the same place a contrarie signification, and might be interpreted *negatively* or *affirmatively*, *if they shall*; that is, *they shall not*; For that was the intention of the words towards them concerning whom they were first spoken; *And they shall enter*, some shall, as the Apostle applies them; But that a Promise is included in every *conditional Threatning*, as we have before declared. The sense of these words then is; That from what hath been spoken it is evident, That *some* must yet enter *into another Rest of God*, besides that which was in the *Sabbath* appointed from the Foundation of the World.

Secondly. He assumes, that those to whom that Rest was first preached, *entred not in*, because of their Disobedience: It is manifest whom the Apostle intends in these words, namely, those who came out of *Ægypt* under the *conduct of Moses*, whose Sin and Punishment he had so fully expressed in the foregoing chapter. Now to these was the Rest of God, *first declared*; they were first *Evangelized* with it. And hereby the Apostle shews what Rest it is that he intends; namely, not absolutely the *spiritual Rest of the Promise*, For this was preached and declared unto Believers from the foundation of the World: But it was the *Church-Rest of the Land of Canaan*, that was *first preached* unto them; that is, the *Accomplishment* of the Promise upon their Faith and obedience was first proposed unto them. For otherwise the promise it self was *first given to Abraham*, but the actual accomplishment of it was never proposed unto him on any condition. Into this Rest they *entred not* by Reason of their Unbelief and Disobedience, as hath been at large declared on the *third chapter* which the Apostle here refers unto.

This therefore is the substance of this verse. Besides the Rest of God from the foundation of the world, and the Institution of the *seventh day Sabbath* as a pledge thereof; There was another Rest for men to enter into, Namely, the Rest of God and his Worship in the Land of *Canaan*. This being proposed unto the people of old, they entered not into it by reason of their Unbelief.

And in proportion unto what was declared before concerning *the Rest of God* after the finishing of his Works from the Foundation of the world, we may briefly consider what this Rest was, which these to whom it was first proposed *entred not into*. For it is not observed, That they *entered not into it*, to manifest that the *same Rest* which they entred not into, did still remain for those that now would enter into it by Faith; for the *Apostle* plainly proves afterwards, that it is another Rest that he treats of; and that although some did enter into that Rest under the conduct of *Joshua*, yet there was still another Rest besides that prophesied of in the Psalm; but this is called over in the pursuit of his former *Exhortation*, That we should take heed lest we come short of the *Rest proposed unto us*, as they came short of that which *was then proposed unto them*. We may therefore here consider *what was that Rest* which God calls *his Rest*, and which he invited them to enter into, and what did concur in the Constitution of it. And these things, although they have been mentioned before, must here be laid down in their proper place.

First; this being a *Rest of God*, there must be some *Work of God* preceeding it with respect

respect whereunto it is so called. Now this was the mighty work of God in erecting the Church-state of the *Israelites* compared unto his work in the Creation of Heaven and Earth, whereby he made way for the *first state of Rest*, before mentioned *Is.* 51. 15,16. And this it every way answered unto. And this Work of God had *two parts* or two sorts of works concurred thereunto. (1.) Such as were *preparatorie* unto it; namely the works that he wrought for the delivery of the people out of *Egypt*. These were effected by *Temptations*, by *Signs* and by *Wonders*, and by *War*, and *by a mighty hand*, *and by a stretched-out arme*, *and by great Terror*; Deut. 4. 34. These things of dread and terror answer the Creation of the *first matter* which was *void and without* form. (2) *perfective of it*; In the giving of the Law with all it's statutes and ordinances, and the whole Worship of God to be observed among that people. This was the especial and particular *forming the Church* into such a state as wherein God might Rest, *Ezek.* 16. 8, 9, 10, 11, 12, 13. answering the *six days work*, wherein God created and formed all kind of Creatures out of the first created informed Mass. For as on their *finishing* God looked on them and saw that *they were Good*, and declared them so to be, *Gen.* 1. *chap.* so upon the Erection of this Church-state and disposition of the people, he saw that *it was Good*, and declared it so to be; Ezek. 16. 14. *Thy renown went forth among the Heathen for thy beauty: for it was perfect, through my honour that I put upon thee.* So was the work of the Creation of that Church-state, the Generation of these Heavens and Earth and all the Host of them, finished.

Secondly; This thing done *God Rests*, or enters into his own Rest. *He and the Ark of his Strength arose, and entred into his Rest*; in answer to this Rest after his finishing of the Works of the first Creation, *Psalm* 132. 8. The settlement of his Worship, and the Typical Representation of his *Presence* among the People therein, shadowing out his glorious presence in Him in whom the fulness of the Godhead was to dwell bodily, he calls it *his Rest*, and his *own Rest*. And hereon ensued a *double Rest* proposed to the People. One a *spiritual Rest* in *God*, as having entred into a special Covenant with them. Upon God's Rest on the Creation, men were invited to enter into God's Rest as *the God of Nature*, upon the Terms and according unto the Law of Creation. But by Sin, this Rest was rendred useless and unprofitable unto all Mankind; and the Covenant it self lost all its Power of bringing men unto God. But now in this Erection of a *New Church-State* among the Posterity of *Abraham*, the foundation of it, was the Promise made unto *Abraham*, which contained in it the substance of another Covenant, whereinto God through Jesus Christ would enter, and Rest therein, whereon he invites them by Faith and Obedience to enter into it also, *into the Rest of God*. Secondly, there was a Pledge of this Spiritual Rest proposed unto the people; And this was the *Land of Canaan*, and the quiet Possession thereof, and exercise of the Worship of God therein. By this and their respect unto it, God *tried their Faith and Obedience*, as to that *spiritual Rest*, which as it were, lay hid under it. And herein it was that *they failed*, whose Example is proposed and considered in this Chapter.

Thirdly; God's *Rest* after the Creation of the Work at first, was on the first *Seventh Day*, which he therefore *blessed and sanctified* that it might be a Pledge and Token both of his own Acquiescency in his Works, and in the Law of Obedience that he had assigned unto them all; as also unto men, of that *eternal Rest* which was in himself prepared for them, upon the Observance of that Law whose Institution he himself rested in; and also that they might have an especial time and season solemnly to express their Faith and Obedience. And *this Day* he again for the same Ends renewed unto the people of Israel; and that without any *Change* of it, both because the time was not yet come wherein the *great Reformation of all things* was to be wrought: And because the *first Covenant* whereunto that Day's Rest was annexed, was materially revived and represented anew unto that People. And this day of Rest, or the Institution of the *Seventh Day Sabbath* in the Church of the *Jews* is necessarily included in this *Verse*; for without the Consideration of it, this Rest doth not answer the Rest of God before insisted on, and which is the Rule and Measure of all that follows; for therein there was a *Day of Rest*, which is mentioned *synechdochically*, for the whole Rest of God, in those Words, *for one speaking of the Seventh Day*; And therefore our Apostle in his next review of this Testimony doth not say, there was *another Rest*, but only that *another Day* was determined, which extends both to the general Season wherein the Rest of God is proposed to any, as also to the especial Day, which was

the Visible Pledge of the Rest of God, and whereby the people might enter into it, as in the ensuing words will be made manifest.

This then is that which the Apostle hath proved, or entred upon the Proof of towards his main Design in *these Verses*; namely, That there being a *Rest of God* for men to enter into, and this not the Rest of the Land of *Canaan*, seeing they who had it proposed and offered *first* unto them, did not enter into it, there must be yet that other Rest remaining which he provokes the *Hebrews* to labour for an Entrance into. And the ground of his Argument lies herein; in that the Rest of *Canaan* although it was a distinct Rest of it self, yet it was *Typical* of that other Rest which he is inquiring after. And the Good things of this New Rest were obscurely represented unto the people therein; so that by rejecting that Rest, they rejected the Vertue and Benefits of this also. And we may hence observe, That

Obs. *The Faithfulness of God in his Promises, is not to be measured by the Faith or Obedience of Men at any one season in any one Generation; or their sins whereby they come short of them, nor by any Providential Dispensations towards them.* The People in the Wilderness having a Promise proposed unto them of Entring into the Rest of God, when they all failed and *came short of it*, there was an appearance of the failure of the Promise it self. So they seem themselves to have tacitly charged God, when he denounced the irrevocable Sentence *against their entring* into the Land of Promise. For after the Declaration of it, he adds; *and ye shall know my breach of Promise*, *Numb.* 14. 34. which is a severe and *Ironical* reproof of them. They seem to have argued, That if they entred not, God failed in his Promise, and so reflected on his Truth and Veracity. That, saith God, shall be known, when you are utterly destroyed; for then it was that it should be accomplished. You shall know that it is your Sin, Unbelief and Rebellion, and not any failure on my part.

Our Apostle manageth a great Argument on this Subject, in another place. Upon the preaching of the Gospel, it was thought that the *Gentiles* being called, the generality of the *Jews* were rejected, and not taken into a participation of the Benefits thereof. Hence there was an *Appearance* that the Promise of God unto the *seed of Abraham*, and the Faithfulness of God therein, were failed. This Objection he proposeth to himself by way of Anticipation, *Rom.* 9. 6. *Not as though the Word of God hath taken none Effect.* The Word of God intended, is the Word of Promise, as is declared *ver.* 8. This seemed to fail in that the *Seed of Abraham* were not universally, or at least generally made partakers of it. It is not so, saith He; the Promise is *firm* and stable, and hath its Effect, notwithstanding this appearing Failure. Thereon he proceeds at large in the Removal of that Objection, by manifesting that in the *fleshly seed of Abraham*, the Promise was effectual according to the Eternal Counsel of God, and his purpose of Election.

And thus it frequently falls out among the People of God. Having, it may be, made some undue Applications of Promises unto themselves, it may be misinterpreted or misunderstood them; or it may be supposed that they were in a greater forwardness towards their Accomplishment, than indeed they were: upon their own personal trouble, or Calamities of the whole Church, they have been ready at least to expostulate with God about the *Truth* and Stability of his Promises. See *Psalm* 116. 11. 1 *Sam.* 27. 1. *Jerem.* 12. 1. *Hab.* 1. 2, 3, 4, 12. The Greatness of their Troubles, and the Urgency of their Temptations, cast them on such expressions. The *Psalmist* gives one corrective to all such failings, *Psalm* 77. 10. *I said this is my Infirmity, but I will remember the years of the right hand of the most high.* All my troublesom apprehensions of Gods Dispensations, and the Accomplishment of his Promises, are Fruits and Effects of my own Weakness. To relieve me against them for the future, I will consider the *Eternity* and *Power*, and Soveraignity of God, which will secure me from such weak apprehensions. And to help us in the discharge of our Duty herein, we may take the help of the ensuing Observations and Rules.

(1.) *The Promises of God, are such as belong only to the Grace of the Covenant, or such as respect also the outward Administration of it in this World.* Those of the first sort, are alwayes, at all times, actually fulfilled and made Good unto all Believers, by Vertue of their Union unto Christ, whether themselves have the sense and comfort of that Accomplishment in their own Souls at all times or no. But of this sort of Promises, we do not now treat peculiarly. Besides these, there are Promises which respect the outward Administration of the Covenant, under the Providence of God

God in this World. Such are all thoſe which concern the Peace and Proſperity of the Church, its Deliverance out of Trouble, the encreaſe of Light and Truth in the World, the Joy and Comfort of Believers therein, with others innumerable of the like importance; and it is thoſe of this kind concerning which we ſpeak.

2. *Some, yea many Promiſes of God may have a full Accompliſhment, when very few know or take notice, that ſo they are; it may be none at all.* And this falls out on ſundry Reaſons. For (1.) *Such things* may in the Providence of God fall out in, and with the Accompliſhment of them, as may *keep men from diſcerning and acknowledging of it*. Great Wiſdom and Underſtanding were ever required to apprehend aright the Accompliſhment of ſuch Promiſes as is mixed with God's Diſpenſations in the Affairs of this world, *Revel.* 13. 18. nor was this Wiſdom ever attained in any age by the Generality of Profeſſors. Thus when God came to fulfill his Promiſe in the Deliverance of this People from *Ægypt*, he ſuffered at the ſame time their Bondage and Miſery to be ſo encreaſed, that they could not believe it, *Exod.* 5. 21, 22, 23. See Chap. 4. 31. compared with chap 6. 9. Believers according to their Duty pray for the Accompliſhment of the Promiſe of God, it may be in their great Diſtreſs. God anſwers their deſires. But How? By *Terrible things in Righteouſneſs*. Pſ. 65. 5. It is in Righteouſneſs that he anſwers them; that is, the Righteouſnes of Fidelity and Veracity in the Accompliſhment of his Promiſes. But withall He ſees it neceſſarie in his Holineſs and Wiſdom, to mix it with ſuch terrible things in the works of his Providence, as makes their Hearts to tremble, ſo that at the preſent, they take little notice of the Love, Grace and Mercy of the Promiſe. There are many wonderful Promiſes and Predictions in the Revelations, that are unqueſtionably fulfilled. Such are thoſe which concern the Deſtruction of the Pagan-Roman Empire, under the opening of the ſix Seals, *Chap.* 6. Yet the Accompliſhment thereof, was accompanied with ſuch terrible things, in the Ruine of Nations and Familys, that very few, if any one individual Perſon, took notice of it, at the time when it was under their Completion. (2) It ſo falls out from the *prejudicate Opinions* that men may, and often tymes do conceive, concerning the ſenſe and meaning of the Promiſes, or the Nature of the things promiſed. They apprehend them to be one thing, and in the event they prove another, which makes them either utterly reject them, or not to ſee their Accompliſhment. So was it in the Exhibition or coming of the Lord Chriſt in the fleſh, according to the Promiſe. The Jews looked for it, and longed after it continually, *Mal.* 3. 1, 2. But they had framed a Notion of the Promiſe and the thing promiſed unto themſelves, which was no way anſwered thereby. They expected he ſhould come in worldly Honour Power and Glory, to ſatisfie them with Peace, Dominion, Wealth and Proſperity. But he comes quite in another manner, and for other Ends: Hence they received him not, nor would at all believe the Promiſe to be fulfilled, when it had it's exact and compleat Accompliſhment. It may be ſo with others. They may miſunderſtand the Proniſes, and look for ſuch things by them as are not indeed intended in them. So many men miſcarry, when they overlook the true ſpiritual Importance and Intention of prophetical Promiſes, to take up with the Carnal things which in the letter they are ſhadowed out by. (3.) *Unbelief it ſelf* hides the Accompliſhment of Promiſes from the Eys of men. So our Lord Chriſt ſpeaking of his Coming to avenge his Elect, adds unto it; Nevertheleſs when the Son of Man cometh, ſhall he find Faith on the Earth? *Luke.* 18. 8. Men will not apprehend nor underſtand his work through Unbelief.

And this one Conſideration ſhould teach us great *Moderation* in our Judgments concerning the *Application* of Promiſes, Propheſies, and Predictions unto their *Seaſons*. I am perſwaded that many have contended (thereby troubling themſelves and others) about the Seaſon and Times wherein ſome Propheſies are to be fulfilled, which have long ſince received their principal Accompliſhment, in ſuch a way as thoſe who now contend about them, think not of. Such are many of thoſe which are by ſome applyed unto a future Eſtate of the *Kingdom of Chriſt* in this World, which were fulfilled in his Coming and Erection of his Church. And whereas many of that nature do yet doubtleſs remain upon Record, which ſhall be accompliſhed in their proper Seaſon, yet when that is come, it may poſſibly very little anſwer the *Notions* which ſome have conceived of their Senſe and Importance. Experience alſo hath ſufficiently taught us, that thoſe *Computations* and Conjectures at the times of fulfil-

ing ſome Promiſes which ſeem to have been moſt ſedate and ſober, have hitherto conſtantly diſappointed men in their Expectations. That God is faithful in all his Promiſes and Predictions, that they ſhall every one of them be accompliſhed in their proper Seaſon; that the things contained in them, and intended by them are all of them fruits of his Love and Care towards his Church, that they all tend unto the Advancement of that Glory which he hath deſigned unto himſelf by Jeſus Chriſt, are things that ought to be certain and fixed with us. Beyond theſe we ought to be careful, (1.) That we affix *no ſenſe* unto any Promiſe which we conceive as yet unaccompliſhed, That is (1.) In any thing unſuited to the *Analogie* of Faith; like thoſe who dreamed of old, of ſuch a promiſed Kingdom of Chriſt as wherein all the *Moſaical Worſhip* and *Rites* ſhould be reſtored: (2.) That debaſeth ſpiritual Promiſes unto *Carnal Luſts* and Intereſts; like them, who in the foregoing Age under a pretence of filling up Chriſts promiſed Kingdom, gave countenance thereby unto their own Violence, Rapine, and Filthineſs. (2.) That we be not *peremptory*, troubling our own Faith and others, about the future Accompliſhment of ſuch Promiſes as probably are fulfilled already, and that in a ſenſe ſuited to the *Analogie* of Faith, and Tenor of the New Covenant. (3.) That in ſuch as wherein we have a well grounded Aſſurance that they are yet to be fulfilled, we wait quietly and patiently for the Salvation of God; not making our underſtanding of them the *Rule of any Actions*, for which we have not a plain Warranty in the preſcription of our duty in other places of Scripture.

3. *Some Promiſes of God, as to their full Accompliſhment may be confined unto ſome certain Time and Seaſon, although they may have, and have their Uſe and Benefit in all Seaſons: and until this is come there can be no Failure charged, though they be not fulfilled.* Thus was it with the great Promiſe of the Coming of Chriſt before-mentioned. It was given out from the Foundation of the World, *Gen.* 3. 15. and in the Counſel of God confined to a certain period of time; determined afterwards in the Propheſies of *Jacob*, *Daniel*, *Haggai*, and otherwayes. This all the Saints of God were in Expectation of, from the firſt giving of the Promiſe it ſelf. Some think that *Eve* upon the Birth of *Cain*, concerning whom ſhe uſed theſe words, *I have obtained a man from the Lord*, which they contend ſhould be rendred, *the Man the Lord*, did ſuppoſe, and hope, that the Promiſe of the exhibiting the bleſſing Seed was accompliſhed. And if they looked for him on the Nativity of the *firſt man* that was born in the World, it is very probable that their hearts were frequently made ſick, when their hopes were deferred for *four thouſand* years. See *Gen.* 5. 29. & 49. 18. compared with *Luke* 2. 30. *Exod.* 4. 13. And many a time, no doubt, they were ready to call the Truth of the Promiſe, and therein the Faithfulneſs of God into Queſtion. Great deſires they had, and great Expectations which were fruſtrated. Hence our Saviour tells his Diſciples, that *many Prophets and Righteous men deſired to ſee the things which they ſaw, and ſaw them not*, Matth. 13. 17. They deſired, hoped, prayed, that the Promiſe might be fulfilled *in their dayes*, which yet it was not. Hence our Apoſtle tells us, *that they all dyed in Faith, not having received the Promiſe*, Hebr. 11. 39. That is, not the Accompliſhment of it. Yet this their Diſappointment, did not in the leaſt ſhake the ſtability of the Promiſe. For although it was not yet actually fulfilled, yet they had *benefit* from it, yea Life and Salvation by it. And this God hath provided in reference unto thoſe Promiſes whoſe *actual Accompliſhment* is confined unto a certain Seaſon, which a preſent Generation ſhall not be made partakers of. There is that Grace and Conſolation in them, for and unto them that do believe, that they have the full *benefit* of the merciful and ſpiritual part of them, when they are utterly uſeleſs to them, who have only a carnal Expectation of their outward Accompliſhment. Thus that other Promiſe made unto *Abraham* for the delivery of his Poſterity out of Thraldom, was limited to the ſpace of *four hundred years*, Gen. 15. 13, 14. Very probable it is that the *Iſraelites* during their Bondage in *Ægypt* were utterly unacquainted with the Computation of this time, although they knew that there was a Promiſe of Deliverance. For, as it is moſt likely, they had loſt the Tradition of the Revelation it ſelf, or at leaſt knew not how to ſtate and compute the times. So did God order things, that they ſhould depend on his abſolute Soveraignty; and neither *make haſte*, nor *deſpond*. And yet doubtleſs through the *delay* they apprehended in the Accompliſhment of the Promiſe, ſome of them fell into *one* of theſe Extreams, and ſome of them into the *other*. The firſt way the *Children of Ephraim* ſeem to have offended, whom the *men of Gath who were born in the Land ſlew, when they came down to take away their Cattle*, 1 Chron. 7. 21. Probably theſe

Sons

Sons of Ephraim would have been entring upon *Canaan*, and ſpoiling of the *Amorites* before the appointed and full time came, and they periſhed in their Undertaking. Others again, no doubt in their great Diſtreſſes and Anguiſh of Soul, were exerciſed with many Fears, leſt the *Promiſe had utterly failed*. But there was no Alteration in God or his Word all this while. This made the Holy Men afterwards have a great reſpect unto the ſet time of the fulfilling of Promiſes, when by any means it was infallibly diſcovered, and then to fix themſelves to ſuch Duties as might be meet for their Seaſon. So the *Pſalmiſt* prays that God would *ariſe and have mercy upon Zion, becauſe the time to favour her, yea the ſet time*, the time fore-deſigned and appointed, *was come*; Pſalm 102. 13. And when *Daniel* underſtood by the *Books of Jeremiah* the Prophet, that the time of the fulfilling of the Promiſe for returning the Captivity of *Judah* was at hand, he ſet himſelf to Prayer, that it might be done accordingly, *Dan.* 9.17,27. But what ſhall men do in reference unto ſuch Promiſes when they know not by any means the ſet time of their Accompliſhment?

Anſ. Believe, and Pray. And then take the incouragement given, *Iſa.* 60. 22. *I the Lord will haſten it, in its time.* It hath its appointed time which cannot be changed. But if you will conſider the Oppoſitions that lye againſt it, the unlikelihood and improbability of its accompliſhment, the want of all outward means for it, upon Faith and Prayer it ſhall be haſtened. Thus in the Days of the Goſpel there are ſignal Promiſes remaining concerning the *Calling of the Jews*, the *Deſtruction of Antichriſt*, the Peace and Glory of the Churches of Chriſt. We know how men have miſcarried in theſe things; ſome have precipitately *antedated* them; ſome *unwarrantably* ſtated the times of them; whoſe Diſappointments, and their own Unbelief and carnal Wiſdom have brought the Generality of men to look no more after them; and either to think that the Promiſes of them are *failed*, or that indeed ſuch Promiſes were never made, wherein Unbelief hath found very *learned Advocates*. But it is certain that there are *Periods of time* affixed unto theſe things. The *Viſion* of them is yet for an appointed time, but at the End, it ſhall ſpeak and not lye; though it tarry, and be delayed, beyond the *Computation* of ſome, and the *Expectation* of all, yet wait for it, becauſe it will ſurely come; it will not tarry one moment beyond the time of old prefixed unto it; as *Habb.* 2. 3. In the mean time God hath given us certain Directions, in general *Computations of the times* to come, from whence yet the moſt diligent Enquirers have been able to learn nothing ſtable and certain, but that the time muſt needs be long from the firſt Prediction, and that it is certainly ſtated for its accompliſhment in the Counſel of God. The *Rule* therefore confirmed by theſe Inſtances duely conſidered, may evidence the ſtability of God's Promiſes, notwithſtanding the intervening of croſs providential Diſpenſations.

4. There are many Promiſes, whoſe ſignal Accompliſhment God hath not limited unto any eſpecial Seaſon; but keeps it in his own Will to act accoording to them towards his Church, as is beſt ſuited to his Wiſdom and Love: Only there is no ſuch Promiſe made but God will at one time or other verify his word in it; by acting according to it, or fulfilling of it. And God hath thus diſpoſed of things, (1.) That he may always have in a readineſs wherewith to manifeſt his Diſpleaſure againſt the Sins of his own People. (2.) That he may have wherewith to exerciſe their Faith. And (3.) to incourage them to Prayer, Expectation, and Crying unto him in their Diſtreſſes. Thus, ſetting aſide the Promiſes that are limited unto a certain period of Time, there are enow of theſe Promiſes at all times to ſatisfy the Deſires and Prayers of the Church. When God hath limited his Promiſes to a certain *ſeaſon*, and time, let the men of that Age, Time and Seaſon, be what they will, the Decree will bring forth, and the Faithfulneſs of God requires the exact Accompliſhment of ſuch determinate Promiſes. Thus the Promiſe of the Coming of Chriſt, being limited and determined, he was to come, and he did come accordingly, whatever was the ſtate with the Church, which was as bad as almoſt it could be in this world; ſo that one of themſelves confeſſed, that if not long after the *Roman* had not deſtroyed them, he thought God would have ſent *fire upon them from Heaven, as he did on Sodom and Gomorrah*. But then was Chriſt to come according to the time fore-appointed, and then he did come amongſt thoſe Murderers. So God had limited the time of the Bondage of *Abraham's* Poſterity unto *four hundred and thirty years*. When that time was expired, the people were wicked, unbelieving, murmuring and no way prepared for ſuch a Mercy; yet in the *very ſame night* whereunto the Promiſe was limited, they were delivered. But now as to their Entrance into *Canaan*,

God left the Promise at a greater latitude. Hence they are brought to the very Door, and turned back again by Reason of their Sins and Unbelief, and yet the Promise of God failed not, as it would have done, had they not been delivered from the *Ægyptians* at the end of four hundred and thirty years, whatever their Sins or Unbelief were. And of this sort, as was said, there are Promises recorded in the Scripture innumerable. And there is not *one of them* but shall at one time or other be accomplished. For although as to to their actual Accomplishment at this or that Season, they depend much upon the *Faith*, *Repentance* and *Obedience* of the Church; yet they have not absolutely a respect unto that *Condition* that shall or may never be perform'd, that so they should come to be utterly frustrate. God therefore doth by them try and exercise the Faith of his People in this or that Age, as he did those in the *Wilderness* by the Promise of entring into Rest; but yet he will take care in the *Administrations of his Grace*, that his Church at one season or another, shall be made partaker of them, that his Word do not fall to the Ground.

Fifthly, *Some concerns of the Glory of God in the World, may suspend the full and outward Accomplishment of some Promises for a Season.* Thus there are many Promises made to the Church of Deliverance out of Afflictions and Persecutions, and of the Destruction of its Adversaries. When such Occasions do befall the Church, it may and ought to *plead these Promises* of God; for they are given and left unto it for that purpose. But yet it often falls out, that the fulfilling of them is for a long time suspended. God hath other *Ends* to accomplish by their sufferings than are yet brought about or effected. It is needful it may be, that his Grace should be glorified in their *Patience*; and the Truth of the Gospel be confirmed by their *Sufferings*; and a Testimony be given to and against the World. It may be also, that God hath so ordered things, that the Streights and *Persecutions* of the Church, shall tend more to the furtherance of the Gospel and the Interest of Christ, than its Peace and Tranquillity would do. And in such a Season God hath furnished his People with other Promises, which they ought to *mix with Faith*; and which shall be accomplished. Such are those of his *Presence with them*, abiding by them, owning and supporting of them, comforting them in their Distresses, and of ordering all things to their Good and Satisfaction. Besides; they have Relief and Consolation in the Goodness, Faithfulness and Tenderness of God in those other Promises, whose fulfilling and performance he hath reserved unto his own Soveraignty. Herein in all their Tribulation do they *rejoyce*, as *Abraham* did in his foresight of the Day of Christ, then so many Generations Distant. And the Consideration of these *Rules* will evidence, that neither the Sins of men, nor any other troubling Interverings of Providence, can any way shake the *Truth and Stability* of the Promises of God. And we may hence learn;

(1.) In any condition wherein we judge our selves to be called to *plead any Promises of God*, and to have an Expectation of their Accomplishment, not to *make haste*. This is the Great Rule given the Church, in reference unto the Greatest Promise that ever was given unto it; *He that believeth, shall not make haste, Isa.* 28. 16. A Promise of the sending of Christ is given in the Words foregoing: *Behold, I lay in Zion for a Foundation, a Stone, a tryed Stone, a precious corner Stone, a sure Foundation.* This might well raise up a great Expectation in the hearts of the People in their distressed and troublous Condition. But alas, this was not actually fulfilled until many Generations after. Here *Patience* is required; he that *Believeth will not make haste*; that is, impatiently press after the future Accomplishment of the Promise, unto the neglect of present Duties. So are we all apt to doe. When our Condition is grievous and burdensom, and there are Promises on record of better things for them that fear God, we are apt to give place to impatient desires after them, unto the neglect of present Duties. The same advice is given us, in reference unto any Providences of God wherein his Church is concern'd, that fall under any Promises; such are those before-mentioned about *Antichrist* and his Destruction; with respect unto them also we are to *wait and not make haste*, Hab. 2. 3. We see how many occasions there may be of retarding the actual accomplishment of Promises. Our Wisdom and Duty therefore is, to leave that unto his Sovereign Pleasure, and to live upon his Truth, Goodness, and Faithfulness in them. They shall all be *hastned in their appointed time.* I could easily instance in Evils great and fatal, that would ensue on our miscarriage in this thing. I shall name that only which is the greatest amongst them. This is that which puts men upon *irregular Ways* to partake of the Promise, which when they fail in,

as God will blast such ways, they begin to question, yea to disbelieve the Promise it self.

Again; When the Accomplishment of Promises seemeth to be deferred, we are not to *faint* in our Duty. The Benefit and Advantage which we have in and by the *Accomplishment* of Promises, is not the sole End why they are given unto us of God. But he intends in and by their proposal unto us, to try and exercise all our Graces; our Faith, Patience, Obedience and Submission unto him. So he dealt with these *Israelites* in the Wilderness; proposing unto them the Promise of entring into Rest, he *tryed them* how they would trust him, and cleave unto him, and fulfil to follow after him. Failing herein, they also came short of the Promise. So God deals with us; he will exercise, and prove us, whilest we are waiting for the actual Performance of the Promise. Now if we find this deferred beyond our hopes, and it may be our fears, and we do begin *to faint*, as though the Promise it self did fail, it is the readiest way to cause us to come short of it. Something of this Nature befell the *Father of the Faithful* himself. He had received the great Promise, that *in his Seed* all the Nations of the Earth should be blessed. Many years after this he was *Childless*, until his own Body was in a *manner dead*, and so was *Sarah's Womb also*. The Hope that he had remaining was *above Hope*, or all rational appearing Grounds of it. This once put him so to it, as that he cryed, *Lord, what wilt thou do for me seeing I go Childless*. All this while God was bringing him to his foot, training him up to Obedience, Submission, and dependence upon himself. When therefore we consider of any Promises of God, and do not find that we are actually possest of the things promised, nor do know when we shall be so; our Duty is to apply our selves unto what in our present Station is required of us. We may see and learn the *Love* and *Goodness* that is in every Promise; what Grace and Kindness it proceeds from, what Faithfulness it is accompanied withal; which is the Sum of what the Saints under the Old Testament had respect unto, in the Promise of the *Messiah*. Moreover, what God requires at our hands, what Patience, Waiting, Submission, we must be searching into. These, I say, and the like are our Duties in this Case; and not to *faint*, or *charge* the Lord unjustly, all whose Wayes are Mercy and Truth, and all whose *Promises* are firm and stedfast.

VERSE VII.

Πάλιν τινὰ ὁρίζει ἡμέραν, Σήμερον, ἐν Δαβὶδ, λέγων μετὰ τοσοῦτον χρόνον, καθὼς εἴρηται, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν. *Ver.* vii.

M. S. for εἴρηται, *said* or *spoken*, reads προείρηται, *fore-spoken*, or *foretold*: μετὰ τοσοῦτον χρόνον; *post tantum tempus*; or *temporis*, as the *Vulg. Lat.* that is, *tantum temporis spatium elapsum, after so great a space of time passed*. Syr. *from after so much time*: and addes, *as it is said above, that David said*.

Πάλιν, *Again*; It may denote either the Repetition of an old *Act*, or the Introduction of a *New Testimony*. Our Apostle often useth this word on this later Occasion. So he doth several times, *Chap.* 1. And here it may seem to be so applyed. Again, to confirm farther what hath been spoken. But it doth rather express in this place the Repetition of the thing spoken of, and is to be joyned in Construction with *he limiteth*. After the Determination, limiting, or appointing the Day before mentioned, the Day of Rest, that is, the Rest it self, and a *certain Day* for the Representation of it and entring into it, with all that concerned it, and fell out about it, both at the Beginning of the World, and also at the Entrance of the People into *Canaan*; again, he limiteth; or he *limiteth again*. Πάλιν.

Ὁρίζει, *He limiteth*; that is, absolutely. God doth so; whose Authority alone in these things is the Rule of our Faith and Obedience: particularly the *Holy Ghost*, this Limitation being made in the Scriptures which were given by his immediate and peculiar Inspiration, 2 *Pet.* 1. 21. *Limiteth*, that is either *describes*, or defineth it in a *Prophetical prediction*; or determineth and appoints it, by an *Authoritative Institution*. He describes it in it self, and appoints it unto us. The Word may comprize both; and we have no ground to exclude either. Ὁρίζει.

Τινὰ

Τινὰ ἡμέραν. Τινὰ ἡμέραν, *A certain Day*; that is, another determinate Day, in answer to the Dayes forementioned, and whose season was now elapsed and past; It is certain that the Apostle doth principally intend to evince the *new Rest of God* under the Gospel, and to perswade the *Hebrews* to secure their Entrance into it, and Possession of it. But he here changeth his terms, and calls it not *a Rest*, but proposeth it from the *Psalmist* under the notion of *a Day*. And this he doth because he had before proved and illustrated the *Rest of God*, from the *Day* that was set apart as a pledge and means of it, as also because he designs to manifest that there is *another Day* determined, as a Pledge and Representation of this *new Rest*, or as an especial season for the enjoyment of the Priviledges thereof.

Σήμερον Σήμερον; The Day he intends is that which in the Psalmist is called היום or Σήμερον, *to Day*. The former Day he called ἑβδόμῳ, *the Seventh* Day. This was the Day of Rest from the Foundation of the World, unto the giving of the Law, as also under the Law it self. But now there is to be *another Day*, expressive of the *other Rest* promised. The *seventh Day* from the Beginning of the Creation was separated to this purpose, with repect unto the *Rest* proposed to man in the State of Innocency, and the Typical *Rest* promised to the people under the Law. But this new Spiritual Rest in Christ by the Gospel, is to have *another Day* to express and declare it. Thus is Σήμερον, *to day*, in the *Psalmist*, left at liberty to be *any Day* in the Prophesy, but limited to the first by the Resurrection of Christ. Again he limiteth a certain Day, called Σήμερον, *to Day*.

Λέγων ἐν Δαβὶδ. Λέγων ἐν Δαβὶδ, *Speaking in David*; Who was the person by whom this matter was revealed to the Church, in a *Psalm* that he composed by Divine Inspiration, for that purpose. And, *David*, may be here taken properly for the *Person of David* himself; and so this Expression declares the way and manner whereby he came to reveal this thing. It was from the *speaking of the Holy Ghost* in him, whereby he was κατὰ πνεῦμα ἅγιον φερόμενον, 2 *Pet.* 1. 21. *acted* by him, to receive and deliver his Inspirations. So the Apostle by ἐν renders the Intention of the *Hebrew* ב; He spake in them; as *David* of himself; רוח יהוה דבר בי: 2 *Sam.* 23. 2. *The Spirit of the Lord spake in me.* And so our Apostle in the Beginning of this Epistle, *God spake* ἐν τοῖς προφήταις, and ἐν υἱῷ· *in the Prophets*, and *in the Son*. So, as was said, the words not only express the *Revelation* it self, but the *manner* of it also. The Holy Ghost spake *in them*, whom he imployed as his Instruments, using their Minds, Tongues and Pens, for the receiving and declaring his sense and words, without leaving any thing unto their own Inventions and Memorys. So *David* addes in the foregoing place; ומלתו על לשוני; he spake in me, *and his Word was upon my Tongue*. Or, secondly; the name *David*, may be taken by a *Metonymy* for the *Psalm* it self, whereof he was the Pen-man. Speaks in the Psalm which *David* wrote. Thus not his Inspiration of *David* is intended, or his speaking in his person, but the continued speaking of the Holy Ghost unto the Church in that *Psalm*, as in and by all other Scriptures. For the Scripture is the Voice of God, and he alwayes speaks unto us thereby; and it self is said to speak, because of God's speaking in it.

Μετὰ τοσοῦτον χρόνον. Μετὰ τοσοῦτον χρόνον, *After so long a time*; namely, spent and by-gone. The date of this Time is to be taken from the coming of the *Israelites* out of *Ægypt*, or from the second year after, when the Spies were sent to search the Land, and all that ensued thereon which our Apostle hath so considered and improved. From thence to the times of *David*, was about *five hundred years*. So that our Apostle might well call it τοσοῦτον χρόνον, *so long a time*; or so great a space of time.

The remaining Words of this Verse have been opened before.

VER.

VER. VII.

He limited a certain Day again, saying in David, To Day, after so long a time, as it is said, To day, if you will hear his Voice, harden not your hearts. Ver.7.

THe Design of the Apostle in these words, is to confirm what he had before asserted about a *new Rest*, and *new Day of Rest* now remaining for the people of God to Enter into, and to possess. And there are three things considerable in them. First, the *Proposition* of his Argument wherein its strength lies. Secondly, an *Enforcement* of it from a considerable Circumstance. Thirdly, the *Confirmation* of it, by an Introduction of the Divine Testimony from whence it is taken.

1. His Argument lies in this; that after the Constitution of the *Sabbatical Rest* from the beginning of the world, and the Proposition of the *Rest of Canaan* to the People in the Wilderness; God besides them, hath *limited*, determined, designed *another Certain Day*, which was neither of the Former. This must needs therefore be *Another Day*, and that can be *no other* but the *Day of the Gospel*. And as we observed before, he calls it not merely *a Rest*, but a *Day*, that it may fully and in all Particulars answer the Rests before insisted on that were Types and shadows of it.

2. His *Enforcement* of this Argument is taken from the Circumstance of time when this *Day* was *limited* and determined. Had the words here recorded, been spoken at or neer the time, when the Peoples Entring into the other Typical Rest of *Canaan* was under Consideration, they might have been thought to have pertained thereunto; and to have conteyned an *Exhortation* unto them to make use of their season. But now whereas God speaks these words wherein a *Day of Rest is limited* so long *a space of time* after, *viz.* five hundred years or thereabouts, it cannot be but that another Day of Rest must be intended in them. And therefore there is still a Promise remaining of Entring into the Rest of God, which we must take heed that we come not short of by Unbelief and Disobedience.

3. He confirms his *Proposition* by repeating the *Divine Testimony* which it is built upon; *as it is said, to Day if you wil hear his voice*; much use hath the Apostle made of these words in these Chapters. It is only one word of them that he now builds on, namely, *To Day*, whence he educeth the great Mysteries of a Gospel-Rest, and the answering of it, both to the Rests under the Old Testament, and the *Day* whereby it was expressed. Sundry doctrinal Observations may be hence taken; namely, from the manner of the expressions here used; the matter hath been spoken unto already.

1. In *Reading and hearing the Scripture, we ought to consider God speaking in it, and by it unto us. He saith*; that is, God saith; or more especially the Holy Ghost. He both spake *in David* in the Inspiration of that Psalm; and *by David*. Or in the Psalm, he speakes unto us. This alone will give us that Reverence and Subjection of Soul and Conscience unto the Word of God, which are required of us, and which are necessary, that we may have Benefit and Advantage thereby. In that kind of careless and *way-side* deportment, whereby men enjoy or hear the Word, and immediately lose it, this is not the least evil, that they do not sufficiently consider whose word it is, and who speaks immediately unto them. Our Apostle commends the *Thessalonians*, that *they received the Word, not as the Word of man, but as it is in Truth the Word of God*; 1*Thess.*2. 13. They considered *whose Word* it was, and whilst the Apostle spake to their outward ears, they attended unto God speaking to their hearts, which made them receive it in a due manner with Faith and obedience. So God promiseth to look graciously unto him that *trembleth at his Word*, Isa. *66.* 2. which frame of Heart proceedeth alone from a due Consideration of its being *His*. Customarineſs, Negligence and Sloth, are apt to spoil us of this frame, of this Grace, and so to deprive us of the Benefit of the Word. And to prevent this, God doth not only preface what he speaks with *Thus saith the Lord*; but oft-times adjoyns such of his Attributes and Excellencies, as are suited to beget an *Awe and Reverence* in our Hearts, both of him that speaketh, and that is spoken. See *Isa.* 30. 15. *Chap.* 57. 15. Let a man but consider that it is *God*, the *Great and Holy one*, that speaketh unto him in his Word, and it cannot but excite in him, Faith, Attention, and Readiness unto Obe-

dience; as alſo work in him that Aw, Reverence and Trembling, which God *delighteth in*, and which brings the mind into a profiting frame.

And this concerns the Word preached as well as read. Provided that (1.) Thoſe that preach it are ſent of God. (2.) That what is preached be according to the Analogie of Faith. (3.) That it be drawn from the written Word. (4.) That it be delivered in the Name and Authority of God.

(2.) *Divine Inſpiration, or the Authority of God ſpeaking in and by the Pen-men of the Scripture is the Ground and Foundation of our Faith, that which gives them Authority over our Conſciences and Efficacy in them.* This hath been argued elſewhere.

(3.) *The Holy Scripture is an inexhauſtible Treaſury or Repoſitory of ſpiritual Myſteries, and ſacred Truths.* And

(4.) *Many important Truths ly deep and ſecret in the Scripture, and ſtand in need of a very diligent ſearch and hard digging in their Inveſtigation, and for their finding out.*

Theſe Propoſitions are nearly related; and do both ariſe from the ſame Conſideration of the Text. How many *deep and myſterious Truths*, and thoſe of great importance, and of ſignal Uſe, hath our Apoſtle found out in the Words of the *Pſalm* produced by him; and how doth he here by ſtating aright the true Intention of *one ſingle Word or Expreſſion*, and that gathered from the Conſideration of all its Circumſtances, as, by *whom* it was ſpoken, *when* it was ſpoken, and *to what purpoſe*, make the Eminent Concluſion we have inſiſted on? And theſe things are for our Inſtruction.

Firſt; it is hence collected, *that the Holy Scripture is an inexhauſtible Treaſury or Repoſitory of ſpiritual Myſteries and ſacred Truths.* We had never known what had been in the *Old* Teſtament, had it not been for the *New* and the Spirit of it, *Luke* 24. 45. and we ſhould never know fully what is in the *New Teſtament* were it not for Heaven and Glory, where we ſhall know as we are known, 1 Cor. 13. 12. It may be ſome will ſay, They can ſee none of *theſe Stores*, can find little or nothing of the *Riches* pretended here to be laid up. It may be ſo; for this Treaſure is ſuch, as men can ſee *little* of it if they have not a Guide and a Light. Let a *Treaſury* that is made deep, or cloſely immured, be filled never ſo full with Gold and precious things, yet if you turn a man into it in the *dark*, he can ſee nothing that is deſireable; but rather feel an horror and a fear come upon him. The *Jews* have at this day the old Teſtament, wherein a great part of this Treaſure is contained. And they have a general Faith that it is full of Myſteries and Truths. But being utterly deſtitute of the *Spirit*, and all Heavenly Light, they ſee nothing of it, but ſearch for I know not what *ridiculous fancies* rather than ſacred Myſteries in the words and letters of the Book. This Account our Appoſtle gives, 2 *Cor.* 3. 14. 15. *Their minds are blinded, for untill this day remaineth the vail untaken away in the reading of the old Teſtament, which vail is done away in Chriſt. But even to this day when Moſes is read, the vail is upon their hearts.* Poor Creatures, they put a *Vail* when they read the Scripture upon their *Hats* or their *Heads*; but there is one indeed upon their *hearts*; whence their minds are blinded, that they can diſcern no part of the Myſterious Treaſures that are laid up therein. It is by the *Spirit of Chriſt* and Light of the Goſpel that this *Vail of Darkneſs* and blindneſs is taken away. Wherefore to make the Truth of what we have aſſerted the more evident, we may conſider that the whole *Counſel* of God concerning all his Ways and Works that are outwardly of him, is contained in this Book, *Acts* 20. 27. If a Wiſe Man and of great Experience in the World, ſhould commit, If *Solomon* had committed all his Counſels, all the Effects of his Wiſdom unto writing, it would be, it would have been juſtly valued, and much enquired into. But here we have *all the Counſel* of the infinitely wiſe God himſelf concerning his Wayes and Works. To give ſome Inſtances hereof:

(1.) Here is expreſſed and contained the *Myſtery of his Love, Grace, Wiſdom, Righteouſneſs*, and *Holineſs* in Chriſt Jeſus. Now what Heart can ſearch into the bottom of theſe things, what Mind can fully receive or comprehend them, what Tongue can expreſs them; the things which God himſelf delighteth in, and which the Angels deſire to bow down and look into? This he calls the *Riches of his Grace*, wherein he *hath abounded towards us*, in all *Wiſdom* and *Prudence*, Epheſ. 1. 7, 8. the *Myſtery of his Will*; *ver.* 9. the *Riches of Glory*, ver. 18. the *exceeding Riches of his Grace*, Chap. 2. 7. *The Myſtery which from the beginning of the World was hid in him, but by the Goſpel, is manifeſted unto Principalities and Powers in heavenly places, even the manifold*

fold Wiſdom of God, Chap. 3. 9, 10. Theſe Riches, theſe Treaſures, theſe Myſterious Truths, are rather by us to be *admired* and adored, than *fully comprehended* in this life; yet here are they depoſited, revealed, declared, and laid up ſafe, for the Uſe, Inſtruction, and Ædification of the Church in all Ages. Some men paſs by the door of this Treaſury, and ſcarce deign to look aſide towards it. There is nothing tha they do more deſpiſe. Some look into it *ſuperficially* and curſorily, and ſee nothing in it, that they can much delight in or deſire to know more of. But *humble believing Souls*, whom God by his Spirit leads into the ſecret Stores of Divine Truth, they behold the *Riches of God*, admire his Bounty, and take out for their own uſe continually. Whilſt the Myſtery of this Love and Grace is contained in the Scripture, it may well be eſteemed a *Treaſure*, Rich and abſolutely inexhauſtible. And our beholding of it, our Acquaintance with it, make us partakers of it, 2 *Cor.* 3. 18.

2. There is in it, the whole *Counſel of God*, concerning his *own Worſhip* and the whole of that *Obedience* which he requires of us, that we may come to be accepted with him here, and the eternal Enjoyment of him in Glory. For *all Scripture is given by Inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs, that the man of God may be perfect, throughly furniſhed unto Good Works*, 2 Tim. 3. 16, 17. Here is *All*, ſay ſome, here is *enough* ſay moſt, and I am ſure that whoever *walketh according to this Rule, Mercy and Peace ſhall be on him, as on the whole Iſrael of God*. This increaſeth the *Riches* of this Treaſury. Here we may finde all that God would have us doe, that we may pleaſe him; all that he requires of us in this world, our whole Duty with reference unto Eternity. Here is our Guide, our Rule, ready to direct us in all *ſtated Duties*, on all Occaſions and Emergencies, ſo that nothing can befall us, nothing can be *required* of us in the Worſhip of God, in the courſe, wayes, and actions of our Lives, but what we may have here Light, Guidance and Direction for. It is the Word of *his* Wiſdom, Will and Grace, who made us theſe Souls, and who foreknows every thought that would be in them to Eternity, and hath ſecretly laid up in his Word, that which ſhall *ſuit*, and anſwer unto every occaſion of all that believe in him. Whence one cry'd out of old, *Adoro Plenitudinem Scripturarum, I adore the Fulneſs of the Scripture*; in which poſture of holy Admiration I deſire my mind may be found, whilſt I am in this World.

3. There is in it, a Glorious Diſcovery of the *Eternal Being* or Nature of God, with its Glorious Eſſential Excellencies, ſo far as we are capable of an encouraging Contemplation of them in this World. It is true; that the Being, Nature and Properties of God, may be known by the light of Nature, and from the Conſideration of thoſe *Works* which are the certain product of his Power and Goodneſs. But how dark, weak, obſcure, and imperfect is that Diſcovery, in compariſon of that which is made unto us in the Word? Of many things indiſpenſibly neceſſary to be known of God, it knows *nothing at all*; as of the Eternal Exiſtence of the one Individual Nature of God in *Three Perſons*; and what it doth teach, it doth ſo, marvelouſly unevenly, unſteadily, and darkly. Conſult the Writings of them who have moſt improved the *Light of Nature* in their diſquiſitions after the *Being* and *Nature of God*; who have moſt induſtriouſly, and curiouſly traced the Footſteps of Nature towards its Eternal Spring and Fountain. Men they were, wiſe, learned, ſagacious, contemplative almoſt to a *miracle*, and wonderfully skilful to expreſs the conceptions of their Minds in Words ſuited to intimate their ſenſes, and to affect the *Readers*. But when and where they are in the higheſt improvement of their *Reaſon*, their *Fancies* moſt raiſed, their *Expreſſions* moſt reaching, generous and noble, bring it all to one leaf of *Divine Revelation*, expreſſed by a poor illiterate *ſhepherd* or a *fiſherman*, and you ſhall quickly find their Candle before this Sun, firſt to *loſe* its *rayes* and luſtre; then its light; and laſtly utterly to expire as uſeleſs. Hence our Apoſtle fears not to declare, that even in their *Diſquiſitions after God*, they *waxed vain in their Imaginations, and that their fooliſh Hearts were darkned*, Rom. 1. But in his *Word* it is, that God hath made that Revelation of himſelf, wherein the Souls of men may fully acquieſce; upon it hath he left an Impreſſion of all his Excellencies, that we might learn to glorify him as God. And what ſtores of Truth are needful to this purpoſe, who can expreſs.

4. The Souls of them that believe, are carried by it out of this World, and have *future Eternal Glories* preſented unto them. Here are they inſtructed in the hidden things of *Immortality*, which is darkneſs it ſelf unto them who are deſtitute of this

Guide. It is true, we have but a very low and obſcure comprehenſion of the things of the other world. But this is from our Weakneſs and Imperfection, and not out of any defect in their Scriptural Revelation. There we are told, that *we ſhall be ever with the Lord, like unto him, ſeeing him as he is, beholding his Glory*, in *Manſions of Reſt and Bleſſedneſs*, receiving a *Reward in a Crown of Glory that fadeth not*. If we know but little of what is in theſe things, as we do but very little, if we cannot comprehend them, nor fill our Minds ſtedfaſtly with them, it is as was ſaid, from our own *Weakneſs* and Imperfection; the Truth and Excellency of them are ſtored in this Sacred Treaſury. Now how large, how extenſive, and unſearchable muſt that Repoſitory of Myſterious Truths be, wherein all theſe things, with all the particulars whereinto they branch themſelves, all the whole entercourſe between God and man in all Ages, and alwayes, are laid up and ſtored. O Heavenly, O bleſſed *Depoſitum* of Divine Grace and Goodneſs!

I confeſs, Some think it ſtrange, that this one Book, and that whereof ſo great a part is taken up in *Genealogies*, *Hiſtories*, and *Laws* antiquated as to their Original uſe, ſhould contain all *Sacred Spiritual Truth*; and therefore they have endeavoured to help it, with a ſupply of their own *Traditions* and *Inventions*. But they do not conſider the Hand whereby theſe things are ſtored. They are laid up in *God's Method*, wrapped up in his Words, which in infinite Wiſdom he hath given a *Capacity* unto, to receive and contain them all. Thoſe *Secrets of Wiſdom are double unto what can be comprehended*, Job 11. 6. Hence although *every humble Soul* may learn and receive from it, what is abſolutely ſufficient for it ſelf on all occaſions, with reſpect to its own Duty and eternal Welfare, yet the *whole Church of God*, neither jointly nor ſeverally from the Beginning to the End of the world, have been, are, or ſhall be able to examine theſe Stores to the *bottom*, and to find out perfectly all the Truths in all their Dimenſions, Concerns and Extent, that are contained herein.

From hence the Truth of our Second Propoſition is evident; namely, *That many important Truths lye deep and ſecret in the Scripture, ſtanding in need of very diligent Search in their Inveſtigation, and for their finding out*. And the Reaſon why in this place, I inſiſt on theſe things, is not ſo much to explain the ſenſe of it, as to *vindicate* the way of our Apoſtles arguing, and citing of Teſtimonies out of the Scripture, with his Expoſition and Application of them; which ſome in our dayes are not afraid nor aſhamed to charge with *Obſcurity* and *Perplexity*, not underſtanding what the Nature of theſe things doth require.

And thus ſhall we find it in this place. And many Inſtances of the like nature may we meet withall in this Epiſtle, wherein the Obſcurity of the Apoſtle is not to be blamed, but his Wiſdom admired. Hence is the Direction and Command of our Saviour, *John* 5. 13. ἐρευνᾶτε τὰς γραφὰς, *Search the Scriptures*: dig into them, accompliſh a diligent Search; as 1 *Pet.* 1. 11. *Acts* 17. 11. as men *ſeek after Rubies, Silver and Gold*, as the Wiſe man expreſſeth it, *Prov.* 2. 3, 4, 5. & *Prov.* 3. 14, 15. The Summ of theſe words is; without Humility, Induſtry, Prayer, and Diligence proceeding from deſires, it is in vain to think of obtaining Divine Wiſdom. They that ſearch for *Silver* and *hid Treaſures*, go about it with inflamed deſires, purſue it with unconquerable and unwearied Induſtry, and rejoice in them when they are found, *Matth.* 13. 44. And *David* deſcribeth his *Bleſſed Man* to be one that *delighteth in the Law of the Lord, and meditateth in it day and night*, Pſalm 1. 2. So God expreſly commanded *Joſhua*: The *Book of the Law ſhall not depart out of thy Mouth, but thou ſhalt meditate therein day and night*; Chap. 1. 8. that is, conſtantly and diligently; making it manifeſt, that great and ſedulous Enquiry is to be made after the Mind and Will of God therein. And this carried *David* to pray, that God would *open his Eyes, that he might behold wondrous things out of his Law*, Pſalm 119. 18. It muſt be when men take a tranſient view of the Scripture in their own Light and Strength, they can ſee no great, nor excellent thing in it, *Hoſ.* 8. 12. But he who in the Light of God, his *Eyes being opened* thereby, ſearcheth deeply and attentively into it, ſhall find *wondrous*, or marvelous things in it; excellent and glorious things, that others are not acquainted withall, and be made wiſer than others thereby.

That which we are therefore to enquire into for our own Advantage, is the Ways and Means, whereby a *due ſearch* may be made into the Scriptures, and what is neceſſarily required thereunto, ſo that we may not fail of Light and Inſtruction. And they are amongſt others theſe that follow.

First,

First, A *peculiar humble frame of spirit, which is teachable.* As there is no Grace that is either more useful unto our own Souls, or more acceptable with God than *Humility*, 1 *Pet.* 3. 4. So it is in an especial manner required as a Qualification in them who would be instructed in the mind of God out of his Word. So the Promise is, *Psalm* 25. 9. *The Meek will he guide in Judgment, the meek he will teach his way.* ענוים, that is, the *Humble* and contrite ones. And it is the same that is twice expressed in that *Psalm* by *Fear.* ver. 12. *what man is he that feareth the Lord, him shall he teach in the way that he shall choose*; and ver. 14. *The secret of the Lord is with them that fear him, and he will shew them his Covenant.* Now these Promises of Instruction in *Judgments*, or the *Ordinances* of God, in his *Way*, his *Covenant*, and the Communication of his *Secret Counsel*, (that is, סוד יהוה, the secret Counsel of the Lord) are not given merely unto such as are *personally meek and humble*, but unto such as bring Meekness and Humility, self-Diffidence and Submission of Soul unto the Word in their studying of it, *Isa.* 28. 9. with *Psalm* 131. 2. *Job* 28. There is a great *Enquiry* made after *Wisdom*; it is sought for amongst *men in the Land of the Living*; by mutual Converse and Instruction; *ver.* 13. and in the *depths of the Sea*, ver. 14. among the *secret works of Nature*; But it is hid close from all *Living*; what then shall a man do, lye down and utterly despair? No, saith he, *ver.* 28. *Unto man, he saith, Behold the Fear of the Lord, that is Wisdom*; This is the onely way to attain it, for such only, *God will teach.* Thence are we enjoyned to receive the *ingrafted Word with Meekness*; *Jam.* 1. 21. When men come to the Reading and Studying of the Scriptures in the confidence of their own Skill, Wisdom, Parts, Learning and Understanding, God *scorneth to teach them*, he beholds them *afar off.* The Fruits and Effects of this State of things, in the *Pride* of Men, and the *Severity of God* in giving them up to Darkness and Blindness we may behold every Day. Hence that came to pass of old which is yet observable, mentioned by our Apostle, 1 *Cor.* 1. 26. 27. And sometimes none presume more in this kind than those who have as little Reason as any to trust to themselves. Many an illiterate person, hath an Arrogance proportionable unto his Ignorance, 2 *Pet.* 3. 16. And thence sundry from whom it was expected on the Account of their condition, that they should be *very humble and lowly* in mind, in their Reading of the Word, have been discovered in the Issue, by their being given up to Foolish and *Corrupt Errours*, to have had their Minds filled with Pride and self conceit; without which they would have not been so.

This is the great preparation for the Soul's Admittance into the *TREASURY* of Sacred Truths. Go to the Reading, Hearing, Studying of the Scripture with Hearts sensible of your own *Unworthiness* to be taught, of your *Disability* to learn, ready to receive, embrace and submit unto what shall be made known unto you; this is the way to be taught of God. And in this way if you learn not so much as others, yet that which you do learn shall be of as much *Use*, *Benefit* and *Advantage* unto you, as theirs shall be who attain unto the greatest degrees of Spiritual Light and Knowledge. The Word thus enquired into, will be as *Manna* to them that gathered it. Exod. 16. 18.

Secondly; *Earnest Prayer for the Guidance, Direction, Assistance and Illumination of the Holy Ghost, to enable us to find out, discern and understand the deep things of God.* Where this is neglected, whatever we know, we know it not as we ought. *David's* Prayer was, as we observed before; *Open my Eies and I shall see wonderful things out of thy Law*, Psalm 119. 18. This opening of our Eyes is the immediate work of the Holy Ghost. Without this we shall never be able to discern the wondrous *mysterious things* that are in the Word of God, 2 *Cor.* 3. 18. chap. 4. 6. The Lord Christ promiseth that the *Comforter shall teach us all things*; John 14. 26. And as the Spirit of Truth, *guide us into all Truth*, chap. 16. 13. And although there may be somewhat peculiar in these Promises unto the Apostles; namely, to guide them by *Extraordinary Inspiration* and *Revelation*, yet also there is Grace promised in them to all his Disciples; that they also shall be *guided* into the Truth by the *Word* through his Instruction. For, as he tells all Believers, that *his Father will give the Holy Spirit unto them that ask him of him*; so *John* tells them that they have an *Unction from the Holy One*, 1 John 2. 20. *which abideth in them and teacheth them all things*; ver. 27. that is, which God would have them know in their Stations, and which are needful for them. That this is the only way whereby we may come to know the things of God, the great and wondrous things of God laid up in the Word, our Apostle discourseth at large, 1 *Cor.* 2. The *natural man*, he tells us, that is, such an one as *hath not the*

Help and Aſſiſtance of the Spirit of God, cannot receive the things that are of God; *ver.* 14. He can neither *find them* out himſelf, nor *own* them when they are diſcovered by others. But the Spirit *ſearcheth the deep things of God*, ver. 10. Many of the things of God in the Scripture are *very deep*, ſo that they cannot be diſcovered but by the help of the Spirit of God; as he ſhews they are to Believers, *ver.* 11, 12, 15, 16. And to this Purpoſe are we directed to pray by the Example of our Apoſtle; *Epheſ.* 1. 16, 17, 18, 19, 20. chap. 3. 16, 17, 18, 19. *Col.* 2. 2. Now what is the Work of the Holy Spirit in this matter, by what way and means, he *leads* us to the knowledg and acknowledgment of Sacred Truths, how he *guides* and directs us, into the Diſcovery of the ſenſe and meaning of God in his Word; ſhall, *if God will, and I live*, be handled apart in another Diſcourſe, and ſhall not therefore be now inſiſted on. But this is the great and Principal Rule, which is to be given unto thoſe who would find out the Mind of God in the Scripture, who would ſearch out the *Myſterious Truths* that are contained in it, and would be kept from *Errours* in their ſo doing, and that both to *underſtand* things aright for their own Advantage, and *interpret* the Word aright for the Advantage and Edification of others. Let them be earneſt, diligent, conſtant, fervent in their Supplications and Prayers, that God according to his Promiſe, would graciouſly ſend his Holy Spirit, to *guide*, lead, inſtruct and teach them, to open their Underſtandings, that they may underſtand the Scriptures, as our Lord Jeſus did for the Diſciples by the way, and to preſeve them from Miſtakes and Errours. Unleſs we have this Guidance we ſhall labour to little purpoſe in this matter. Yea, Wo be to him who leans to his own Underſtanding herein.

Thirdly; *Endeavour in all Enquirings into the Word, to mind and ayme at the ſame Ends which God hath in the giving and granting of it unto us.* Then do we comply with the Will of God in what we do, and may Comfortably expect his Gracious Aſſiſtance. Now in general God had a *fivefold End* in granting this ineſtimable Priviledge of the Scripture unto the Church.

(1.) That it might be ſuch *a Revelation of himſelf*, his mind and Will unto us, as that we might ſo know him, as to believe in him, fear him, love him, truſt in him and obey him in all things. This is the great and Principal end of the Scripture, *Deut.* 29. 29. Without this, all things Concerning God and our Duty ſince the Entrance of ſin, are wrapt up in darkneſs and Confuſion; as is manifeſt at this Day in all Nations and Places left deſtitute of it. And this therefore is to be our *Principal Aym* in our ſtudy of the Scripture. That we may know God, as he hath revealed, and declared himſelf; that we may come to an Acquaintance with him by a Rule and Light infallible given us by himſelf for that purpoſe, that ſo in all things we may glorify him as God, and live unto him; is the *firſt thing* which in this matter we ought to aym at. And a due Conſideration hereof, will be exceeding uſefull and Effectual to curb the Vanity and *Curioſity of* our minds, which are apt to turn us aſide towards corrupt, unprofitable and ſiniſter Ends.

(2.) Another End of God was, that we might have *a ſafe Rule* and *infallible Guide* for the due performance of *all the Dutys* towards himſelf and one another, which he requires of us in the whole courſe of our Obedience. 2 *Tim.* 3. 15, 16, 17. God hath in infinite Wiſdom treaſured up in this Book, every thing, that either for *the matter* or *manner* of its performance, is any way neceſſary for us to know or do, that we may be wiſe unto Salvation, and throughly furniſhed for every duty that he requireth at our hands. And here lies our next End. We come to the Scripture *to learn* theſe things, and no where elſe can we ſo learn them, as to attain either *Aſſurance* and Peace in our Souls, or ſo perform them as that they ſhould be *Acceptable* unto God. This mind therefore ought to be in us, in all wherein we have to do with the Scriptures. We go to them or ought ſo to do, to learn our own Duty, to be inſtructed in the whole courſe of our Obedience, in what God requires of us in particular. With this Deſign we may go on and proſper.

(3.) God hath given us his Word to guide and direct us in our *Ways* under all Diſpenſations of his Providence, that we ſin not againſt him, nor hurt or dammage our ſelves. *Pſal.* 119. 24. The *Providences* of God towards us as to our courſe in this world do oftentimes bring us into great Streights & Difficulties; ſo that we know not well how to ſteer our Courſe, ſo as neither to ſin againſt God, nor to prejudice or ruine our ſelves without juſt and cogent Reaſons. God hath given us his *Word*

to

to counsel us in this matter, and by a diligent attendance unto it, we shall not fail of blessed Guidance and Directions: Here we ought to seek it, and here we may find it if we seek in a due manner.

(4.) The Scriptures are given us of God, to administer unto us *Consolations and Hope* in all our Distresses and Tribulations. *Rom.* 15. 4. *Psal.* 119. 92. In them hath God graciously treasured up whatever is useful or needful to this Purpose. Whatever be our Distresses, Fear, Disconsolations, as to what, hath, doth, or may befal us in this world; God hath designed a Relief under it, and against it in his Word. That we may be always furnished with this blessed and precious Provision, ought to be one End also that we aim at in our Considerations of it.

(5.) God hath done this, that he might give us *infallible Assurance of Eternal Life*, when we shall be here no more, with some prospect into the Glories of it, and foretasts of its Sweetness. 2 *Tim.* 1. 10. This as we stand in need of, so the constant fixing of our Ey upon it, as our utmost End, will be a safe and blessed Guidance unto us in our whole Course. These are the Ends of God, in giving us his Word, and these ought to be ever continually in our search into it. And the want hereof, whilst some have indulged their fancies in the pursuit of unuseful Notions, and speculations, hath caused them to err from the Truth.

Fourthly; *They* that would search the Scriptures to find out the Sacred Truths that lie hid in them, ought to take *care that they entertain no corrupt Lusts in their hearts or minds*, which will certainly refuse to give admittance unto Spiritual Truth when it is tendred unto them. Hence is that Advice of the Apostle, *James* 1. 18. They that will receive the Word, so as to have it an *ingrafted Word*, to effect in them the Work and End whereunto it is designed, must cast out all *filthiness and superfluity of naughtiness*. Fleshly and corrupt Lusts indulged unto in the hearts and minds of men, will make their most industrious search into the Scripture, of no advantage to themselves. Love of Sin will make all Study of the Scripture to be mere lost labour. Hearts pure and *undefiled*, minds *serene and heavenly*, so far as by the Grace of God we can attain them, are required to this work. And it ought to be one great Motive unto an Endeavour after them, that we may be the more able to discern the Mind of God in his Word.

Fifthly; *Sedulity and Constancy in this Duty* are great Helps to a profitable discharge of it. When men read the Word but seldom, so that the things of it are strange to them or not familiar with them, they will be continually at a loss in what they are about. This is that which the wise man directs us unto, *Prov.* 7. 1, 2, 3, 4. Constant reading and Meditation on the Word will create a *familiarity* between our minds and it, when occasional diversions only unto it will make an estrangedness between them. Hence our Apostle commends it in his *Timothy*, that of a child he had known the Scriptures, 2 *Tim.* 3. 15. whereby being made familiar unto him, he was much assisted in the right Understanding and Use of them. And there is not any thing in our walking before God that is more acceptable unto him. For this expresseth somewhat of that *Reverence* which we ought to have of the Greatness and Holiness of him with whom we have to do. The *Jews* Frontispiece to their Great Bible is that saying of *Jacob* upon the Vision of God that he had at *Bethel*; *How dreadful* is this place! *This is none other but the House of God, and this is the Gate of Heaven.* So ought we to look upon the Word with an holy Awe and Reverence of the Presence of God in it. Our Faith and Dependance on him, with our Valuation of the Knowledge of his Mind and Will are hereby expressed; and hereby also do we give glory to him. And these Prayers ought to be, (1.) A *constant part* of our daily Supplications. (2.) *Brief Elevations* of Soul unto God, when ever occasionally or directly we reade the Word, or hear it. (3.) *Solemn* or appointed Seasons.

Sixtly; *In our search after Truth our minds are greatly to be influenced and guided by the Analogie of Faith. He that propheſieth*, that is, interpreteth Scripture, must do it κατὰ τὴν ἀναλογίαν τῆς πίστεως, *Rom.* 12. 6. *According*, say we, *to the Proportion of Faith.* There is an Harmony, an Answerableness, and a *Proportion* in the whole *System* of Faith, or things to be believed. Particular places are so to be interpreted, as that they do not break or disturb their *Order*, or fall in upon their due Relation to one another. This our Apostle calls ὑποτύπωσιν ὑγιαινόντων λόγων, 2 *Tim.* 1. 13. a fixed, and as were an *engraved form of sound*, wholesome, or healing Words or Doctrines; or a summary of Fundamental Truths; ὑγιαινέσα διδασκαλία; the *sound Doctrine of the Gospel*

Gospel; 2 *Tim.* 4. 3. And this probably is that which he intends by his μόρφωσις ὑγιαινόντων λόγων, chap. 3. 5. A *form* or Delineation of *Godliness*, in the Doctrines of it, which many may have, who as we say are *Orthodox*, and sound in the Faith, who yet in their hearts and lives deny the Power of it. This *Proportion of Faith*, this form of sound words is continually to be remembred in our enquiry after the Mind of God in any particular place of the Scripture. For all the Scripture is from the same Spring of *Divine Inspiration*, and is in all things perfectly consistent with it self. And the things that are of greatest Importance, are delivered in it plainly clearly and frequently. Unto these the sense of every particular place is to be reduced; none is to be assign'd unto it, none to be pretended from it, that falls in upon any of the Truths elsewhere clearly and fully confirmed. For men to come to a place of Scripture, it may be dark and *obscure in it self*, and through I know not what pretences draw a sense from it, which is inconsistent with other Doctrines of Faith elsewhere plainly revealed, is openly to corrupt the Word of God. And as indeed there is no place which doth not afford a sense *fairly reconcileable* unto the *Analogie* of Faith; so if it do not appear unto us, we must sit down in the acknowledgement of our own *Darkness* and Ignorance, and not admit of any such *sense* as riseth up in contradiction thereunto. Want of a due Attendance unto this Rule, is that which hath produced the most *pestilent Heresies* in the Church. Thus the *Papists* taking up those Words, *This is my Body*, without a due consideration of the *Analogie of Faith*, about the Humane Nature of Christ, the spirituality of the Union and Communion of Believers with him, the Nature of *Sacramental Expressions and Actions*, which are elsewhere evidently declared, by which the Interpretation according to the Apostle's Rule is to be regulated and squared, have from them fancied the monstrous figment of their *Transubstantiation*, absolutely destructive of them all. It is the known way of the *Quakers* amongst our selves; if they can get any one single Text of Scripture, which in the sound of the Words, or on any other Account, seems to favour some Fancy they have a mind unto, instantly they take it up, not once considering whether it do not dissolve the whole *proportion of Faith*, and overthrow the most fundamental Articles of Christianity; So from the outward sound of that one Text, *John* 1. 9. *That was the true Light, which lighteth every man that cometh into the World*; they fear not to take up a pretended sense of them, destructive to what is taught about the *Nature of Christ*, the *Work of the Holy Spirit*, of *Faith*, *Grace*, *Conversion* to God, plainly and evidently in a thousand other places. Our Apostle doth not so. But although he deduce great and Mysterious Truths out of the Scriptures of the Old Testament, yet they are such as answer the whole *System of Divine Revelations*, and have a due place and Order in the *Form of sound Words*.

Seventhly; *A due Consideration of the Nature of the Discourse wherein any words are used*, tends much to give light into their sense and importance. And the Discourses in the Scripture may be referred *materially* to four General Heads. For they are either *Historical*, or *Prophetical*, or *Dogmatical*, or *Hortatory*. And for the way or form of writing used in them, it is in general either *proper* and *literal*; or *figurative* and *allegorical*, as is the whole Book of *Canticles*, and many other parts or passages in the Scripture. Now these things are duely to be weighed by them who intend to *digg deep* into this Mine of Sacred Truth. But particular Directions in reference unto them, are too many here to be insisted on.

Eighthly; The proper *Grammatical Sense* of the words themselves is duely to be inquired into and pondered. This principally respects them who are able to pursue this *Search* after Truth in the *Original Languages*. Others also may have much help by comparing *paralel places*, even in Translations, whence the proper sense or usual Acceptation of any Words may be learned. And of this nature many other particular Rules might be added, which are by others *commonly insisted on*, and therefore may be here omitted.

This that hath been spoken may serve as for *the Reproof* of some, so for the *Direction* of others. Whence is it that some receive so little Benefit by their *Studying* of the Scriptures, at least in their pretending so to do? Alas, their manifold miscarriages are manifest unto all. Without *Diligence*, without *Humility*, without *watching unto Prayer*, they goe in the Confidence of their own strength and Abilities to search and expound it; which is to attempt the opening of Brazen Doors without a Key, and the digging of *Mines* for hid Treasures with mens nailes and fingers

gers. It is true there are ſundry things that are common to the Scripture as it is a Writing conſiſting of Propoſitions and Reaſonings, with all other Writings. An Apprehenſion and Underſtanding of many of theſe, lyeth obvious to every *ſuperficiary Reader*. But to come to a clear underſtanding of the *Secrets of the mind of God*, and Myſteries of his Will, this is not to be attained without the ſedulous diligent Uſe of the Means before mentioned. And what Guidance lies in them and other *particular* Rules to the ſame purpoſe, is, though in great weakneſs, look'd after in this Expoſition.

VERSE VIII.

IN this Verſe, the Apoſtle gives a farther Confirmation unto his *Argument*, by a particular Application of it unto the eſpecial matter in hand. Herewithal he removeth, or preventeth an *Objection*, that might probably be raiſed againſt one part of his Diſcourſe. And the *preventing* of ſuch Objections as whereunto, what we affirm and teach, is at firſt view *lyable*, is as needful, as the *raiſing* of Objections, which poſſibly would never come to the minds of our Hearers, or Readers, is *needleſs* and fooliſh.

Εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας. *Verſe* 8.

Εἰ γὰρ, *for if*; αὐτοὺς, that is, the *People of old*, thoſe of whom he hath treated; particularly, the new Generation that entred *Canaan*.

Κατέπαυσεν, The Apoſtle in this Chapter uſeth this word both in a *Neutral* and *Active* ſignification, Ver. 4. κατέπαυσεν ὁ Θεὸς, *God reſted*. Here; *cauſed them to reſt*, given them Reſt. *Beza*, in *requiem collocaſſet*: Arias, *Requiem præſtitiſſet*. The word properly, and uſually in other Authors ſignifies *finem imponere, ceſſare facere*; to put an End, or to *make to ceaſe*; as Reſt puts an End to Labour. So the word is uſed, *ver.* 10. κατέπαυσεν ἀπὸ τῶν ἔργων, *hath ceaſed from his works*. Κατέπαυσεν, *Jeſus*; that is, *Joſhua*, and by ſo calling him, the Apoſtle alſo declares what was the true *Hebrew Name* of *Jeſus* Chriſt, which the Greeks expreſs by *Jeſus*. His Name was originally הושע *Hoſhea*, the ſame with that of *Hoſea* the Prophet, *Chap.* 1. *v.* 1. There when he went to eſpy out the Land, his name was changed by *Moſes* into יהושע *Jehoſhuah*, Num. 13. 16. It is true, in the writing over the ſtory of thoſe times, he is called *Jehoſhua* before, as *Exod.* 17. 9. But it is moſt probable that *Moſes* now by Divine Direction changed his Name, when he went to view that Land whither he was to conduct the people; and writing the Story of things afterwards, he uſed the *Name* whereby he was then called. Some of thoſe who had moſt imbibed the *Chaldee* dialect or Tongue, during the *Captivity*, changed this name into ישוע *Jeſhua*, *Ezra* 2. 2. *Nehem.* 3. 19. Though the Prophets *Haggai* and *Zechariah* retain the Name of *Jehoſhua*, *Hag.* 1. 1, 2, 3. *Zech.* 3. 1. Now all theſe Names are from the ſame *Root*, and of the ſame *ſignification*. From הושיע in *Hiphil*, (for in *Kal* the Verb is not found,) is ישע, *Jeſha*, *ſalus*, Health, Help, Salvation. Thence are הושע *Hoſhea*, יהושע *Jehoſhua*, and ישוע *Jeſhua*: That is Σωτὴρ, *Salvator*, *Soſpitator*, *Liberator*; though *Cicero* affirms that the Greek word cannot be expreſſed by any one proper Latine word. *Salvator*, is coyned for that purpoſe; *A Saviour*. Now as perſons on great Occaſions had their names as to their Signification wholly changed, as when in the Old Teſtament *Jacob* was called *Iſrael*; and *Solomon*, *Jedediah*: and in the New Teſtament *Simon* was called *Peter*, and *Saul* was called *Paul*; as divers had double names occaſionally given them; as *Heſter* and *Haduſſa*, *Daniel* and *Balthaſar*; ſo God was pleaſed ſometimes to change *one letter* in a Name, not without a *myſtical ſignification*; ſo the name of *Abram* was changed into *Abraham*, by the interpoſition of one *Letter* of the Name of God; and that of *Sarai* into *Sarah*, by an addition of the ſame, *Gen.* 17. 5, 15. So here the name of *Hoſhea*, is changed into *Jehoſhua*, by the addition of *one of the Letters* of the Name of God, increaſing the ſignification; And this name was given him, as he was a Type of Chriſt, and the *Typical Saviour* or Deliverer of the people. Κατέπαυσεν,

The Name of ישוע *Jeſhua* from the *Chaldee* Dialect prevailed at length in common uſe, being of the ſame ſignification with the other, namely, a *Saviour*, one

that ſaveth. Hence, when they came to converſe with the *Greeks* came the Name of Ἰησοῦς or *Jeſus*. For the *Greeks* called *Hoſhea*, *Auſis*, and *Nun* his Father *Naue*, greatly corrupting the Original Names: But *Hoſhea* and *Jehoſhua* and *Jeſhua* they called *Jeſus*. In ישוע *Jeſhuah*, they rejected the *gnttural* ע, as not knowing its right Pronunciation, whereon ישו *Jeſu* remained; and then in their accuſtomed way they added the terminative *ſigma*, and ſo framed Ἰησοῦς, as of משיח *Meſſiach* by the Rejection of ח and the ſupplement of σ, they made Μεσσίας *Meſſias*. Hence the Name *Jeſhua* being in common uſe for and of the ſame ſignification with *Jehoſhua*, and that in the *Greek Pronunciation* being turned into *Jeſus*, that was the Name whereby the Lord Chriſt was called, Matth. 1. 21. Καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. *Thou ſhalt call his Name Jeſus, for he ſhall ſave his People from their Sins.* It is plain, that the Reaſon of the name is taken from its ſignification of *Saving*; *he ſhall ſave*, be the Saviour; ſo that all the Attempts that ſome have made, to derive it from other words, are vain and frivolous; and ſo alſo are theirs, who would deduce the *Greek* Name Ἰησοῦς, from ἰάω, ἰάσω, *to heal*. For Ἰησοῦς is of no ſignification at all in the *Greek Tongue*; it being onely their manner of pronuntiation of ישוע *Jeſhua*, which is a Saviour; which Name was given to the Lord Chriſt becauſe of the work he had to doe. So alſo was it to this *Jeſus the Son of Nun*. The wickedneſs of the perfidious *Jews* in writing his Name ישו, and the horrible abuſe they make thereof, are known to the Learned; and there is no need to acquaint others with them.

περὶ ἄλλης ἡμέρας. οὐκ ἂν περὶ ἄλλης ἡμέρας; *Concerning another Day.* The Apoſtle having deſcribed the *Reſt* he diſcourſeth of, by the eſpecial *Day of Reſt*, that was in the ſeveral Eſtates of the Church peculiarly to be obſerved, now by a *Synechdoche* expreſſeth the whole Reſt it ſelf and all the concernments of it by the Name of a *Day*.

Ἐλάλει, *He would not have ſpoken*; that is, either God abſolutely; or the Holy Ghoſt, whoſe immediate Work the Inſpiration of the *Pſalmiſt* was, whoſe Words theſe are.

Μετὰ ταῦτα, *After theſe things*; The things which *befel the people in the Wilderneſs*, and what they afterwards attained under the conduct of *Joſhua*.

Verſ. 8. *For if Jeſus had given them Reſt, then would he not after theſe things, have ſpoken concerning another Day.*

THe Confirmation of his Principal Aſſertion from the words of *David*, concerning the *Reſt* prepared and propoſed in the Goſpel unto Believers, is that which our Apoſtle ſtill inſiſts on, as was declared. Hereon was his whole Exhortation of the *Hebrews* founded, and hereinto was it reſolved. And on the ſame Truth depended all the Reaſonings and Motives whereby he enforced his Exhortation. This therefore was fully to be eſtabliſhed, and clearly vindicated. And that which laſt of all remained to that purpoſe, was the removal of an *Objection*, which it was evidently among the *Jews*, liable and obnoxious unto; And this he doth by the due ſtating of the time when theſe Words were ſpoken, which he had pleaded in Evidence of his Aſſertion. The Objection laid down by way of *Anticipation*, is plain in the Words. And it is this; *Although the people which came out of Ægypt entred not into the Reſt of God that was promiſed, by Reaſon of their Unbelief and Diſobedience, as you have proved; yet the next Generation under the Conduct of Joſhua went into and enjoyed the Reſt, which they were excluded from; This therefore was the Reſt intended, which we being in the Enjoyment of, what ground have you to propoſe another Reſt unto us.* This is the Force of the Objection. And two things are comprized in the Apoſtle's Anſwer unto it. Firſt; a *Denyal* of the ſuppoſition on which the Objection is founded; this is done *virtually* in the *manner* of the propoſal of the Objection it ſelf. *For if Jeſus had given them Reſt.* That is, whatever be pretended and pleaded, he did not *do ſo*; that is not that full and *ultimate Reſt* which in all theſe things God aimed at. Secondly he gives the *Reaſon* of this his Denyal, which is this; that five hundred years after, God in *David* and by him, propoſeth *Another Reſt* or another *Day of Reſt*, and invites the people unto an Entrance, after they were ſo long fully poſſeſſed of all that *Joſhua* conducted them into. And whereas there was no new Reſt for the People to enter into in the *Days of David*; and the *Pſalm* wherein theſe Words are recorded, is acknowledged to be *Prophetical of the Dayes of the Meſſiah*, it unavoidably follows, that there is yet a *Reſt*, and *a Day of Reſt remaining* for the people of God, which he lays down as his Concluſion in the Verſe enſuing.

This

This Interpretation of the Words, perfectly satisfyeth the *Argument* in hand; but yet I judge there is more in them, than a meer *Answer* unto the Objections mentioned, though *Expositors* look no farther. And this is, that the Apostle also designes to teach the *Hebrews*, that all those things which were spoken about the *Rest of God* in the Land of *Canaan* and *Mosaical* Institutions, had not the *Reality* or Substance of the things themselves in them, *Heb.* 10. 1. so that absolutely neither did *God Rest*, nor were the people to *look for Rest* in them. They had no other End nor Use, but only to teach them to look out after, and to prepare for *that Rest* which was promised from of Old; so that *Joshua* did not give them *real Rest*, but only that which was a *Typical* Instruction for that season, in what was to come. And therefore in *David* the same matter is carried still on, and Direction is still given to look out after the Rest to come. And we may learn hence principally, that

There is no true Rest for the souls of men but only in Jesus Christ by the Gospel. Notwithstanding all that was done to and for the *Isralites* by *Joshua*, yet he gave them not *Rest*; he brought them not into the full and Compleat Rest of God; God *having provided some better things for us, that they without us should not be made perfect*. And the Reasons hereof are. First, because God himself *resteth not* in any thing else. And in *his Rest* alone it is that we can find Rest. It is in vain for us to seek for Rest, in that wherein God resteth not. We have seen that at the beginning, when He had created man, he entred *into his Rest*; in that Satisfaction which he took in the Effects of his own Power, Wisdom and Goodness. *Exod.* 31. 17. He provided likewise *Rest* in himself for man; and gave him a *Day* as a pledg of his Entrance into it, *Gen.* 2. 2. In this Condition, Trouble and Disquietment entred into the whole Creation, by the sin and Apostasy of *Adam*. God no more rested in the works of his hands; but *cursed the earth*, Gen. 3. 17, 18, 19. made the whole Creation subject to vanity, *Rom.* 8. 20. and *revealed his wrath from Heaven against the Ungodliness of men*, *Rom.* 1. 18. and hereof he hath in all Ages since given signal Instances; as in the *flood* of Waters wherewith he drowned the old world; and the *fire* from Heaven wherewith he consumed *Sodom* and *Gomorrah*. And of the same kind are those severe Judgments by *Pestilences*, Famines, Earthquakes, Inundations, Eruptions of subterraneous vapours, Conflagrations, and the like; all testifying the Indignation of God against the Works of his own hands because of the Sin of man, to whom he had given them for a Possession, and put them in Subjection. For God had decreed from Eternity to permit a disturbance by sin, in the first order of things, that he might *gather all things unto an head*, with durable Rest and peace, in Jesus Christ, *Isa.* 42. 1. *Eph.* 1. 10. Man he hath also utterly *lost his Rest* in that first Rest of God: and though he several ways seek after it, yet like the *unclean spirit* cast out of his Habitation, he can find none. Some seek it in the *World*, the pleasures and profits of it; some in the satisfaction of their *sensual lusts*; some in themselves, their own Goodness and Righteousness, some in Superstition and vain ways of Religious Worship invented by themselves, some of them horrid and dreadful. *Micah.* 6. 6, 7. All in vain. Man hath *lost his Rest* by falling off from God, and nothing will afford him the least Quietness but what brings him to Him again; which none of these ways will do; It is in and by Christ alone whereby our *lost Rest* may be recovered. *Obs.*

For Secondly, other things will not give Rest to the souls of men. An higher Instance hereof we cannot have than in these *Israelites*. They had been for sundry Ages in *Bondage* unto cruel Oppressors; who ruled over them with unparalelled Severity and Rage. Such besides their hard and continual labour in the *Furnace*, was that of their having their *tender Infants*, the comfort of their lives, and hope of the continuance of their Name and Race on the earth, taken from the womb and cruelly murdered. This they were now delivered from, and all their Enemies subdued under them, until they set their feet upon the necks of Kings. Who would not now think that this would give them *Rest*? And so it did, outward Rest and Peace, until it was said that God gave them *Rest on every hand*. And many yet in the like condition of bondage with themselves, shut up in the hands of *hard and cruel Rulers*, are apt to think that a Deliverance from that condition, would give them perfect Rest and satisfaction. But yet the Holy Ghost tells us, that this did not give them Rest; not *that Rest* wherein they might ultimately acquiesce.

Besides; whereas neither they nor their fore-fathers, for *four hundred and thirty years*, had ever had either House or Land or Possession, but wandred up and

down in those places wherein they were *strangers*, and had not one *foots bredth* that they might call their own, but only a *Cave* or *two*, to bury them when they were dead; they had now a whole *plentiful Countrey* given unto them to inhabit and possess; a fruitful Countrey, *a Land flowing with milk and honey*; and therein *Cities* which they had not walled, *houses* which they had not built, *vineyards* which they did not plant, with all sorts of Riches and Substance unspeakable. This might add unto their former satisfaction, especially being *suddainly given*, and flowing in upon them. And where there is wealth in Abundance, and absolute liberty, what can be desired more to give men Rest: But yet it did not so. Yet farther; whereas before they lived in a *loose scattered Condition*, without Law or Rule of their own, or amongst them; God had now gathered them into a firm well-compacted *political Body*, and given them a great and Righteous Law for the Rule and *Instrument* of their Government, which all Nations did admire, *Deut.* 4. 5, 6. This as it gave them Glory and Honour in the world, so it was a means of securing that *Wealth* and Liberty which they enjoyed. And where these three things are, there a people may be supposed to be at *perfect Rest*. For Liberty, Wealth, and Rule make up a state of Rest in this world. But it was not so with them. *Joshua* gave them not Rest. More than all this, God had established *his Glorious Worship* amongst them, entrusted them with his Oracles and Ordinances, and that whole *Systeme of* Religious Honour which he would then accept in the world. *Rom.* 9.4. All these things, with other Mercies innumerable, they were made partakers of, by and under the Conduct of *Joshua*. And yet it is here plainly affirmed and proved, that he did not give them Rest, that is, the *ultimate* and *cheifest Rest which God* had provided for his Church and People in this World. Why, what was wanting hereunto? what was yet behind? That the Apostle declares in this place; The Promise was not yet fulfilled, the *Messiah* was not yet come, nor had finished his Work, nor were the Glorious Liberty and Rest of the Gospel, as yet exhibited and given unto them: It were easy to demonstrate how all these things singly and jointly do come short of true Rest. For notwithstanding all these, and in particular the *best* and *highest of them*, namely, the *Law* and Ordinances of Worship, they had not Spiriritual Liberty, Rest and Peace, but were kept in a *bondage-frame of spirit*, and laid up all their Hopes and Expectations in that which was not yet granted to them. So our Apostle tells us that the *Law made nothing perfect*, & that their Sacrifices could never compleatly pacify their Consciences, and therefore were continually renewed with a Remembrance of Sin. It is Christ then alone, as declared in the Gospel, in whom *God doth Rest*; and in whom our Souls *may find Rest*. The Reasons hereof may be taken from that description which we have given before, of this *Gospel-Rest* which the Apostle insisteth on.

It is surely therefore our Wisdom, in our inquest after *Rest*, which whether we take notice of it or no, is the main *Design* of our Lives, in all that we project, or execute, not to take up in any thing beneath him, or without him. All those things, the *Enjoyments* of the World, the *Righteousness* of the Law, the *outward Ordinances* of Divine Worship, say openly and plainly unto us, that *Rest is not in them*. If all those in Conjunction had been Satisfactory to that End, then had *Joshua* given the People Rest, and there had been no mention of *another day*. Yea whatever lawfully used, they may have of Rest in them, it is *no Rest* in comparison of that which is to be obtained in Christ Jesus. Hence he invites us unto him under this very notion, of *giving Rest unto our souls*. *Matth.* 11. 28. And here, in him, there is no want, no defect, no disappointment, no fadingness, nothing that hinders those other things from giving compleat Rest unto men. He that *Rests in the world*, or Rests in *himself*, or Rests in his own *Righteousness*, or Rests even in Gods Ordinances, will never come to Rest until he be deprived of all Expectation from them, and Confidence in them.

Obs. *The Gospel-Church-State is a State of Spiritual Rest in Christ.* This, for the Substance of it, hath been handled at large before. I mention it now only for two Ends: First, to shew what we ought to look after in this *Gospel-Church-State*, and under the Enjoyment of Gospel-Priviledges. And then Secondly, to discover a little how men deceive themselves in this matter. For first, this is that which distinguisheth our *present Church-State* from that of theirs under the Old Testament. *Joshua* gave them all other things, only he gave them not Rest, the Rest of God. This is now the Portion of them that believe. This all the Children of the Church are to look after.

What

What is it then that men do ſeek after, or joyn themſelves to the Church of Chriſt upon the account of? What do they look for in the Worſhip, in the Ordinances, in the Wayes of the Church? If it be any thing but only to *enter into the Reſt of God* through Chriſt, they do but deceive themſelves; whatever they take up in, ſhort hereof, they fruſtrate the whole Counſel of God towards themſelves in the Goſpel. Secondly; How many pretend to an Intereſt in this *Goſpel-Church-State*, who plainly, openly, and viſibly ſeek after their Reſt in other things. Many in their own Duties, moſt in their Luſts and the Pleaſures of the World. Where is the Priviledge of ſuch perſons as theſe, above that of the *Iſraelites* under the Conduct of *Joſhua*? can they ſay, That although in and under all the Enjoyments before mentioned, they obtained not Reſt, yet the Lord *Chriſt* hath given Reſt unto their Souls in the Goſpel? Alas, they have no Reſt at all; and that which they do purſue is ſuch as the Goſpel hath no concernment in. Did Chriſt come, think you, to give you Reſt in your Luſts, in your Sins, in your Pleaſures? God forbid; He came to give you Reſt, *from theſe things*, in Himſelf, which alone is the Reſt here preached unto you.

It is a great Mercy and Priviledge to have a Day of Reſt and Worſhip given unto us. The Apoſtle doth not ſay here, that after theſe things, he ſpeaks of *another Reſt*, but of *another Day*. For from the Foundation of the World, we were taught our Reſt in God, by a *Day of Reſt* given unto us. When by Sin we forfeited our Intereſt in that Reſt of God, God might juſtly have deprived all the World of the knowledge of the *Day of Reſt* firſt appointed. And indeed, whilſt he left his Law ſtanding, as a Teſtimony of his Holineſs, and a Rule of his future Judgment, but did not by any outward means preſs it on the Conſciences and Practices of men, all knowledge of a *Day of Reſt* was loſt from amongſt Mankind, ſome few excepted, whom God took into his eſpecial Care. For to what purpoſe ſhould they look after a *Day of Reſt*, who had utterly loſt all deſires after, and all Intereſt in the *Reſt of God* it ſelf? But when God would revive in men an Hope and Expectation of returning unto *Reſt* in and with himſelf, he recalls to their *Remembrance* the *Day of Reſt* which was at firſt appointed: But as he led then men into Reſt only *Typically*, and in order to the Repreſentation of a future Reſt to be brought in; ſo he renewed unto them the *Remembrance* of the Day of Reſt *Typically* alſo; that it might be a ſign between him and them. But now, the Reſt of God being again eſtabliſhed, he hath appointed unto us, *Another Day*, as it is in the Text; a Day of Reſt, for the Ends which have been often mentioned. And this is a great Mercy and Priviledg; For *Obſ.*

(1.) It is a *Pledge* of our Reſt in God, which is the Life, Happineſs and Bleſſedneſs of our Souls. It is given us to this End and Purpoſe, that ſo it might be; which was the End of a Day of Reſt from the Foundation of the World, as hath been declared.

(2.) It is a Pledge of the *Recovery of this Reſt* for us, and that it is not abſolutely the ſame Reſt in God whereunto we were made, but another *Reſt*, a better and more ſure. And therefore it is, *Another Day* that is given unto us, and not the ſame day as of old. God kept the People under the Law, in an intermediate Eſtate, between the Duties of the Old *Covenant*, and the Promiſes of the New. This kept them to the preciſe Day of the *Old Covenant*. For although virtually they were made partakers of that *Reſt of God* which is in Chriſt Jeſus; yet the Foundation and Cauſe of it being not as yet laid and wrought, they were to content themſelves with *Pledges* of it, as a thing to come; ſuch as were their Sacrifices and Ordinances of Worſhip, with the *Old Day* Typically renewed. But to have *Another Day*, which could not be eſtabliſhed, but with reſpect to the Works of Chriſt already wrought, and ſo to be a Pledge of what was done before, this they could not have. This God hath reſerved for us; and the Day we now have being another *Day*, is a Pledge of Reſt already wrought out, and actually prepared.

(3.) It is given us as a *Means* of entring into the Reſt of God. For hereon hath God ordained that the ſolemn Declaration of his Mind and Will concerning his *Reſt*, and our Entrance into it, ſhould be made unto us. Hereon do we celebrate all that *Solemn Worſhip* of God, whereby we expreſs our Faith concerning our Reſt in him, and by which, as means appointed for that End, we are admitted into that Reſt, and carried on gradually towards its full and eternal Enjoyment. And theſe things the Apoſtle further confirmes.

VERSE IX.

HAving paſſed through his *Teſtimonies* and *Arguments*, the Apoſtle in this and the following *Verſe*, layes down both what he hath evinced in his whole Diſputation, as alſo the General *Foundation* of it, in anſwer to the Principles of his preceding Diſcourſe.

VERSE IX.

Ver. 9. Ἄρα ἀπολείπεται Σαββατισμὸς τῷ λαῷ τοῦ θεοῦ.

Ἄρα, *itaque; igitur.* The common Note of inferring a *Concluſion* from any Argument, whether *Inartificial* or *Artificial*; of both which ſorts, the Apoſtle makes uſe in this place. Hereby therefore, he would mind the *Hebrews*, to attend both to what he was about to aſſert, and to the *Dependance* of it, on the former Teſtimonies and Arguments, that he had pleaded and vindicated.

Ἄρα

Ἀπολείπεται, *relinquitur; ſupereſt*; it is *left*, it *remains*, it is *evinced*. For this word may refer unto ἄρα, *therefore*, and be a part of the *Induction* of the *Concluſion* following. So the Verb is to be taken *Impersonally*; *It remaineth therefore*; or this is that which we have proved; In this ſenſe ἀπολείπεται is the *modification* of the Concluſion, and is not of the Subſtance of it, or one of the Termes of the Propoſition. And this Expoſition the *Syriack* Verſion follows; reading the whole words, מרין בים הו למשבתו לעמה דאלהא : *Wherefore, it is certain, that the People of God ought to ſabbatize, or keep a Sabbath.* This is *certain*, a Truth that is proved and vindicated; ſo that the People of God may know their Priviledge and their Duty. The *Æthiopick Verſion* renders the Words ſomewhat ſtrangely; *is the Prieſthood of the People of God abrogated?* that is, it is not; ſo that ſtanding ſtill in the ſame peculiar Relation to God, as they did of old, when they were a *Royal Prieſthood*, they ought ſtill to attend unto his Worſhip, and celebrate his Ordinances, the great work of the Day of their Reſt. Or, ἀπολείπεται may refer unto Σαββατισμὸς following, and of be a *neutral ſignification*. A *Sabbatiſm*, or Reſt, *remaineth*. There is yet *another Reſt remaining* and abiding for the People of God to enter into, beſides thoſe before mentioned and diſcourſed of. *It remaineth*, that is, God hath prepared it, promiſed it, and invites us to enter into it.

Ἀπολείπεται

Σαββατισμὸς, This Word is framed by our Apoſtle from an *Hebrew Original*, by the addition of a *Greek* Termination; and ſo becomes comprehenſive of the whole ſenſe to be expreſſed, which no other *ſingle Word* in either would doe. The Original of it, is the Hebrew שבת, which ſignifies to Reſt: And it is *firſt uſed* to expreſs the Reſt of God after his works of the Creation; Gen. 2. 2. וישבת ביום השביעי : *and he reſted, or ſabbatized on the ſeventh Day:* And this being ſo of old, the Word is uſed by our Apoſtle to ſhew, that the *Reſt* which he now aſſerts for the People of God, is founded in the *Reſt of God himſelf*. If this it had not been, it might have been ἀνάπαυσις a *Reſt* in general, it could not have been σαββατισμὸς, a *Sabbatiſm*, a *Sabbatiſing Reſt*; for there is no Foundation for any ſuch name or thing but in the *Reſt of God*. (2.) From the *Reſt of God*, this Word came to *give name* unto the *Day of Reſt* appointed for men. *Exod.* 20. 10, 11, 12. Becauſe God שבת *Shabbath*, reſted from his Works, he bleſſed יום השבת, *iom haſhabbath*; the Day of Reſt, the *Sabbath* which he would have us Remember to keep. Now our Apoſtle having proved that the Conſideration of that *Original Reſt* of God, as to its firſt Ends and purpoſes is removed, and conſequently the *Day it ſelf* founded thereon, and another Reſt introduced to be expreſſed in and by another Day, he calls it a *Sabbatiſm*; to expreſs both the Reſt it ſelf, and the Obſervation of another Day likewiſe; as a Pledge and token of that other Reſt of God, and of our ſpiritual Intereſt therein. The word then doth not preciſely intend either a day of Reſt or a Spiritual Reſt; but the whole of our Reſt in God with reſpect unto his, and that day that is the token thereof, comprized therein.

Σαββατισμὸς,

And hereby the Apoſtle compleats the Due *Analogie* that is between the *ſeveral Reſts* of God and his people, which he hath diſcourſed of in this Chapter. For as at the

the *Beginning* of the World, there was first the *Work of God*, and his *Rest* thereon, which made way for *a Rest* for his People in himself, and in his Worship by the contemplation of his Works which he had made, and on whose finishing he rested; and a *Day* designed, determined, *blessed and sanctified*, to express that Rest of God; whence mention is made of those Works in the Command for the Observation of that Day, seeing the Worship of God in and on that Day consisted principally in the glorifying of God by and for those Works of his; as also to be a means to further men in their Entrance into his *Eternal Rest*, whereunto all these things do tend. This was the Σαββατισμὸς of the People of God from the Foundation of the World. And as at the giving of the Law, there was a great *Work* of God, and his *Rest* thereon in the finishing of his *Work*, and the establishing of his Worship in the Land of *Canaan*, which made way for the Peoples *entring into his Rest*, in that Worship and Country, and had *a Day* affigned them to express the one and the other, and to help them to enter finally into the Rest of God; all which were *Types* and *Shadows* of the Rest mentioned by *David*, and this was their Σαββατισμὸς or sabbatizing Rest. So now under the *Gospel*, there is a *Sabbatism* comprehensive of all these. For there was, as we shall see, a great *Work of God*, and a *Rest of his own* that ensued thereon. On this is founded the Promise of *Rest Spiritual* and *Eternal* unto them that do believe; and the Determination of a *New Day*, expressive of the one and the other, that is, the Rest of God, and our Rest in him; which is the *Sabbatism* that our Apostle here affirms to remain for the *People of God*. And what day this is hath been declared; namely, the first Day of the Week.

Now besides the Evidence that ariseth from the Consideration of the whole *Context*, there are two things which make it undeniably manifest, that the Apostle here proves and asserts the granting of an *Evangelical Sabbath*, or *Day of Rest* for the Worship of God to be constantly observed. This I say he doth, though he doth not this *only*, nor separately; which whilst some have aimed to prove, they have failed of their Aime; not being able to maintain a *Sabbath-Rest* exclusively, in opposition either to a *Spiritual* or *Eternal Rest*. For so it is not here considered, but onely in the manner and order before laid down.

Now these are first the Introduction of the *Seventh dayes Rest* into this Discourse; and the mentioning of our Gospel-Rest by the Name of a Day. Unless the Apostle had designed the Declaration of *a Day of Rest* now under the Gospel, as well as a real spiritual Rest by Believing, there is no tolerable Reason to be given of his mentioning the *Works of God and his Rest*, and his appointment of the *old Sabbath*; which without respect unto another Day, doth greatly obscure and involve his whole Discourse. Again, his *use of this Word*, framed and as it were coyned to this purpose, that it might both comprize the *Spiritual Rest* aimed at, and also express a *Sabbath-keeping* or observation. When he speaks of our Rest in general, he still doth it by καταπαύσις; adding there was an especial *Day* for its enjoyment. Here he introduceth Σαββατισμὸς, which his way of arguing would not have allowed, had he not designed to express the *Christian Sabbath*.

Secondly; He shews *Who* they are to whom this *Sabbatism* doth belong, *Who* are to enter into this Rest, to enjoy it with all the Priviledges that do attend it; And these are ὁ λαὸς τῦ θεοῦ, *the People of God*. Those of old to whom the Rest of *Canaan* was proposed, were the People of God; and God hath a *People* still; and wheresoever he hath so, *Rest* is promised to them, and prepared for them. These he had before described by their own Grace and Obedience, *ver.* 3. *We who have believed do enter into Rest*. Here he doth it by their Relation unto God, and the Priviledge that depended thereon; They are the *People of God*, that are interessed in this *Sabbatism*. And the Apostle makes use of this Description of them upon a double Account.

(1.) Because their Being of the People of God, that is, in Covenant, (for where a People is God's People, he is their God, *Hos.* 2. 23.) was the greatest and most *comprehensive Priviledge* that the *Hebrews* had to boast of, or to trust in. This was their Glory, and that which exalted them above all *Nations* in the World. So their Church pleads with respect unto all others; *Isai.* 63. 19. *We are thine, thou never beatest Rule over them, thy Name was not called on them.* That is, they were never called the People of *Jehovah*, because never taken into *Covenant* with him. This Priviledge whereunto they trusted, the Apostle lets them know belongs as well to them that believe under the New Nestament, as it did to them under the Old. *Abram*

was

was now become *Abraham*; a Father of many Nations. And as thoſe who were his *carnal Seed* of old were the People of God; ſo God had now a *People* in and of all thoſe who were his *Children according to the Faith*. They may ſee therefore that they ſhall loſe nothing, no Priviledge, by coming over to the Goſpel-State by Faith in Chriſt Jeſus. Upon a new account, they become the People of God; which intereſts them and their Children in the Covenant, with the *Seals and all the Ordinances of it*, even as formerly. For this Name, *People*, doth not firſtly reſpect *individuals*, but a *collective Body* of men, with and in all their Relations. Believers, not *ſingly conſidered*, but they and *their Seed*, or their Children, are this People; and where they are excluded from the *initial Ordinance* of the Covenant, I know not how Believers can be called the *People of God*.

(2.) He proceeds farther, and ſhews them that indeed this Priviledge is now *transferred over* from the Old Eſtate and *Canaan-Reſt*, unto them that ſhall and do enter into this Reſt of God under the Goſpel. Hence inſtead of *loſing the Priviledge* of being the *People of God* by Faith in Chriſt, he lets them know that they could no longer retain it, without it. If they failed herein, they would be no longer *the People of God*; and as a ſignification thereof, they would become *no People* at all. And ſo hath it fallen out with them. For ever ſince they ceaſed to be *Gods People*, they have been *no People*, or enjoy no *Political Rule* and Society in the World. Thus then there remaineth a Reſt, or *Sabbath-keeping* for this People of God. But yet there is a conſiderable Difficulty that ariſeth againſt the whole Deſign of the Apoſtle; And this is, that this *Sabbatiſm* of the People of God wanteth a due Foundation, in an eſpecial *Work and Reſt of God*. For, as if God had not done a *New Work*, and *reſted* in it at the giving of the Law, and eſtabliſhment of his Worſhip, whereby a new *World*, as it were was erected, there could have been no *New Reſt* for his People to enter into, but all muſt have regarded the *Reſt* that was from the Foundation of the World; ſo if there be not a *New Work* and *Reſt of God*, now wrought and entred into by him, there cannot be a *New Reſt*, and a *new Day of Reſt* for the People of God. This Objection therefore the Apoſtle removes, and manifeſts that there is a *new bleſſed Foundation* of that Reſt which he now propoſeth to the *Hebrews*, *ver.* 10. as we ſhall ſee. For the preſent we may obſerve, that

Obſ. I. *Believers under the New Teſtament, have loſt nothing, no Priviledge that was enjoyed by them under the Old.* Many things they have *gained*, and thoſe of unſpeakable Excellency, but they have *loſt* nothing at all. Whatever they had of *Priviledge* in any Ordinance, that is continued; and what ever was of *Burden* or Bondage that is taken away: All that they had of old was on this accompt, that they were the *People of God*. To them as *ſuch* did all their Advantages and Priviledges belong. But they were yet *ſo* the *People of God*, as to be kept like *ſervants* under the ſevere diſcipline of the Law. *Gal.* 4. 1. Into this great *Fountain-Priviledge* Believers under the Goſpel are now ſucceeded. And what was of *Servitude* in reference unto the Law, is removed and taken away: But whatever is of *Advantage* is continued unto them, as the People of God. This I ſuppoſe is unqueſtionable; that God making them to be *his People* who were *not a People*, would not cut them ſhort of any Priviledge which belonged before to *his People* as ſuch. *Rom.* 9. 25, 26. Beſides, the ſtate of the Goſpel is an eſtate of *more Grace* and Favour from God, than that under the *Law*, John 1. 18. The whole Goſpel is an *Ampliation* of *Divine* ſpiritual Grace and Favour to *Gods People*. So is it a better Eſtate than that which went before; accompanied with *better Promiſes*, more Liberty, Grace, and Priviledges, than it. Nothing then of this *nature* can be loſt therein or thereby to Believers, but all Priviledges at any time granted unto the *People of God* are made over to them, that under the Goſpel are *ſo*. Let men but give *one Inſtance* to this Purpoſe, and not beg the matter in Queſtion, and it ſhall ſuffice. Moreover; God hath ordered all things in the Diſpenſation of his Grace, and Inſtitution of his Worſhip, that *Jeſus Chriſt ſhould have the preeminence in all*. All things are *gathered up unto an head* in him. And is it poſſible that any man ſhould be a loſer by the *Coming of Chriſt*, or by his *own coming* unto Chriſt? It is againſt the whole Goſpel once to imagine it in the leaſt Inſtance. Let it now be enquired whether it were not a great *Priviledge* of the *People of God* of old, that their *Infant-ſeed* were taken into Covenant with them, and were made partakers of the *initial ſeal* thereof? Doubtleſs it was the greateſt they enjoyed

enjoyed, next to the Grace they received for the saving of their own Souls. That it was so granted them, so esteemed by them, may be easily proved. And without this whatever they were, they were not a People. Believers under the Gospel are as we have spoken the *People of God*; and that with all sorts of Advantages annexed unto that Condition, above what were enjoyed by them who of old were so. How is it then that this *People of God*, made so by Jesus Christ in the Gospel should have their *Charter* upon its renewal *razed* with a deprivation of one of their Choicest Rights and Priviledges? Assuredly it is not so. And therefore if Believers are now, as the Apostle says they are, the *People of God*, their Children have a Right to the *initial Seal* of the Covenant. Again

It is the People of God alone who have a Right unto all the Priviledges of the Gospel; and who in a due manner can perform all the Duties of it. The Rest of the Gospel and all that is comprized in it, is for *them*, and for them only. All others who lay hand on them, or use them, are *Agri alieni invasores*; wrongful invadors of the Rights and Enclosures of others; and *Malæ fidei Possessores*; or do but unjustly possess what they have injuriously seized on. And the Reason hereof is; because all Gospel-Priviledges are but Adjuncts of and annexed unto the *Covenant* of Grace, and the Administration of it. Without an Interest in that *Covenant*, none can attain the least Right unto them. And this they alone have who are the People of God; for by that *Interest* they become so. There is therefore great Rapine and *Spoyl* committed upon the Gospel and its Ordinances in the world. Every one thinks he is born with a *Right* to the Chiefest of them, and cannot be excluded from them without the Highest Injustice. But ask some whether they are the *People of God* or no, and they will be ready to deride both name and thing. Custom, and an Opinion received by Tradition hath put an Esteem and *valuation* upon the Enjoyment of the Ordinances of the Gospel. These therefore, or their pretended *Right* unto them, men will by no means forego, nor suffer themselves to be divested of them. But for the true, real, spiritual *foundation*, and *use* of them, they are generally despised. But all may know that this is the method of the Gospel. First, become the *People of God* by entring into Covenant with him in Jesus Christ, and all other spiritual mercies will be added unto you. *Obs.* III.

The People of God as such, have work to do, and labour incumbent on them. Rest and *Labor* are correlates; the one supposeth the other. Affirming therefore, that there is *a Rest* for them, it includes in like manner that they have *Work* to do. What this is, cannot here be declared in particular: none that knows in any measure, what is their *Condition* in themselves, what their *station* in the World, what *Enemies* they have to conflict withal, what *Duties* are continually incumbent on them, but knows there is Work and Labour required of them. Thus our Saviour expresseth his Approbation of his Churches, by, *I know thy Works and thy Labours*, Revel. 2. 3. The People of God, dwell not as *Laish* in security; nor are *Sybarites*, spending their time in Sloth, Luxury, and Riot. But they are an Industrious *Working People*; and I wish that those who profess themselves to be so, were *less industrious* in earthly things, and more in Heavenly. Although I must say, that those who are industrious *heavenwards*; will not be altogether *negligent* or slothful in their Stations in this world. But Christ calls men to work; and that our Portion in this World is intermixed withal. *Obs.* IV.

God hath Graciously given his People an Entrance into Rest, during their state of work and Labour, to sweeten it unto them, and to enable them for it. The state of Sin under the Law, is a state of *all Labour* and no Rest. For there is no Peace or Rest to the wicked, saith God, *Isa.* 58. The Future state of Glory is all of Rest, all *Rest*. The Present state of Believing and Obedience is a *mixt state*, partly of Labour, partly of Rest, of *Labour* in our selves, in the World, against sin, under Affliction and Persecution; of *Rest* in Christ, in his Love, in his Worship, and Grace. And these things have a great mutual Respect unto one another. Our *Labour* makes our *Rest* sweet; and our *Rest* makes our *Labour* easy. So is God pleased to fill us, and exercise us; all to prepare us duly for *Eternal Rest* with himself.

Believers may and do find assured Rest in a due attendance unto, and performance *Obs.* V.

formance of the Duties of the Gospel. This is that which the Apostle asserts and proves.

Obs. VI. *There is a weekly Sacred Day of Rest appointed for Believers under the Gospel*; as will appear from the Next Verse.

VERSE X.

ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ, καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὥσπερ ἀπὸ τῶν ἰδίων ὁ θεός.

THere is no Difficulty in these Words, nor Difference in the Translation of them.

VERSE X.

Ver. 10. *For he that is entred into his Rest, he also hath ceased from his Works, as God from his own.*

SO are the Words to be read; speaking of the Works of God he calls them his, ἴδια, *his own*; ἀπὸ τῶν ἰδίων, *from his own*. And of the other compared with him, he sayes only τὰ ἔργα αὐτῶν, *his Works*; somewhat otherwise than they are rendred in our Version.

Expositors generally apply these Words unto *Believers*, and their entring into the Rest of God; whether satisfactorily to themselves or others, either as to their Design, Coherence, Scope or signification of particular Expressions, I know not. Nor is it my way to oppose, or confute the *Expositions* of others; unless they are *of such*, and *such* as wrest the Scripture to the Confirmation of Errours, and *Heresies*, or pervert the Testimonies which in any Texts or places are given unto important and Fundamental Truths of the Gospel; such as we have met with many in our passage. But where things spoken or delivered are *true* with respect unto the *Analogie of Faith*, though they may not be rightly or regularly deduced from this or that Text in particular, yet they may have their *Use* unto ædification, through their Conformity unto what is taught in other places. In such Cases I shall not contend with any, but with all Humility propose my own Thoughts and Reasons to the Consideration of them who are Wise, Learned and Godly. I am not then satisfied with the Exposition mentioned of this Place; But look upon it as that which neither suits the *Design of the Apostle*, nor can bear a tolerable sense in its particular Application. For first supposing *Believers* to be here intended, what are the Works they are said to rest from? Their *Sins* say some; their *Labours*, Sorrows and Sufferings, say others; from these they *rest in Heaven*. But how can they be said to *Rest from these Works*, as God *rested from his own?* For God so rested from his, as to take the greatest *Delight* and Satisfaction in them, to be *refreshed* by them. In *six Dayes the Lord made Heaven and Earth, and on the Seventh Day he rested, and was refreshed*; Exodus 31. 17. He so rested *from them*, as that he rested *in them*, and blessed them, and blessed and sanctified the *Time* wherein they were finished. Indeed Gods Rest from and upon his Works, besides a mere Cessation of Working, consisted principally in the *Satisfaction* and complacency that he had in them. But now if those mentioned be the Works here intended, men cannot *so Rest* from them *as God did from his*. But they cease from them with a Detestation of them as far as they are *sinful*: and Joy for their Deliverance from them as far as they are *sorrowful*. Now this is not *to rest as God rested*. Again; When are men supposed to rest from these Works? it cannot be in this World: For here we Rest not at all from *Temptations*, Sufferings and Sorrows; and in that Mortification of Sin, which we attain unto, we are to fight continually resisting even unto blood. It must therefore be in *Heaven* that they so rest, and this is affirmed accordingly. But this utterly excludes the *Rest* in and of the Gospel from the Apostles Discourse; and enervates it, so as that his whole present Argument is nothing to his purpose; as we have shewed before.

It

It appears therefore that it is the *Rest of Another* that is here intended; even the *Rest of Christ from his Works*, which is compared with the Rest of God from his at the Foundation of the World. For

First; The Conjunction γὰρ, *for*, which introduceth this Assertion, manifests that the Apostle in these words gives an Account whence it is that there is a new *Sabbatisme* remaining for the People of God. He had proved before, that there could be *no such Rest*, but what was founded in the Works of God, and his Rest that ensued thereon. Such a Foundation therefore, he saith, this *new Rest* must have, and it hath it. Now this is and must be, in the *Works* and *Rest* of him by whom the Church was built, that is Christ who is God as it is expressly argued. *Chap.* 3. 3, 4. For as that Rest which all the world was to observe, was founded in his *Works and Rest* who built or made the World and all things in it; so the *Rest of the Church of the Gospel* is to be founded in *his Works and Rest*, by whom the Church it self was built, that is Jesus Christ. For he on the Account of his Works and Rest, is also *Lord of the Sabbath*, to abrogate one Day of Rest, and to institute another.

Secondly; the Apostle here changeth the manner of his Expression; from the *plural* absolutely, *We who believe*, or virtually in the name of a Multitude, the *People of God*, into that which is absolutely *singular*; ὁ εἰσελθὼν, *he that is entred.* A single person is here expressed; One on whose account the things mentioned are asserted. And of this *Change of Phrase* there can no Reason be given, but only to signify the Introduction of a *singular person*.

Thirdly; The Rest which He is said to enter into, is called *his Rest*, absolutely. As God speaking of the former Rest; calls *it my Rest*. So this is the *My Rest* of Another; *His Rest*, Namely the Rest of Christ. When the Entring of Believers into Rest is mentioned, it is called either *Gods Rest*; they shall enter into my Rest; or *Rest* absolutely; We that believe do enter into Rest; but not *their Rest*, or *our Rest*; for it is not our *own* but *Gods Rest* whereinto we enter, and wherein we Rest. The Rest here is the Rest of him whose it is, who is the Author of it; that is of Christ.

Fourthly; There is a direct *Paralel* in the whole Verse between the Works of the old Creation and those of the *new*; which the Apostle is openly comparing together. (1.) For the Authors of them, of the *One* it is said to be *God*; as God did from his, that is, the Creatour: of the *other* He; αὐτὸς; Who is that *He of whom we speak*, saith our Apostle; *ver.* 13. For in these Words he makes also a transition to the Person of Christ, allowing only the Interposition of an Applicatory Exhortation, *ver.* 11. (2.) The Works of the *One* and the *Other* are expressed. The Works of the Creator are ἴδια ἔργα *his proper Works*, his own Works; the Works of the Old Creation. And there are the Works of him, of whom he speaks; τὰ ἔργα αὐτοῦ, *his Works*; those which he wrought in like manner as God did his own at the Beginning; that is the Work of *Building the Church*. For these Works must answer each other, and have the same Respect unto their Authors or Workers. They must be good and Compleat in their kind, and such as Rest and Refreshment may be taken *in* as well as *upon*. To compare the *sins* or the *sufferings* of men with the Works of God, our Apostle did not intend. (3.) There is the Rest of the *one* and the *other*. And these must also have their Proportion to one another. Now God rested from his *own Works* of Creation. (1.) By *Ceasing from Creating*, only continuing all things by his Power in their Order, and propagating them to his Glory. (2.) By his Respect unto them or *Refreshment* in them, as those which set forth his Praise, and satisfy his Glorious Design. And so also must *He Rest*, who is here spoken of.

(1.) He must cease from working in the like kind. He must *suffer* no more, *dye* no more, but onely continue the Work of his Grace, in the Preservation of the New Creature, and orderly increase and propagation of it by the Spirit. (2.) In his *Delight* and satisfaction which he taketh in his Works, which Jesus Christ hath to the utmost. He *sees of the travell of his Soul, and is satisfied*, and is in possession of that Glory which was set before him, whilest he was at his Work.

From what hath been spoken, I suppose it will appear plainly to unprejudiced and impartial minds, that it is the *Person of Jesus Christ* that is the subject here spoken of; and we shall confidently allow a supposition thereof to regulate our Exposition of this Verse. As there is considerable in it.

First; *The Person spoken of*; ὁ εἰσελθὼν, He that is entred into his Rest; that is the Lord Jesus Christ, *the Builder of the Church*, the Authour of the New Creation. ὁ εἰσελθὼν.

on. And this gives an Account of the Causal Connexion; *for*; there remaineth a *Sabbatism* now for the People of God: For Christ is entred into his Rest.

ἀπὸ τῶν ἔργων αὐτῶν. Secondly; There are the *Works* that this Rest of his respects; which it is said he hath *ceased* or rested from. These Works have been fully opened and declared on the 3 and 4 Verses of the third Chapter, whither we refer the Reader. All that he did and suffered from his Incarnation to his Resurrection as the Mediator of the Covenant, with all the Fruits, Effects and Consequents of what he so did and suffered, belong to these *Works*.

εἰς τὴν κατάπαυσιν αὐτῶν. Thirdly; There is the *Rest* that he entred into to be considered. Hereof we have seen before in general that there are two parts. (1) A *Cessation* from his Work; He hungred no more, was tempted no more, in a word dyed no more. (2.) A *Satisfaction* in his Works and the Product of them; This Christ had in his; whence he sayes upon a view of their Effects, the *lines are fallen unto me in pleasant places, I have a goodly Heritage*; Psalm 16. 7.

Fourthly; His *Entrance* into his Rest is in like manner proposed unto us. Now this was not his *lying down in the Grave*; His body indeed there rested for a while; but that was no part of his *Mediatory Rest*, as the Founder and Builder of the Church. For (1.) It was a part of his *Humiliation*; not only his Death, but his abode or *continuance* in the state of Death was so; and that a principal part of it. For after the whole *Humane nature* was personally united unto the Son of God, to have it brought into a state of *Dissolution*, to have the Body and Soul separated from each other, was a great *Humiliation*. And every thing of this sort belonged to his Works, not his Rest. (2.) This Separation of Body and Soul under the Power of Death was *pœnal*, part of the Sentence of the Law which he underwent. And therefore, *Peter* declares that the *Pains of Death* were not loosed but in his Resurrection. *Acts* 2. 24. *Whom God*, saith he, *hath raised up, loosing the pains of Death, because it was not possible that he should be holden of it*. Whilst he was *held* of it, he was under it *penally*. This therefore could not be his Rest, nor any part of it, nor did he in it *enter into his Rest*, but continued his Work. Nor secondly; did he first enter into his Rest at his *Ascension*. Then indeed he took actual possession of his Glory, as to the full publick Manifestation of it. But to *enter into Rest* is one thing, and to take *Possession of Glory* another. And it is placed by our Apostle, as a remote consequent of the Lord Christs being *justified in the Spirit*, when he entred into his Rest, 1 *Tim.* 3. 16. But this his Entrance into Rest, was, in, by, and at his *Resurrection* from the Dead. For (1.) Therein, and then was he freed from the Sentence, Power and Stroke of the *Law*, and discharged of all the Debt of our sin, which he had undertaken to make satisfaction for, *Acts* 2. 24. (2.) Then and therein were all *Types*, all Prophesies and Predictions fulfilled that concern'd the Work of our Redemption. (3.) Then indeed his *Work was done*; I mean that which answereth *Gods creating Work*, though he still continueth that which answers his Work of Preservation. Then was the *Law* fully satisfied, *Satan* absolutely subdued, *Peace* with God made, the *Price* of our Redemption paid, and the whole Foundation of the Church gloriously laid in and upon his own Person. Then the *Morning stars sang together, and all the Sons of God shouted for joy*. (4.) Then and therein, was he *declared to be the Son of God with Power*, *Rom.* 1. 4. God manifesting to all that this was he, concerning and to whom he said; *Thou art my Son, this day have I begotten thee*, Acts 13. 33. This might be farther confirmed, but that, as I know, it is not much questioned. Therefore did the Lord Christ enter into his *Rest*, after he had finished, and ceased from his Works, on the *morning of the first Day of the Week*, when he arose from the Dead, the Foundation of the New Creation being laid and perfected.

Here lyeth the Foundation of our *Sabbatizing*, of the *Sabbatism* that remains for the People of God. This Reason doth the Apostle give of it. He had before asserted it; and there remained no more for him to doe, but to manifest, that as those *other Rests* which were passed, the one at the Beginning of the World, the other at the giving of the Law, had their Foundation in the *Works and Rests of God*, whence a Day of Rest was given out to the Church, so had this *New Rest* a Foundation in the Works and Rest of Christ; who built all these things and is God, *determining a Day* for our use, in and by that whereon himself entred into his Rest, that is, the first Day of the Week. See Hence that

The Whole Church, all the Duties, Worſhip and Priviledges of it are founded in the Perſon, Authority and Actions of Jeſus Chriſt. *Obſ.* I.

The firſt Day of the Week, the Day of the Reſurrection of Chriſt, when he reſted from his Works, is appointed and determined for a Day of Reſt or Sabbath unto the Church, to be conſtantly obſerved in the room of the Seventh Day appointed and obſerved from the Foundation of the World under the Old Teſtament. *Obſ.* II.

This Propoſition containing a Truth of great Importance, and greatly oppoſed by many on various accounts, that the full diſcuſſion of it may not too much interrupt the Courſe of our Expoſition, is handled apart, and at large in *Exercitations* to that Purpoſe, whereunto the Reader in this Place is remitted.

VERSE XI.

Σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκεῖνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας. *Verſe* 11.

IN this *Verſe* we have a Return made unto, and an Improvement of the principal *Exhortation* which the Apoſtle had before propoſed. In the *firſt Verſe* he laid it down in thoſe Words, *Let us fear, leſt a Promiſe being left of Entring into his Reſt, any of you ſhould ſeem to come ſhort of it.* Here he declares, how that *Fear* there recommended, is to act it ſelf, or how it is to be improved and exerciſed. It appears therefore hence, what we obſerved before; namely, that it was not a *Fear of Dread*, Terrour or *Doubting* that might weaken, diſcourage or diſhearten them which he injoyned them; but ſuch a *Reverential Reſpect* unto the Promiſes and Threatnings of God as might quicken and ſtir them up unto all Diligence, in ſeeking to inherit the One and avoid the Other. Here therefore the *ſame Exhortation* is reaſſumed and carried on; and that on ſundry Suppoſitions which he had laid down, explained and confirmed in his preceding Diſcourſe, being all of them effectual Enforcements of it. Now theſe are (1.) That *there is a Reſt*, promiſed unto us, and yet remaining for us, which is foretold and deſcribed in the *95th Pſalm.* For he hath ſhewed that the *Reſt* mentioned therein, was not a Reſt that was paſt, or enjoyed by any that went *before us* in any State of the Church from the Foundation of the World; but it is that which is now declared and propoſed in the Goſpel. (2.) That others had a *Reſt Typical* hereof propoſed unto them; ſeeing God never ordained his Church in any State without a *Reſt*, and *a Day of Reſt* as a token thereof. (3.) That ſome by Sin, or Unbelief and Diſobedience, fell ſhort of *the Reſt* propoſed to them, and did not enter into it, but were deſtroyed in the juſt Indignation of God againſt them. (4.) That in their Sin, and Gods Diſpleaſure with the Event of the one and Effects of the other, there was an *Example* ſet forth of what would be the Event with them, and Gods Dealings towards them, who through *Unbelief* ſhould neglect the Reſt now declared and propoſed unto them. Unto all theſe *Propoſitions*, he ſubjoins a Deſcription of this *new Reſt*, in the Cauſe, Original and Nature of it, with that Day of *Reſt* wherein it is expreſſed. Having therefore proved and confirmed theſe things in his *Expoſition* and *Diſcourſes* upon the *95th Pſalm*, he laies them down as the Foundation of his exhorting the *Hebrews* to Faith and Perſeverance, keeping himſelf unto the *Notion of a Reſt*, and *Entring into it*, which the Teſtimony he had choſen to inſiſt upon lead him unto.

Σπουδάζωμεν. Vulg. Lat. *Feſtinemus:* And the *Rhemiſts*; *let us haſten:* that is σπεύδωμεν. The Words are both from the ſame Original. But σπουδάζω is never uſed for to *haſten*. nor is σπεύδω for a *raſh, precipitate Reſt*; ſuch as is condemned by the Prophet in the things of God; *Iſa.* 28. 16. *He that believeth ſhall not make haſte.* That is with ſuch a kind of *Haſte* as cauſeth men to miſcarry in what they undertake, and gives them diſappointment and ſhame. Hence the Apoſtle renders thoſe Words יחיש לא המאמין *he that believeth ſhall not make haſte*; by ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυνθῇ, Rom. 9. 33. *whoſoever believeth on him ſhall not be aſhamed*; ex- Σπουδάζωμεν.

expressing the Cause by the Effect. *Syr.* נתחפט : *enitamur, operam demus*, let us *indeavour* it, do our indeavour. Ours, *Let us labour:* Bez. *studeamus*, properly, let us study, or studiously *endeavour*, sedulously apply our minds.

Εἰσελθεῖν εἰς ἐκεῖνλω τλῳ χατάπωσιν. These Words have been all opened before; nor do Translators vary in the rendring of them.

Ἵνα μὴ ἐν τᾷ αὐτᾷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας. Vulg. Lat. *Ut ne in id ipsum quis incidat incredulitatis exemplum:* Rhem. *That no man fall into the same Example of Incredulity*; somewhat ambiguously. Beza, *Ne quis in idem incidat contumaciæ exemplum. That ne man fall into the same Example of stubborn Disobedience*; that is, into the *like Sin*. Erasm. *no quis concidat eodem incredulitatis Exemplo*; to the same purpose: as Ours also. *Lest any man fall after the same Example of Unbelief.* Syr. *That we fall not after the manner of them who believed not:* like unto them; *Bidmutha*; *ad similitudinem*. And in all these Translations it is left somewhat ambiguous, whether it be the *Sin* of the People, or their *Punishment* that is proposed to consideration.

Ἵνα μὴ ἐν τᾷ αὐτᾷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας.

Μή τις πέσῃ; or μὴ τις; *lest any*, and what is therein included, we have spoken before. Πέσῃ, *cadat*; that is *into sin. incidat*, *into Punishment. concidat*, *do fall.*

Μή τις πέσῃ·

Τῷ αὐτᾷ ὑποδείγματι· ὑπόδειγμα is sometimes as much as δεῖγμα· an *exemplary Punishment*; or an Example Instructive by the Evil which befals others. Of the Sense of the words, afterwards.

Ἐν τᾷ αὐτᾷ ὑποδείγματι.

VERSE XI.

Verse 11.

Let us labour therefore (or diligently endeavour) *to enter into that Rest; lest any should fall in the same example of Unbelief.*

IN the Words three things may be observed: First; the *Illative particle*, Ἂν *Therefore*; denoting an Inference from, and dependance upon what was before discoursed. The things he now introduceth, arise from the Consideration of what was before alledged and proved, with an especial Respect unto that part of the *Example* insisted on, which consisted in the *Sin* and *Punishment* of the People of Old. *Therefore*; Secondly, an *Exhortation* unto Duty ensues: Thirdly, a Motive thereunto is proposed. In the Exhortation there is the *Duty* it self exhorted unto, which is to *enter into that Rest*; and the Manner of its performance, it is to be done with Labour and Diligence; *Let us Labour to enter into that Rest.*

The Duty exhorted unto is expressed in Terms whose Use is taken from the *Example* before insisted on, *Entring into Rest.* The things intended may be considered two waies; either as to the *Act* of the Duty, or the Duty it self; and the *Effect* of it, both included in the Words. The Duty it self intended is Faith and Obedience unto the Gospel; these were represented of old, by the Peoples applying themselves *to enter into the Promised Land of Canaan.* Here therefore he exhorts them unto their present Duty, under these Terms. And the *Effect* of this Duty, which is a participation of the Rest of God, is also included.

εἰς ἐκεῖνλω τλῳ χατάπωσιν

And indeed glorious Advantages are comprized in all Gospel-Duties. To know God in Christ is *Life Eternal*; Joh. 17. 3. To *believe* is to enter into the Rest of God. Again for the Farther Explication of these words, We may observe that the Apostle changeth his Expression from what it was in the *preceding Verse.* He tells us, *ver.* 9. that *there remained* Σαββατισμὸς, a *Sabbatisme for the* People *of God.* But here he doth not exhort them to enter εἰς ἐκεῖνον τὸν σαββατισμὸν *into that Sabbatism*, but changeth it into χατάπωσιν, that is מנוחה : as the other is שבתון. And the Reason is, because by that word *Sabbatism*, He intended to express the Rest of the Gospel not absolutely, but with Respect unto the Pledge of it, in *the Day of Rest*, which is given and determined unto them that believe, for the Worship of God, and other Ends before recounted. But the Apostle here returnes to exhort the *Hebrews* to indeavour after an Interest in, and Participation of the *whole Rest of God* in the Gospel, with all the Priviledges and Advantages contained in it; and therefore reassumes the word, whereby he had before expressed the Rest of God in General.

Secondly;

Secondly; for the *Manner of* the Performance of this Duty, the Word σπουδάζωμεν doth declare it. Let us *diligently ſtudy, endeavour*, or *labour* to this purpoſe. If we ſuppoſe *labour* in our language to be the moſt proper word (though I had rather uſe Indeavour) ſuch a *labouring* is to be underſtood, as wherein the mind and whole Soul is very intently excerciſed; and that upon the Account of the *Difficulties* which in the Performance of this Duty we ſhall meet withal. For the Apoſtle expreſſing our Faith and Goſpel-Obedience, with the End of them, by *entring into the Reſt of God*, a *phraſe of ſpeech* taken from the Peoples entring into the Land of *Canaan* of old, he minds us of the great *Oppoſition* which in and unto them we ſhall be ſure to meet withal. It is known what *Difficulties*, ſtorms, and contrary winds the People met with in their wilderneſs-Peregrination. So great were they that the diſcouragements which aroſe from them, were the Principal occaſions of their acting that *Unbelief* which proved their Ruine. Sometimes their want of *Water* and *Food*, ſometimes the *Wearineſs* and tedioufneſs of the way, ſometimes the *Reports* they had of Gyants and walled Towns; ſtirred up their *Unbelief*, to murmurings, and haſtned their Deſtruction. That we ſhall meet with the like Oppoſitions in our Faith and Profeſſion, the Apoſtle inſtructs us, by his uſing this *Phraſe of ſpeech*, with Reſpect unto the Occaſion of it, Entring into the Reſt of God. And we may obſerve hence,

That *Great Oppoſitions will and do ariſe againſt men in the work of entring into Gods Reſt*; that is, as unto Goſpel-Faith and Obedience. The very firſt *Leſſons* of the Goſpel, diſcourage many from looking any farther. So when our Saviour entertained the *young man* that came to him for Inſtruction with the *Leſſon of ſelf-Denyal*, he had no mind to hear any more, but went away ſorrowful, *Matth.* 19. 22. And the Reaſons hereof may be taken partly from the *nature of the Goſpel* it ſelf, and partly from our *own natures* to whom the Goſpel is propoſed. I ſhall not Inſtance in that general conſideration, which alone would bear the weight of this Aſſertion. And this is, that in the Goſpel there is propoſed unto us, *a New Way of entring into the Reſt of God*, of Acceptation with him, of Righteouſneſs and Salvation, which is contrary to our natural Principle of *ſelf-Righteouſneſs*, and ſeeking after it, as *it were by the works of the Law*. For this fills our hearts naturally with an *Enmity* unto it, and contempt of it; making us eſteem it *fooliſh and weak*, no way able to effect what it propoſeth and promiſeth. But this would be too large a field to enter into at preſent, and I ſhall therefore inſiſt only on ſome particular Inſtances, giving Evidence to the Propoſition as laid down. Theſe I ſhall take from among the *Precepts of the Goſpel*, Some whereof are very difficult unto our *nature* as it is *weak*, and All of them *contrary* unto it as it is *corrupt*. *Obſ.*

Firſt, ſome Goſpel-Precepts are *exceeding Difficult* unto our *nature as it is weak*. This our Saviour takes notice of, when exhorting his Diſciples to *Watchfulneſs* and Prayer in an hour of Temptation; he tells them that *the ſpirit is willing but the fleſh is weak*, Matth. 26.41. Where by the fleſh, he intendeth not that corrupt Principle which is in us, that is often called by that name, but our *Nature* in its whole compoſition with reſpect unto that *Weakneſs*, whence it is apt to ſuccumb and ſink under difficult Duties. To fix on one Inſtance among many; of this nature is *Self-denial*, ſo indiſpenſibly required of all in the Goſpel. The *Denyal of our Luſts*, and corrupt Inclinations, fall under another conſideration, and muſt on other Accounts have Violence offered unto them as afterwards. But in the Firſt place we may weigh this Precept as it extends it ſelf unto things in themſelves *Lawful*, and which have an exceeding ſuitableneſs unto our natures as *weak* and infirm. We are but *Duſt*, and God knows that we are but duſt, *Pſal.* 103.14. And he hath in his Providence provided many things, and allowed us the uſe of them, which are fitted and ſuited to our *Refreſhment*, and Relief in our Pilgrimage. Such are *Houſes*, *Lands*, *Poſſeſſions*, the Comfort of Relations and Friends, which he hath given us a Right unto, and an Intereſt in. And as we are perſwaded that through the weakneſs and frailty of our natures we do greatly *ſtand in need* of theſe things, ſo it is known how our hearts are apt to cleave unto them. But here this Goſpel-precept of *Self-Denial* interpoſeth it ſelf; and requireth two things of us.

Firſt, it requires an undervaluation of them, or at leaſt introduceth a new Affection over them and above them, which ſhall put the Heart into a continual Readineſs and Preparedneſs, to part with them at the Call and upon the Occaſions of the Goſpel.

pel. *Matth.* 10. 37. Our Acceptance of Christ on Gospel-Terms, is like a mans Entrance into a Marriage-Relation: It introduceth a new Affection, that goes above and regulates all former Affections. For a man must forsake both Father and Mother to cleave unto his Wife. All others are to be steered and regulated hereby. And he that by his Acceptance of Christ would enter into Rest, must subordinate all former Affections to Lawful things, unto this new one which will not abide in any Heart but where it is supreme.

2*ly*, on sundry occasions which the Profession of the Gospel will present us withal, *actually to relinquish* & forego them, and to trust our persons, with all their *weaknesses and frailties* to the Provision that Christ will make for them. *Mar.* 5. 34, 35, 36, 37. This is difficult unto our *nature* because of its *weakness*. It is apt to say, let me be spared in *this* or that; to make an Intercession for a *Zoar*; what shall become of me when all is lost and gone? What shall I do for *Rest*, for *Ease*, for *Liberty*, for *Society*, yea for *Food* and *Rayment*? Yet are all these to be conquered by Faith, if we intend to enter into the Rest of God. We condemn them of old who were afraid of *Gyants* and *walled Towns*, which made them murmur, and with-draw from their Duty. These are *our Gyants* and fenced Cities; and alas! how many are hindred by them from inheriting the Promise? the like may be said of that particular branch of the great Duty of Self-denyal, in *taking up the Cross*, or willingness to undergo all sorts of Persecutions for the sake of Jesus Christ. Many of these are exceeding dreadful and terrible to our *nature* as mortal, weak and infirm. *Peter* knew how it was with us all in our natural Principle, when he advised his Lord and Master *to spare himself*, as he was foretelling of his own Sufferings. Here the *Weakness* of our Nature would betake it self to a thousand Pretences to be spared. But the Gospel requires severely, that they be all discarded, and the *Cross* be cheerfully taken up, when ever by the Rule of it we are called thereunto. And they do but deceive themselves who ingage into a Profession of it, without a *Readiness*, and Preparation for these things. It is true; God may spare whom he pleaseth, and when he pleaseth, as to the *Bitterness* of them; and some in his Tenderness and Compassion are little it may be exercised with them all their days. But this is by especial Dispensation and extraordinary Indulgence. The Rule is plain; we must be *all ready* in the School of Christ to say *this Lesson*, and he may call forth whom he pleaseth unto its Repetition. We are it may be *loth to come forth*, loth to be brought to the trial; but we must stand to it, or expect to be turned out of Doors, and to be denyed by the *great Master* at the last day. We are for the most part grown *tender* and *delicate*, and unwilling to come, (in so much as our minds) to a resolved Conversation with these things. Various *Hopes* and Continuances shall relieve our thoughts from them. But the Precept is universal, absolute, indispensible, and such as our *Entrance into the Rest of God* doth depend on its due Observance. By the dread hereof are multitudes kept in the *Wilderness* of the world, wandring up and down between *Ægypt* and *Canaan*, and at length fall finally under the Power of Unbelief. These and the like things are very difficult unto our *Naure as it is Weak*.

Secondly; all the Commands of the Gospel are *Opposite and contrary* to our *Nature as it is corrupt*. And this hath so large an Interest in all men, as to make those things *very difficult* unto them which are wholly opposite thereunto. A sense hereof hath made some endeavour a composition between the *Gospel* and their *Lusts*; so turning the Grace of God into Lasciviousness; by seeking Countenance from thence unto their sins, which hath no Design but to destroy them. From the corruption of our Nature it is, that the things which the Gospel in its *Precepts* requires us severely to cast of and destroy, have a treble interest in us, that is not easy to be overcome. An Interest of *Love*, An Interest of *Usefulness*, and an Interest of *Power*.

(1.) An Interest of Love. Hence we are commanded to *pull out Right Eys*, if they offend us, *Matth.* 5. 29. Things that are as dear unto us, as *our Eye, as our Right Eye*. And it is a proverbial Expression to set out the high valuation and dear Esteem we have of any thing, to say that it is unto us, *as our Eye*. As God himself to express his tender care over his People, say's, he that *toucheth them, toucheth the Apple of his Eye*, Deut. 32. 10. Zech. 2. 8. And such are the lusts of the flesh naturally to men; whence the Precept of the Gospel, if *thy Right Eye offend thee, pluck it out and cast it from thee*, immediately subjoined to that Doctrine of Purity and Chastity; whosoever looketh on a woman to lust after her, *hath commited adultery with her already in his heart*. Matth. 5. 28. Now there cannot but be great Difficulty in cutting off, and casting

casting away from us such things, as have so great an *Interest of Love* in us, as these Lusts have in Corrupted Nature. Every one is unwilling to part with what he loves; and the more he loves it, the less willing is he to part with it; the longer and more earnestly will he hold it. And there is nothing that men naturally love more, than their carnal *Lusts*. They will part with their Names, their Estates, and venture their Lives, all to satisfie them.

(2.) An Interest of *Usefulness*. Nature as corrupt, would perswade a man that he cannot live, nor subsist in this World, without the Help and Advantage of some of those things, which the Gospel forbids to all them that will *enter into the Rest of God*. Hence is the Command to cut off the *Right Hand, if it offend*, Mat. 5.30. that is, things, apprehended as useful unto us, as a Right Hand is to the common services of Life. Of this kind is that *inordinate Love of the World*, and all the wayes whereby it is pursued, which the Gospel doth so condemn. These things are to many, what *Micah's* gods were unto him; who cryed out upon the loss of them, when they were stolen by the *Danites*, *You have taken away my gods, and what have I more?* Take away from men their Love of this World, and the inordinate pursuit of it, and they think they have no more; they will scarce think it worth while to live in the World any longer. And this Interest also is to be overcome, which it cannot be without great Difficulty, and a cleaving unto it is that which hinders multitudes *from entring into the Rest of God*.

(3.) An Interest of Power. Hence Sin is said to have *strong holds* in us, which are not easily cast down. But hereof I have treated in a peculiar Discourse.

Secondly; Another Reason of the Difficulty of this Work ariseth from the *Combined Opposition* that is made unto it. For as the *Egyptians*, the *Canaanites* and the *Amorites* did all of them their utmost to hinder the *Israelites* from entring into *Canaan*; and what they could not effect *really* by their Opposition, they did *Morally* by occasioning the Peoples Unbelief through their fighting against them, which proved their Ruine; So do our Spiritual Adversaries deal in this matter. If the Work of the Gospel go on, if men endeavour by it to *enter into God's Rest*, *Satan must lose* his *Subjects*, and the *World* its *Friends*, and Sin its *Life*. And there is not one Instance wherein they will not try their utmost to retain their Interest. All these indeavour to hinder us from *entring into the Rest of God*, which renders it a great and difficult work.

It will be said, That if there be all these Difficulties lying before us, they must needs be so many *Discouragements*, and turn men aside from attempting of it. I answer;

(1.) Of old indeed they did so; The *Difficulties* and Discouragements that lay in the way of the People, quite took off their Hearts and Minds from endeavouring an Entrance into the promised Land. But what was the Event? The Apostle declares at large, that on this Account the *Indignation of God* came upon them, and their *Carcases fell in the Wilderness*. And no otherwise will it be with them who are afraid to ingage in those spiritual Difficulties we have now to conflict withall. They will *dye* and perish under the Wrath of God, and that unto Eternity. He that shall tell men that their *Entring into the Rest of Christ*, is plain, easie, suited to Nature, as it is *weak*, or corrupt, will but delude and deceive them. To *mortifie* sin, *subdue* our Bodies and keep them in Subjection; to *deny our selves* not only in the *crucifying* of Lusts that have the secretest tendency unto things *unlawful*, but also in the use of things Lawful, and our Affections to them, pulling out *right Eyes*, cutting off *right Hands*, taking up the Cross in all sorts of Afflictions and Persecutions, are required of us in this matter; and they are not at present *joyous* but *grievous*, not easy and pleasant, but difficult and attended with many hardships. To lull men asleep with hopes of a Rest in Christ, and in their Lusts, in the World, in their earthly Accommodations, is to deceive them and ruine them. We must not represent the Duties of Gospel-Faith and Obedience, as the *Jesuites* preached Christ to the *Indians*, never letting them know that he was *crucified*, lest they should be offended at it. But we must tell men the plain Truth as it is, and let them know what they are to expect from within and from without, if they intend to enter into Rest.

(2.) Notwithstanding all *these Difficulties*, the *Promise of God* being mixed with Faith, will carry us safely through them all. After the Unbelieving Generation was destroyed in the Wilderness, the Hardships and *Difficulties* still remained; yet their Children believing the Promise, passed through them and entred into Rest. The

Power of God, and his Faithfulness amongst them and unto them, conquered them all. And it will be so with them *infallibly* that shall mix the Promise with Faith in Reference unto this Spiritual Rest. God will both supply them with Strength, and subdue their Enemies, so as that they shall not fail of Rest. Whatever therefore may be pretended, it is nothing but *Unbelief* that can cause us to *come short of Rest*, and this will do it effectually. Faith in the Promise will engage the Power of Christ unto our Assistance; and where he will work, *none shall let him.* To this End we might consider the various wayes whereby he will make *mountains become plains*, dry up Rivers, yea *Seas* of Opposition, and make all those things light and easy unto us, which seem so grievous and insupportable unto our Nature, either as weak and frail, or as corrupt and sinful. But we must not too far digress into these things. And I say, thirdly, which is a Second Observation from the Words;

Obs. II. *That as the utmost of our Labours and Endeavours are required to our obtaining an Entrance into the Rest of Christ; so it doth very well deserve that they should be laid out therein.* Let us, saith the Apostle, endeavour this Matter with all Diligence, as the word imports. Men are content to lay out themselves unto the utmost for other things, and to spend their Strength for the *Bread that perisheth*, yea, for that which is not Bread. Every one may see how busie and *industrious* the World is in the pursuit of perishing things. And men are so foolish as to think that they deserve their *whole time and strength*, and more they would expend in the same way, if they were intrusted with it. This their way is their Folly. But how easy a thing were it to demonstrate from the *Nature* of it, its *Procurement* and End, with our eternal Concernment in it, that *this Rest*, deserves the utmost of our *Diligence* and Endeavours. To convince men hereof, is one of the chief Ends of the Preaching of the Gospel in general; and so needs not here to be insisted on.

Obs. III. Again; *There is a present Excellency in, and a present Reward attending Gospel-Faith and Obedience.* They are an *Entrance* into the Rest of Christ: or they give us a *present Interest* therein. They are not only a present means of entring into *future Eternal* Rest with God; but they give us a *present Participation of the Rest of Christ*; which wherein it doth consist, hath been before declared.

The latter part of this Verse yet remaineth to be explained and applied. Therein unto the precedent Exhortation a *Motive* is subjoined; *lest any fall after the same Example of Unbelief.* These Words, as was in part before intimated, do express either the *Sin* to be avoided; or the *Punishment* whereby we should be deterred from it.

The Word, *To fall*, is ambiguous, and may be applyed to either sense. For men may *fall into sin*; and they may *fall into the Punishment* due to their Sin; when that Word is used in a *Moral Sense*, *Matth.* 15. 14. *the Blind lead the Blind*, ἀμφότεροι εἰς βόθυνον πεσοῦνται; *both shall fall into the Ditch*, of sin or trouble. See *Rom.* 11. 22. *Jam.* 5. 12. For the prime Use of the word is in things *natural*, and is only *metaphorically* translated to express things *moral*. And ὑπόδειγμα is most commonly a *Teaching Example*. So ὑποδείκνυμι is to teach, or to instruct by shewing, *Matt.* 3. 7. O *Generation of Vipers*, τίς ὑπέδειξεν ὑμῖν; *who hath warned, taught, instructed you.* Thence ὑπόδειγμα is Documentum. ταῦτα ὑποδείγματα ἐστι τῷ Πολοδάμνῃ ὧν δεῖ ἐπιμεληθῆναι, *these are Instructions for Polodamnes, about the things that are to be provided for.* But it is also often used as παράδειγμα, an *Exemplary Punishment*; As ὑπόδειγμα τῷ πλήθει ποιῶν αὐτόν, *Making him an Example to the Multitude*; that is, in his Punishment. And so among the *Latines*, *Exemplum* is often put absolutely for *Punishment*, and that of the highest Nature. Now if ὑπόδειγμα in this place, be taken merely for a *Document* or Instruction, which is undoubtedly the most proper and usual Signification of the Word, then the Sense may be; *Lest any of you should fall into that Unbelief, whereof, and of its pernitious Consequents, you have an instructive Example in them that went before*; proposed on purpose unto you, that you might be stirred up to avoid it. If it be taken for παράδειγμα, as sometimes it is, and so include in its signification an *Exemplary Punishment*; then the meaning of the Words is; Lest any of you, through your *Unbelief* fall into that *Punishment*, *which hath been made Exemplary, in the Ruine of those other Unbelievers who went before you.* And this I take to be the meaning of the Words. You have the Gospel, and the *Rest of Christ* therein, preached and proposed unto you. Some of

you

You have already taken upon you the Profession of it, as the People did of old at *Mount Sinai*, when they said, *All that the Lord our God shall Command, that we will do.* Your Condition is now like unto theirs, and was represented therein. Consider therefore how things fell out with them; and what was the *Event* of their sin, and Gods dealing with them. They believed not, they made not good their Ingagement, they persisted not in their profession, but were *disobedient and stubborn*, and God destroyed them. They *fell in the Wilderness* and perished, not entring into Gods Rest, as hath been declared. If now you or any amongst you shall be found guilty of their sin, or the like answering unto it, do not think or hope that you shall avoid the like punishment. An *Example* of God's Severity is set before you in their Destruction. If you would not fall into it, or fall under it, labour by *Faith and Obedience* to Enter into the Rest of Christ. And this I take to be the true sense and importance of the words answering their *Coherence* and Relation unto them that go before. For those words, *let us Labour to enter into that Rest*, are no more, but, let us sincerely believe and obey, wherein we shall find through Jesus Christ, Rest to our Souls. Hereunto this clause of the Verse is a *Motive*? *lest any of you fall in the same Example of Unbelief.* Now if their sense should be, *lest any of you after their Example should fall into Unbelief*, then that of the whole must be, let us labour to *believe*, that we fall not into Unbelief; which is a meer *Battalogie*, and remote from our Divine Author. Hence observe

Precedent Judgments on others, are Monitory Ordinances unto us. They are so in *general* in all things that fall out in the Providence of God in that kind, whereof we may Judg by a certain Rule. This is the *Use* that we are to make of Gods Judgments, without a Censorious Reflection on them in particular, who fall under them; as our *Saviour* teacheth us in the Instances of the *Galileans whose Sacrifices Pilate mingled with their blood*, and those men *on whom the Tower in Siloe* fell. But there are many things peculiar in the *Examples* of this kind given us in the Scripture. For (1.) we have an *Infallible Rule* therein to judg both of the sins of men and the Respect that the Judgments of God had unto them. Besides (2.) they are designed Instances of the *Love and Care of* God towards us; as our Apostle declares, 1 *Cor.* 10. 11. God suffered their sins to *fall out*, and recorded his own Judgments against them in his Word, on Purpose for our Instruction. So that as he declared his *Severity* in them towards others, he makes known by them his Love and Care towards us. This gives them the nature of *Ordinances*, which all proceed from Love. To this End, and with a sense hereof, are we to undertake the consideration of them. So are they exceedingly instructive; to which purpose we have treated somewhat on the third Chapter whither we refer the Reader. Again *Obs.* I.

(2.) *It is better to have an Example, than to be made an Example of Divine displeasure*; yet this will befall us, if we neglect the former. For *Obs.* II.

(3.) *We ought to have no Expectation of escaping vengeance under the guilt of those sins, which others in a like manner guilty of, have not escaped.* We are apt to flatter our selves, that however it fared with others, it will go well with us; like him who blesseth himself, and saies, *he shall have Peace when he hears the Words of the Curse*, This Self-pleasing and Security variously insinuates it self into our minds, and tenaciously cleaves unto us. But as we have any care of our Eternal welfare, we are to look upon it as our greatest Enemy. There is no more certain Rule for us to judg of our *own Condition*, than the *Examples of Gods dealings with others in the same.* They are all Effects of *eternal and invariable Righteousness*; and with God there is no *respect of Persons.* I might here insist on the ways and means, whereby this Self-flattery imposeth false Hopes and Expectations on men; as also on the Duties required of us for to obviate and prevent its actings; but must not too often digress from our main Purpose and Design. *Obs.* III.

VERS. XII, XIII.

THese next Verses contain a new *Enforcement* of the precedent Exhortation taken from the Consideration of the *Means of the Event threatned* in Case of Unbelief: Two things are apt to arise in the minds of men for their Relief against the fear of such *Comminations* as are proposed unto them. (1.) That their Failing in point of Duty, may not *be discerned* or taken notice of. For they will resolve against such Transgressions as are open, gross, and visible to all. For what is *partial* and secret, in a defect of Exactness and Accuracy, that may be overseen, or not be discovered. (2.) That *Threatnings* are proposed *in terrorem* only; to terrifie and aw men, but not with a Mind or Will of putting them into *Execution*. Both these vain pretences, and deceiving *Reliefs*, our Apostle in these Verses obviates the way of, or deprives men of them where they have been admitted. For he lets them know that they are to be tryed by *That*, or have to do with *Him*, who both actually discovers all the secret frames of our Hearts, and will deal with all men accordingly. Moreover, herein he informs them how, and in what manner it is necessary for them to attend unto his Exhortation, in the Performance of their Duty; namely not in or by a mere outward Observance of what is required of them with respect unto Profession only, but with an holy jealousie and watchfulness over their Hearts, and all the *intimate Recesses* of their Souls, the most secret actings of their *Spirits*, and thoughts of their minds; seeing all these things are open unto cognizance, and subject unto Trial.

VER. XII, XIII.

ζῶν γὰρ ὁ λόγος τοῦ θεοῦ, καὶ ἐνεργὴς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας.
Καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον αὐτοῦ; πάντα δὲ γυμνὰ καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.

Ve. 12, 13.

ζῶν γὰρ, ΖΩΝ γάρ, *vivus enim.* Syr. חיא הי *vivus est*; it supplyes הי *est*, as do all other Translations, though there be an *Emphasis* oft-times in sundry Languages in the omission of the *Verb Substantive*. Ours *Quick*; improperly; for that Word doth more ordinarily signify *speedy* than *living*; and I doubt not but many are deceived in this *Place* through the Ambiguity of that Word.

ὁ λόγος. Ὁ λόγος, *Sermo, verbum*; so is that Word promiscuously rendred by Translators, though the first using of *Sermo* in *John* 1. 1. caused some stir amongst them who had been long used to *Verbum*. But these Words are promiscuously used both by the *Antients*, and Learned men of latter Dayes. *The Word.* Syr. מלתרה the same word that it useth *John* 1. 1. where the Person of the Son of God is spoken of.

καὶ ἐνεργὴς. Καὶ ἐνεργὴς, *& efficax*; so all the Latine Translators, *efficacious*; effectual in operation, *powerful*; but that denotes the Habit; this word intends the Act. Effectually operative. Syr. וכל סערא, *& omnino*, or *ad omnia efficax. Altogether efficacious.* For ἐνεργὴς denotes a very intimate, active, powerful operation or Efficacy. Rhem. *Forcible.*

καὶ τομώτερος. Καὶ τομώτερος· *Vulg. Lat. Ari. Mon. penetrabilior*: scarce properly. For *Participles* in *bilis*, are mostly *Passive*; and in our Language, *penetrable*, is the Description of a thing that may be *pierced*, or is easie so to be. Hence the *Rhem.* render it more *pearsing. properly.* Beza, *penetrantior*: as *Erasmus. Valla*, and from him *Erasmus* say they would render it *incidentior*, were that a proper Latine Word. Ours, *sharper*; not so properly, more *cutting*, or more *piercing*. Syr. וחריפא טב *& longe penetrantior*; and much more cutting, sharp or piercing. It addes *Cal*, and *Tab*, to expres the form of the *Comparative Degree*, used in the Original.

ὑπὲρ πᾶσαν μάχαιραν δίστομον, ὑπὲρ πᾶσαν μάχαιραν δίστομον, *super omnem gladium ancipitem, above any two-edged Sword.* ὑπὲρ being added to the preceeding comparative τομώτερος, eminently

nently exalts one of the *comparates* above the other. Syr. רתרין פומיה, *before a Sword with two mouths.* Both the *Hebrews* and the *Greeks* call the *Edge* of the Sword its *mouth*, στόμα τῆς μαχαίρας, *the Mouth of the Sword*, it being that wherewith it devours. Beza, *quovis gladio ancipiti.* Eraſm. *utrinque incidente.* Arab. *and in cutting ſharper than a ſword of two Edges.* Æthiopick, *than a Raſor:* than any two-edged ſword.

Καὶ διϊκνούμενος; & *pertingens*; & *pertinget.* Sy. ועאלא & *ingreditur*, and *entreth*, reacheth unto, cometh into, *pierceth into.* καὶ διϊκνούμενος,

Ἀχρὶ μερισμοῦ ψυχῆς τε καὶ πνεύματος, *Uſque ad diviſionem animæ & ſpiritus.* Beza, *animæ ſimul ac ſpiritus*; *both of ſoul and ſpirit*; expreſſing the Particle τε, which yet in ſome Copies is wanting. Ἀχρὶ μερισμοῦ ψυχῆς τε καὶ πν.

Ἁρμῶν τε καὶ μυελῶν, *Compagumque & medullarum.* Of the *joynts and marrow.* The Syriack adds וגרמא *and of the Bones.* Æthiopick, *Et diſcernit animam ab anima, & quod noctеſcit à nocte: diſcerneth one ſoul from another*; *and that which is dark from night*, that is, the moſt ſecret things. Ἁρμῶν τε καὶ μυελῶν.

Καὶ κριτικὸς, & *diſcretor.* Vulg. Lat. & *judicat*, & *dijudicat:* judgeth, diſcerneth. *Judex, Criticus.* And is *a diſcerner.* That is one that diſcerneth by making a right judgment of things. καὶ κριτικὸς.

Ἐνθυμήσεων, *Cogitationum.* Æthiopick, *Cogitationum deſiderabilium*, deſireable thoughts, not without Reaſon, as we ſhall ſee. Ἐνθυμήσεων

Καὶ ἐννοιῶν καρδίας· Vulg. Lat. Ari. Eraſm. *Intentionum cordis:* of the Intentions of the Heart. Beza, *conceptuum*; *Conceptions*, *intents*; a word of a deeper ſenſe. There may be *conceptus*, where there is not *intentio* or *propoſitum.* Syr. The *will of the Heart.* See *Epheſ.* 2. 3. καὶ ἐννοιῶν καρδίας.

Καὶ οὐκ ἔστι κτίσις· *& non eſt Creatura.* And there is not a Creature. Beza. *& nulla eſt res creata*; and there is no *created thing*, more proper in Latine, but a creature is common with us. καὶ οὐκ ἔστι κτίσις.

Ἀφανὴς· Beza, *non manifeſta.* Ours, *that is not manifeſt.* Vulg. Lat. *inviſibilis.* And the Rhem. *inviſible*, not properly: *not manifeſtly apparent.* Syr. *that is hid.* Ἀφανὴς.

Πάντα δὲ γυμνὰ· Beza, *imo omnia nuda: yea all things are naked.* but all things are naked. πάντα δὲ γυμνὰ.

Καὶ τετραχηλισμένα· Vulg. Lat. *aperta*; open. Beza, *intime patentia*; inwardly open. Eraſm. *reſupinata*; *laid on their backs*, *open.* Syr. וגל and *manifeſt*; or revealed. καὶ τετραχηλισμένα.

Πρὸς ὃν ἡμῖν ὁ λόγος· Beza. *quo cum nobis eſt negotium*; which Ours render; *with whom we have to doe.* Vulg. Lat. *ad quem nobis ſermo.* Rhem. *to whom our ſpeech is.* Syr. *to whom they give account.* And the Arabick to the ſame purpoſe, *before whom our tryal or excuſe muſt be.* What help we may have in the Underſtanding of the Words from theſe Various Tranſlations of them; we ſhall ſee in our Conſideration of the particulars of the Text. The Difficulty of the Place hath cauſed me to enquire the more diligently into the *ſenſe of Tranſlators* upon the Words themſelves. πρὸς ὃν ἡμῖν ὁ λόγος.

VERS. XII, XIII.

Ver. 12,13.

For the Word of God is living and powerful (or, effectual) *and ſharper*, (more cutting, or cutting more) *than any two-edged ſword, piercing even to the dividing aſunder of the joynts and marrow*; *and is a diſcerner* (a diſcerning Judge) *of the thoughts and intents*, (conceptions) *of the Heart.*

Neither is there any creature that is not (apparently) *manifeſt in his ſight*; *but all things are naked, and opened unto the Eyes of him, with whom we have to doe*; or, to whom we muſt give an Account.

THE whole Expoſition of theſe Words, depends on the *Subject* ſpoken of *ver.* 12. That therefore we muſt firſt diligently inquire into. This being rightly ſtated; the things ſpoken muſt be duely accommodated unto it, and in theſe two things doth the due *Expoſition* of theſe Words conſiſt. Now this Subject is ὁ λόγος τοῦ θεοῦ, *the Word of God.* It is known that this Name ſometimes in the Scripture denotes the *Eſſential Word of God*, ſometimes the *Word ſpoken by him.* Or, λόγος θεοῦ is either ὁ λόγος τοῦ θεοῦ,

ἐσιώδης, that is the *Eternal Son of God*, or, προφορικὸς, his *enunciative Word*, the Word of his Will, his declared, written Word. And the confounding of these is that which so intangleth the *Quakers* amongst us, or rather is that whereby they endeavour to entangle others, and seduce unlearned and unstable Souls. But all sorts of *Expositors* are divided in Judgment about which of these it is that is here intended. Amongst the Antients, *Ambrose* with many others, contend that it is the *Essential and Eternal Word of God* which is spoken of. *Chrysostome* seems rather to encline to the *Written Word*. The Expositors of the Roman Church are here also divided. *Lyra*, *Cajetan*, *Carthusianus*, *A Lapide*, *Ribera*, with sundry others, pleaded for the *Essential Word*. *Gatenus*, *Adamus*, *Hessetius*, *Estius* for the *Word Written*. So do the *Rhemists* in their Annotations, and particularly for the Word of Threatning. Amongst the Protestants, few judge the *Essential Word*, or Son of God Jesus Christ to be intended. *Jacobus Capellus* and *Gomarus* I have only met withall, that are positively of that mind. Among the Rest, some take it for the *Word of God* preached in General, as *Calvin*; some for the *Threatnings* of God with the *Rhemists*; and some peculiarly for the Gospel. *Crellius* waves all these, and contends that it is the *Decree of God* which is designed, which when he comes to the Explanation of, he makes it the same with his *Threatnings*. I shall enquire with what Diligence I can, into the true and direct meaning of the Holy Ghost herein.

First; I grant, that the Name here used, ὁ λόγος τοῦ θεοῦ, *the Word of God*, is ascribed sometimes to the *Essential Word of God*, and sometimes to his *Enunciative Word*, or the Scripture, as inspired and written. That the Son of God is so called we shall shew afterwards: And that the *Declaration* of the Will of God, by the Penmen of the Scripture is so termed, is obvious and acknowledged by all; but only our *Quakers*. But Testimonies are full, many and pregnant to this purpose: Luk. 5. 1. *The multitude pressed on him to hear* τὸν λόγον τοῦ θεοῦ, *the Word of God*; where the Word of God is directly distinguished from him that spake it; which was *Jesus Christ*. Ch. 8. 12. the Seed is ὁ λόγος τοῦ θεοῦ, *the Word of God*; that is, the Word preached by Jesus Christ the *good Sower of that Seed*, as the whole Chapter declares. *Chap.* 11. 28. *blessed are those that hear* τὸν λόγον τοῦ θεοῦ, καὶ φυλάσσοντες αὐτὸν, *the Word of God, and keep it*; that is preserve it in their Hearts, and obey it being heard, *Mark* 7. 13. *making void* τὸν λόγον τοῦ θεοῦ, *the Word of God, by your Traditions*, The Word of God, that is, in his Institutions and Commands, is directly opposed to the Traditions and Commands of men; and so is of the same general Nature. *Acts* 4. 31. *They were filled with the Holy Ghost, and spake out* τὸν λόγον τοῦ θεοῦ, *the Word of God*, the Word which they preached, declaring Jesus Christ to be the Son of God. When *Philip* had preached the Gospel at *Samaria* and many believed, it is said *Acts* 8. 14. that the *Apostle heard that Samaria had received* τὸν λόγον τοῦ θεοῦ, *the Word of God*; or believed the Doctrine of the Gospel preached unto them. Chap. 12. 24. ὁ δὲ λόγος τοῦ θεοῦ ηὔξανε καὶ ἐπληθύνετο, *but the Word of God grew and multiplyed*: that is, upon the death of *Herod* it was more and more preached and received. 1 *Cor.* 14. 36. *Did the Word of God goe out from you, or came it to you alone?* In like manner is it used in many other places. I have instanced in these to obviate the vain Clamors of those men, who will not allow the *Scripture*, or *Gospel* as preached to be called the *Word of God*. So ὁ λόγος absolutely, the Word, and the Word of the Gospel, the Word preached, the Word of Christ, are common notations of this Declared Word of God.

Secondly, It is granted that the *Attributes* and *Effects* that are there ascribed unto the *Word of God*, may in several senses be applyed to the one and the other of the things mentioned. That they are properly ascribed unto the *Eternal Son of God* shall be afterwards declared. That in some sense also they may be applyed unto the Written Word, other places of the Scripture, where things of the same Nature are ascribed unto it do manifest, *Isa.* 49. 2. *Psal.* 45. 6. *Psal.* 105. 9. & 107. 20. & 147. 15, 18. *Isa.* 40. 8. & 55. 11. are cited by *Grotius* to this purpose, whereof yet more do clearly confirm the Assertion. For though the *Word of God* be mentioned in them, yet in some of the places, the *Essential Word of God*, in most of them his *Providential Word*, the Word of his Power is unquestionably intended. But see *Hos.* 6. 5. 1 *Cor.* 14. 24, 25.

Thirdly; It must be acknowledged, that if the things here mentioned be ascribed unto the *Written Word*, yet they do not *primarily* and absolutely belong unto it upon its own account; but by vertue of its *Relation* unto Jesus Christ whose Word it

is,

is, and by reaſon of the *Power and Efficacy* that is by him communicated unto it. And on the other hand; if it be the *Son*, or the *Eternal Word* of God, that is here intended, it will be granted that the things here aſcribed unto him, are ſuch, as for the moſt part he Effects by *his Word* in and upon the Hearts and Conſciences of men. Hence the Difference that is between the Various Interpretations mentioned, in the iſſue concurres in the ſame things; though the *Subject* primarily ſpoken of be variouſly apprehended. Now that this is the *Word of Gods Will*, his *enunciative Word*, his Word *written*, ſpoken, preached, is by very many contended and pleaded on the enſuing Reaſons.

First, From the Subject; Becauſe the *Son of God*, or Chriſt is no where in the Scripture called ὁ λόγος τοῦ Θεοῦ, the Word, or Word of God, but only in the writings of *John the Apoſtle*; as in his *Goſpel* and the *Revelation*. By *Paul* he is every where, and in an eſpecial manner in this Epiſtle, called the *Son*, the *Son of God*, *Jeſus Chriſt*, and no where is he termed by him the *Word*, or the *Word of God*. This Argument is made uſe of by all that are of this mind: but that it is not availeable to evince the concluſion intended, ſhall immediately be made manifeſt.

Secondly, From its Attributes; They ſay the things here ſpoken of, and attributed unto the *Word of God*, as that it is *powerful*, *ſharper than a two-edged Sword*, *piercing to the dividing aſunder of the ſoul and ſpirit*, are not *perſonal properties*, or ſuch things as may properly be aſcribed unto a *Perſon*, as the Eternal Word of God is; but rather belong unto *Things*, or a thing, ſuch as is the Word preached. Now this muſt be particularly examined in our Expoſition of the Words, wherein it will be made to appear, that the Things here aſcribed unto *the Word of God*, taken together, in their *Order* and *Series*, with reſpect unto the End deſigned, are ſuch as cannot firſtly and properly belong to any thing but a *Perſon*, or an intelligent *Subſiſtence*, though not merely as a perſon, but as a perſon acting for a certain End and Purpoſe, ſuch as the Son of God is; and this will alſo be evinced in our Expoſition of the Words.

Thirdly, From the Context; It is objected by *Eſtius*, that the mentioning or bringing in of Chriſt the *Son of God* in this place is abrupt, and ſuch as hath no occaſion given unto it. For the Apoſtle in the precedent Verſes is profeſſedly treating about the *Goſpel*; and the *Danger they were in* that ſhould neglect it, or fall away from the Profeſſion of it. Hence it naturally follows, that he ſhould confirm his *Exhortation*, by acquainting them with the Power and Efficacy of that Word which they did deſpiſe. But neither is there any Force in this Conſideration. For (1.) We ſhall ſee, that there is a very juſt *Occaſion* to introduce here the mention of the *Lord Chriſt*, and that the Series of the Apoſtles Diſcourſe and arguing did require it. (2.) It is the Way and manner of the Apoſtle in this Epiſtle, to iſſue his Arguings and Exhortations in conſiderations of the *Perſon of Chriſt*, and the Reſpect of what he had inſiſted on thereunto. This we have already manifeſted in ſeveral Inſtances. Thus (3.) in particular, when he had treated of the *Word of the Law*, and of the *Goſpel*, he cloſeth his Diſcourſe, by minding them of the *Puniſhment* that ſhould and would befall them by whom they were neglected. Now *puniſhing* is the Act of a Perſon and not of the Word; *Chap.* 2. 1, 2, 3. And there is the ſame Reaſon, for the Introduction of the Perſon of Chriſt in this place. (4.) *Eſtius* himſelf doth, and all muſt confeſs, that it is either *God* or *Chriſt* that is intended, *ver.* 13. *with whom we have to do*; and before *whoſe eyes all things are open and naked*. And if the order of the Diſcourſe admit of the Introduction of the Perſon of Chriſt, *ver.* 13. no Reaſon can be aſſigned why it may not do ſo, ver. 12. Yea, it will be found very difficult, if poſſible, to preſerve any tolerable connexion of Speech, and ſo to ſeparate thoſe Verſes, that what is ſpoken of in the *one*, ſhould not be the *Subject* of the other alſo.

Fourthly; *Camero* argues from the connexion of the Words to prove the *preaching of the Word*, and not the Perſon of Chriſt to be intended. For, ſaith he, the Conjunction γὰρ, noteth the Reaſon of the things ſpoken of before. But that which preceeds is a *Dehortation* from the contempt of the Goſpel. And the Reaſon hereof the Apoſtle gives in theſe Verſes; in that thoſe who forſake the Goſpel which they have once embraced, are wont to be *vexed in their Conſciences*, as thoſe who have denyed the known Truth. And although they ſeem to be quiet for a Seaſon, yet it is *ſtupidneſs* and not Peace that they are poſſeſſed with. Now his *Judgment* is often aſcribed unto the Word of God.

Anſ.

Anſw. Theſe things are ſomewhat obſcurely propoſed. The meaning ſeems to be, that the Apoſtle *threateus the Hebrews* with the *judging and diſquieting Power of the Word*, when it is by any rejected. But this is inconſiſtent with the true deſign of the Words, which we before laid down. Having exhorted them to *Perſeverance*, and to take heed that they neglected not the promiſe of Entring into the Reſt of God through *Unbelief*, he preſſeth them farther to Care, *Diligence*, Sincerity and Conſtancy in the Performance of the Duty that he had exhorted them unto. And this he doth from the conſideration of the *Perſon of Chriſt*, the Author of the Goſpel; as his manner is in all his Arguings to bring all to that point and Center. And as to his preſent purpoſe, ſuitably unto his Exhortation and the Duty which he injoyned them, he inſiſts upon his *Ability* to diſcern and diſcover all the ſecret frames and actings of their Spirits, with all the *wayes* and means whereby a *Declenſion* in them, might be begun or carried on.

I do judge therefore that it is the *Eternal Word of God*, or the *Perſon of Chriſt* which is the Subject here ſpoken of; and that upon the enſuing Reaſons.

Firſt; ὁ λόγος, and ὁ λόγος τοῦ θεοῦ, *the Word*, and *the Word of God*, is the proper Name of Chriſt in reſpect of his Divine Nature, as the Eternal Son of God. So is he called expreſly; *John* 1. 1, 2. *Revel.* 19. 13. καλεῖται τὸ ὄνομα αὐτοῦ, ὁ λόγος τοῦ θεοῦ, *His Name is called*, or, this is his Name, *the Word of God*. This therefore, being the *Name of Chriſt*, where all things that are ſpoken of it, do agree unto him, and there be no cogent Reaſons in the Context to the contrary, he is preſumed to be ſpoken of; nor will any Rule of Interpretation give countenance to the embracing of another ſenſe.

It is, as we heard before, excepted againſt this *firſt Reaſon*, that Chriſt is called ὁ λόγος the *Word*, only in the Writings of *John* the *Evangeliſt*; and no where elſe in the New Teſtament: particularly, not by our *Apoſtle* in any of his Epiſtles.

Anſw. (1.) This obſervation can ſcarcely be made good, I am ſure not convincingly. *Luke the Evangeliſt* tells us that ſome were ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται τοῦ λόγου, *Chap.* 1. 2. *from the Beginning Eye-Witneſſes and Miniſters of the Word*; that is, of the Perſon of Chriſt. For theſe words are expounded, 1 *Joh.* 1. 1. *That which was from the Beginning, which we have heard, which we have ſeen with our Eies, which we have looked upon, and our hands have handled of the Word of Life:* They were αὐτόπται τοῦ λόγου; *Eye-Witneſſes of the Word.* How they could be ſaid to be Ey-witneſſes of the *Word* preached, is not evident. *Hierom* renders the Words; *Sicut tradiderunt nobis, qui ab initio viderunt ſermonem & miniſtraverunt ei. Præfat. in Evangel. As they delivered unto us, who from the beginning themſelves ſaw the Word, and miniſtred unto him.* And ὑπηρέται, muſt reſpect a *perſon* to whom thoſe ſo called do miniſter, and not the *Word* that is adminiſtred. In the ſame ſenſe the Word is uſed again moſt probably, *Acts* 20. 32. Παρατίθεμαι ὑμᾶς, ἀδελφοὶ, τῷ θεῷ, καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἐποικοδομῆσαι καὶ δοῦναι ὑμῖν κληρονομίαν· *I commend you, Brethren, to God, and to the Word of his Grace, which is able to build you up, and give you an Inheritance.* To be able to build us up, and give us an Inheritance, is the property of a *Perſon*. Nor can they be aſcribed to the Word preached, without a forc'd *Proſopopœia*, and ſuch as is unuſual in Scripture. Therefore this λόγος τῆς χάριτος τοῦ θεοῦ, is the *Son of God*. And he is called the *Word of his Grace*, either becauſe he was given unto us of his *mere Grace*, as he is elſewhere called the *Son of his Love*; or τῆς χάριτος may be *Genetivus Effecti*, the *Word* that is the Author and Cauſe of *Grace*; as God himſelf is called the *God of Peace and Love.* 2 *Cor.* 13. 11. To him therefore are Believers committed and commended by the Apoſtle, as a Recommendation is made of one man unto another in or by an *Epiſtle*, See its ſenſe in *Acts* 14. 23. 1 *Tim.* 1. 18. 1 *Pet.* 4. 19. Now the Word of the Goſpel is ſaid to be *committed*, or *commended* unto us, 2 *Tim.* 2. 2. So as we cannot, unleſs it be exceeding *abuſively*, be ſaid to be committed and commended thereunto. And if any will not admit the Perſon of Chriſt to be here intended, by the *Word of Gods Grace*, I would ſupply an *Elipſis*, and read the Text, I commend you to God, and the Word of his Grace, even *to him that is able*, which I acknowledg the manner of the Expreſſion by the Article τῷ δυναμένῳ, will bear.

(2.) But whatever may be ſpoken concerning this *Phraſeologie* in other Places and in other Epiſtles of this *Apoſtle*, there is peculiar Reaſon for the uſe of it here. I

have

have observed often before, that in writing of this *Epistle* to the *Hebrews*, our Apostle accommodates himself to the Apprehensions and Expressions that were then in use among the *Hebrews* so far as they were agreable unto the Truth, rectifying them when under mistakes, and arguing with them from their own Concessions and Perswasions. Now at this time there was nothing more common or usual among the *Hebrews* than to denote the *second subsistence in the Deity*, by the name of the *Word of God*. They were now divided into two great Parts; First the Inhabitants of *Canaan* with the Regions adjoining, and many old Remnants in the *East*, who used the *Syro-chaldean Language*, being but one Dialect of the *Hebrew*; And Secondly, the Dispersions under the *Greek Empire*, who are commonly called *Hellenists*, who used the *Greek Tongue*; And both these sorts at that time did usually in their several *Languages* describe the second Person in the Trinity, by the name of the *Word of God*. For the former sort, or those who used the *Syro-chaldean Dialect*, we have an Eminent proof of it in the Translation of the Scripture, which, at least some Part of it, was made about this time amongst them, commonly called the *Chaldee Paraphrase*. In the whole whereof, the *second Person* is mentioned under the name of מימרא דיוי *Memra daiova*, or the *Word of God*. Hereunto are all *Personal Properties* and all *Divine Works* in that Translation assigned, with an illustrious Testimony to the Faith of the old Church concerning the *distinct subsistence* of a Plurality of Persons in the Divine Nature. And for the *Hellenists* who wrote, and expressed themselves in the Greek tongue, they used the name of ὁ λόγος τοῦ θεοῦ, *the Word of God*, to the same purpose; as I have elsewhere manifested out of the writings of *Philo*, who lived about this Time, between the Death of our Saviour and the Destruction of *Jerusalem*. And this one Consideration is to me absolutely Satisfactory as to the intention of the Apostle in the using of this Expression; especially seeing that all the things mentioned, may far more properly, and regularly be ascribed unto the *Person* of the Son, than unto the *Word* as written or preached. And whosoever will take the Pains to consider what occurs in the *Targums* concerning their מימרא the *Word of God*, and compare it with what the Apostle here speaks and the manner of its Introduction, will, if I greatly mistake not, be of the same mind with my self. But I shall add yet some farther Considerations.

(3.) The Introduction of the ὁ λόγος, of the *Word* here, is with respect unto a Commination, or an *Admonition*. For the Design of it, is to beget a *Reverence* or Fear in the minds of men about their *Deportment* in the Profession of the Gospel, because of the Consequents of Disobedience in Punishment and Revenge. Now the Lord Christ is particularly termed the *Word of God*, with respect unto the Judgments that he exerciseth with regard unto his Church and his Gospel. *Revel.* 19. 13. That Administration therefore being here respected, gives occasion unto a peculiar *Ascription* of that name unto him; The *Word of God*, who will destroy all the opposers and forsakers of the Gospel.

(4.) It cannot be denyed, nor is by any, but that it is the *Person of the Son*, or of the Father, that is intended; *ver.* 13. Indeed it is directly of the Son, as we shall manifest from the close of the Words; But all confess God to be intended. Nor can these Expressions, of *all things manifest in his sight, and being open and naked unto his Eyes*, be applyed unto any other, or intend any other but God. And that it is the Son who is especially intended, the Close of the Verse doth evince, πρὸς ὃν ἡμῖν ὁ λόγος. He speaks of him with *whom we have to do*. Some take πρὸς ὃν here for περὶ ὃν, *concerning whom*, ἡμῖν ὁ λόγος, *nostra Oratio est*, *our Discourse* is; which must needs denote the Son, concerning whom in this whole Epistle he treats with the *Hebrews*. Ours, *with whom we have to do*; that is, in this matter, who hath a concernment in us, and our stedfastness or declension in Profession. And this also properly and immediately designes the *Person of the Son*. The Precise sense of the words is, *Cui à nobis reddenda Ratio est*; *to whom we must give an account*, both here, and hereafter; so *Chrysostome*, and the *Syriack Translation* expressly. Principally this respects the last days Account, called our λόγος or *Ratiocinium*, Heb. 13. 17. *They watch for your souls*, ὡς λόγον ἀποδώσοντες; *as these that must give an Account*. Luke 16. 2. ἀπόδος τὸν λόγον; *give an Account of thy stewardship*. Rom. 14. 12. *Every one of us* λόγον δώσει, *shall give an Account of himself unto God*. 1 Pet. 4. 5. οἱ ἀποδώσουσι λόγον, *who shall give an Account unto him who is ready to judg the quick and the dead*. And this Account is certainly to be given up immediately to Jesus Christ. *Acts* 17. 31. *Rom.* 14. 9, 10.

Nor is it any way obſtructive to the embracing of this ſenſe that ὁ λόγος ſhould be taken ſo diverſly in the beginning of the *twelfth* and end of the *thirteenth* Verſe, during the Continuation of the ſame Diſcourſe. For ſuch an *Anacoluthia* is not only very frequent, but very Elegant: ὁ λόγος τοῦ θεοῦ, πρὸς ὃν ἡμῖν ὁ λόγος, See *Matth.* 8. 22. 2 *Cor.* 5. 21. *Joh.* 1. 11. It is therefore the *Perſon of Chriſt* which is undeniably intended in the 13*th Verſe*; even he to whom we muſt give an Account of our Profeſſion, of our Faith, and Obedience. And the *Relative* αὐτοῦ in the firſt clauſe of that Verſe in *his* ſight, can refer to nothing Properly, but the ὁ λόγος or *Word of God*, ver. 12. And its dependance is clear thereon. Is *a diſcerner of the thoughts and intents of the heart*, neither is there any Creature, that is not manifeſt *in his ſight*. So a Reaſon is aſſigned in the Beginning of the thirteenth Verſe, of what was affirmed in the cloſe of the twelfth; He is *a Diſcerner of the thoughts of the Heart, becauſe all things are manifeſt unto him.*

(5.) The *Attributes* here aſcribed to the *Word*, ver. 12. do all of them properly belong unto the *Perſon of Chriſt*, and cannot firſtly and directly be aſcribed to the Goſpel. This ſhall be manifeſted in the enſuing Explication of the words.

Firſt it is ſaid to be, ζῶν, *vivus*, *vivens*, living; which as was obſerved we have tranſlated ambiguouſly, *quick*. ζῶν is applyed to God himſelf, as expreſſing a Property of his Nature. *Matth.* 16. 16. 1 *Tim.* 4. 10. *Heb.* 3. 12. And it is alſo peculiarly aſcribed unto Chriſt the Mediator, *Revel.* 1. 18. *And he is* ὁ ζῶν, *the Living one.* And two things are intended in it. (1) That he who is ſo, hath *life in himſelf.* (2.) That he is the *Lord of Life* unto others. Both which are emphatically ſpoken of the Son. (1.) He hath *Life in himſelf*, John 5. 26. And (2.) He is the *Prince of* Life, *Acts* 3. 15. or the Author of it. He hath the diſpoſal of the life of all, whereon all our Concernments temporal and eternal do depend. See *Joh.* 1. 4. And it is evident how ſuitable unto the purpoſe of the Apoſtle, the mention hereof at this time is. He minds the *Hebrews*, that he with whom they have to do in this matter is the *Living one*; As in like manner he had before exhorted them to take heed of departing *from the Living God*; and afterwards warns them how *fearful* a thing it is to fall into the hands of the *Living* God, *Chap.* 10. 31. So here to diſſwade them from the one, and to awe them with the other, he minds them that the *Word of God*, with whom in eſpecial manner they have to do, is *Living*. What is contained in this Conſideration hath been declared on *Chap.* 3. 13. Now this cannot properly be aſcribed unto the *Word of the* Goſpel. It is indeed the Inſtrumental means of *quickning* the Souls of men with ſpiritual Life. Or it is the Inſtrument that the Lord Chriſt maketh uſe of to that purpoſe. But in it ſelf it is not abſolutely *Living*; It hath not Life in its ſelf, nor in its Power. But Chriſt hath ſo, *For in him is Life, and the Life is the Light of men.* Jo. 1. 4. And this one *Property* of him with whom we have to do, contains the two great Motives unto Obedience; Namely, that on the one ſide he is able to ſupport us in it, and *reward* us eternally for it; on the other, that he is able to *avenge* all diſobedience. The one will not be *unrewarded*, nor the other *unrevenged*, for he is the *Living one* with whom in theſe things we have to do.

Secondly; it is ἐνεργὴς; *Powerful.* Power for Operation is an Act of Life. And ſuch as is the Life of any thing, ſuch is its *power* and operation. Theſe things, Life, Power, and Operation anſwer one another. And this word ſignifies, *actual Power*, Power acted or exerted, actuated Power; or Power effectual in actual Operation. Having therefore firſt aſſigned *Life* to the Word of God, that is the Principle of all Power, Life in himſelf, as being the Living one, our Apoſtle adds that he *exerts that Power of Life* in actual Operation, when, where and how he pleaſeth. He is ἐνεργὴς. Ἐνεργέω, I confeſs is a common word, ſignifying the *Efficacy* of any thing in Operation according to its Principle of Power. But it is that alſo whereby our Apoſtle moſt frequently expreſſeth the almighty, effectual, operating Power of God in and about Spiritual things. 1 *Cor.* 12. 6, 11. *Gal.* 2. 8. *Chap.* 3. 5. *Eph.* 1. 11. *Phil.* 2. 13. 1 *Theſſ.* 2. 13. *Epheſ.* 1. 19. *Col.* 2. 12. and elſwhere. And this was neceſſary to be added to the Property of *Life*, to manifeſt that the Lord Chriſt, the *Word of God*, would effectually put forth his Power in dealing with Profeſſors according to their Deportment, which afterwards is expreſſed in ſundry Inſtances. And herein the Apoſtle lets both the *Hebrews* and us know, that the Power that is in Chriſt lies not idle, is not uſeleſs, but is continually exerciſing it ſelf towards us, as the matter doth require. There is alſo, I acknowledge, an *Energy*, an opera-

operative Power in the Word of God, as written or preached. But it is not in it primarily, by virtue of a *Life* or *Principle of Power* in it ſelf: but only as a *Conſequent* of its being *his Word*, who is the living one, or, as it is indeed *the Word of the Living God*.

The Original of the Power of Chriſt in *Life*, and the Efficacy of it in *Operation*, being laid down, he farther declares it, (1.) By its *Properties*. (2.) By its *Effects*.

The *Property* of the Word with reſpect unto the exerciſe of his Power is, that it is τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον. From τέμνω to *cut* or *divide* is τομὸς; *ſcindens, incidens, cleaving, cutting*, or that which is *vi inciſoriâ præditus*, indued with a cutting Power: τομώτερος in the Comparative Degree. *Valla* ſayes, he would render it *ineidentior*, were that word uſed. So in *Phocylides*;

τομώτερος

Ὅπλον τοι λόγου ἀνδρὶ τομώτερόν ἐστι σιδήρου.

Telum ferro penetrantius: acutior, penetrantior; (See the different Tranſlations of the Word before.) *ſharper, more piercing*. ὑπὲρ πᾶσαν μάχαιραν δίστομον. The *Preposition* added to the *Comparative Degree*, increaſeth the ſignification. For it might have been ſaid; τομὸς ὑπὲρ πᾶσαν, or τομώτερος πάσης μαχαίρας· but the conſtruction uſed expreſſeth the greateſt Diſtance between the *Comparats*; than any two edged Sword: δίστομος, that is, ἀμφίστομος, *gladius biceps, anceps, utrinque incidens*; double-edged or mouthed, cutting every way. פי חרב the *mouth of the Sword*, is an *Hebraiſm*; with ſuch an Elegance in the Alluſion as moſt Languages have admitted it. The Metaphor is doubtleſs taken from *wild beaſts*, whom mankind firſt feared, that devoured with their mouths, which when the Sword began to be uſed for Deſtruction, gave them occaſion to call its *Edge*, by the Name of its *Mouth*: δίστομος, *double-mouthed*, cutting each way, that leaves nothing unpierced whereunto it is applyed. Chriſt in the excerciſe of his Power is ſaid to *be more piercing than any two-edged Sword*. For ſo doth God often times ſet forth himſelf and his Power, with an Alluſion to things ſenſible, thereby to convey a Notion and Apprehenſion of them to our Underſtandings. So he is ſaid to be a *Conſuming Fire*, and that he will be as a *Lion*; things of great Terrour to men. This of a *Sword* is often mentioned with reſpect unto the *Lord Chriſt*, Iſa. 49. 2. *Revel.* 1. 16. Out of *his Mouth went a ſharp two-edged Sword*. And it is principally aſſigned unto him with reſpect unto the Exerciſe of his Power in and by his Word, which is called the *Sword of the Spirit*, Epheſ. 6. 17. The *ſword that is on his Thigh*, Pſal. 45. 5, 6. which he hath in readineſs when he goeth forth to ſubdue the Souls of men to himſelf; as it is alſo the *Rod of his Power*, Pſalm 110. 2. But it is Chriſt himſelf who makes the Word powerful and ſharp, the principal Efficiency is in himſelf, acting in and with it. That then which is here intended, is the Spiritual, Almighty, *Penetrating Efficacy* of the Lord Chriſt, in his dealing with the Souls and Conſciences of men, by his Word and Spirit. And whereas there is a two-fold uſe of a *Sword*; the one *Natural*, to cut or pierce through all Oppoſition, all Armour of Defence, the other *Moral* to execute Judgment and Puniſhments, whence the Sword is taken for the Right and Authority of Puniſhing, and oft-times for Puniſhment it ſelf, *Rom.* 13. 4. Here is an Alluſion unto it in both Senſes. The Lord Chriſt by his Word and Spirit, *pierceth* into the Souls of men (as we ſhall ſee in the next clauſe) and that notwithſtanding all the Defence of Pride, Security, Obſtinacy and Unbelief, which they wrap up themſelves in; according to the *Natural Uſe* of the Sword. Again, he by them executes Judgments on wicked men, Hypocrites, falſe Profeſſors and Apoſtates. *He ſmites the Earth with the Rod of his Mouth, and ſlaies the wicked with the breath of his Lips*; Iſa. 11. 4. He cuts off the Life of their carnal Hopes, falſe Peace, worldly Security; whatever they live upon, by the *two-edged Sword* that proceeds out of his Mouth. And the minding of the *Hebrews* hereof was exceedingly ſuited to his preſent purpoſe, as hath been declared. And in the purſuit of this double Alluſion, are the enſuing expreſſions accommodated to the matter intended.

Secondly; this Power of the Word is deſcribed by its Effects· διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν; καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας. The *Act* it ſelf intended, is in the firſt word; διϊκνούμενος. The Object of that Act is doubly expreſſed; (1). By *Soul* and *Spirit*. (2.) *joynts*

and *marrow*. And (3.) There is the Extent of this Act with reference unto that Object; expressing the Effect it self; ἄχρι μερισμοῦ· *to the Dividing of* them.

διϊκνούμενος, διϊκνούμενος, *perveniens, penetrans*; Piercing, say we; in answer to the sharpness before expressed. The Word in other Authors is variously rendred by *pervado, permeo, pervenio, attingo*; to pass through, to reach unto, to attain an End; from ἵκω *to come*. It is here in the pursuit of the former Allusion used elegantly to express the Power of Christ, as a Sword piercing into the Soul. And the meaning of the following Expressions is, that it doth so into the *innermost Recesses*, and as it were the secret Chambers of the Mind and Heart. And this word is no where else used in the Scripture.

ψυχῆς τε καὶ πνεύματος. (2.) The *Object* of this Piercing is the *Soul and Spirit*. Some think that by ψυχὴ the natural and *unregenerate* part of the *Soul* is intended; and by πνεῦμα, that which is in it *renewed* and regenerate. And there is some ground for that Explication of this Distinction. For hence is a man wholly unregenerate called ψυχικὸς, 1 *Cor.* 2. 14; say we the *Natural Man*. And though ψυχὴ absolutely used do denote either the *Being* of the rational Soul, or *Life* which is an Effect thereof; yet as it is opposed to the *spirit*, or distinguished from it, it may denote the *unregenerate part*, as σάρξ the *flesh* doth, though absolutely it signifies one part of the material substance of the Body; From hence is an *unregenerate person* denominated ἄνθρωπος ψυχικὸς. So the Spiritual part is frequently called πνεῦμα the Spirit; as *Jo.* 3. 6. and a Regenerate person πνευματικὸς, the *Spiritual* man, 1 *Cor.* 2. 15. According to this Interpretation, the Sense of the Words is, that the *Word of God* the Lord Christ by his Word and Spirit *pierceth* into the state of the Soul, to discover *who* or *what* is regenerate amongst us, or in us; and who or what are not so. The Principles of these things are variously involved in the *Souls* of men, so that they are not oft-times discernable unto them in whom they are; as to whether of them is predominant. But the Lord Christ makes a μερισμὸς, *a Division* with a distribution, referring all things in the Soul to their proper source and *Original*. Others judge, that whereas our Apostle makes a Distinction between *Soul* and *Spirit*, as he doth in other places, he intends by ψυχὴ, the Soul, the *Affections*, the *Appetite* and *Desires*; and by πνεῦμα, the *Spirit*, the mind or Understanding, the τὸ ἡγεμονικὸν, the conducting part of the Soul. And it is most probable that he here intends the same. For setting out the *penetrating Power* of the Word of God with reference unto the Souls of men, he distributes the Soul into, as it were, its principal constituent parts, or Faculties of it; that is, the Mind, that leads, conducts and guides it, and the *Passions* that steer and ballance it; wherein all the most secret recesses and springs of all its actings do lie. And this sense is confirmed from the following words, wherein the same thing is asserted under a Different notion, namely of the *joints* and *marrow*; that which in the Soul answers the *joints* and *marrow* in the Body, by way of Allusion, is that which is intended. *Joints* and *marrow* in themselves, are things *sensual* and fleshly, that have no concern in this matter. But in the Body they are doubly considerable.

ἁρμῶν τε καὶ μυελῶν.

(1.) Upon the Account of their *Use*; and so they are the *Ligaments* of the whole; the principal and only means of communication to the Members from the Head, and among themselves. So this use of them is translated to Spiritual things, *Ephes.* 4. 16. And by a *luxation* or discontinuation of them the whole Body will be dissolved.

(2.) On the Account of their *Hiddenness* and Secrecy; They are undiscernable unto the Ey of men, and it must be a *sharp Instrument* or Sword that peirceth into them so as to divide them one from the other, whereby *natural Life* will be destroyed. As these things are in the Body for *use*, and *hiddenness*, with respect unto their being peirced with a sword; so would the Apostle have us to understand what he speaks of in reference unto the Soul; the most *useful* and *secret* parts whereof, are pierced and divided by the Power of Christ, whence, if it be in a way of Punishment, *Spiritual Death* doth ensue. And this is yet farther confirmed in the last description which the Apostle gives us of the *Word of God* from its actings and Effects; it is a *Discerner of the thoughts and intents of the Heart*; which yet he more clearly explains in the next Verse, as we shall see in the opening of it. That then which in all these Expressions is intended, is the absolute Power and Ability of the Son of God, to judg of the *Rectitude* and *Crookedness* of the wayes and walkings of the Sons of men, under

their

their Profession, from the inward frames of their minds and Hearts, unto all their outward Duties and Performances, either in Perseverance or Backsliding.

The last Expression κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας · is a *Discerner of the Thoughts and Intents of the Heart*, is plainly declarative of what is elsewhere ascribed unto him; namely, that he is καρδιογνώστης, He that *knoweth* and *searcheth the Hearts of men*. This is a peculiar Property of God, and is often affirmed so to be. *Jerem.* 17. 10. 1 *Sam.* 16. 7. *Psalm* 7. 9. And this in an especial manner is ascribed to the Lord Christ, *John* 2. 24, 25. & 21. 17. *Revel.* 2. 23. This is eminently expressed in that Confession of *Peter*; *Lord, thou knowest all things, thou knowest that I love thee*. By vertue of thy Omniscience whereby thou knowest all things, thou knowest my heart, and the Love which I have therein unto thee. Κριτικὸς, *Judex, Discretor*; one that upon accurate Inspection and Consideration, judgeth and giveth Sentence concerning Persons and Things. It differs from κριτὴς a *Judge*, as adding the *Act* of judging unto the *Right* and Power of Judgment. And this Word alone as it is here used is sufficient to evince that the *Person of Christ* is here principally intended; seeing it cannot be accommodated to the Word as written or preached in any tolerable manner. κριτικὸς

Καρδίας; By the *Heart*, as I have shewed before, the whole Soul and all the Faculties of it, as constituting one rational Principle of *Moral Actions* is intended; and so includes the Soul and Spirit before mentioned. Here two things are ascribed unto it. καρδίας

(1.) Ἐνθυμήσεις; *Thoughts, Cogitations*; whatever is inwardly conceived ἐν τῷ θυμῷ, *in the mind*, with a peculiar respect unto the *irascible* Appetite. called יצר מחשבת לב, Gen. 6. 5. the *figment of the cogitations of the heart*. The Thoughts which are suggested by the Inclinations of the Affections with their commotions and stirrings in the Heart or Mind. ἐνθυμήσεων.

(2.) Ἔννοιαι, *Designs* or Purposes, inwardly framed ἐν τῷ νόῳ, in the *Understanding*. Sometimes this word signifies the *moral Principles* of the Mind, by which it is guided in its actings. Hence are the κοιναὶ ἔννοιαι, or *common Principles* that men are directed by in what they doe. And here it denotes the Principles that men are guided by in their actings, according to which they frame their actual Purposes and Intentions. Upon the whole matter; the Design of the Apostle in these Words, is to declare the *Intimate* and *absolute Acquaintance* that the Word of God hath with the inmost Frames, Purposes, Desires, Resolutions, and Actings of the Minds of Professors; and the sure unerring Judgment which he makes of them thereby. ἐννοιῶν.

VERSE XIII.

Vers. 13.

THE *Thirteenth Verse* contains a Confirmation of what is asserted in that foregoing. There the Apostle declared how the *Word of God* pierceth into the Hearts, Minds and Souls of men, to discern and judg them. That they to whom he wrote, might not doubt hereof, he confirms it by shewing the *Ground* of his Assertion, which is the Natual *Omniscience* of this *Word of God*. It cannot be otherwise than as I have declared, seeing *He of whom we speak*, with whom we have to do, to whom we must give an Account, This *Word of God*, seeth and knoweth all things, nor can any thing possibly be hid from him. This is the natural Coherence of the Words; and upon a Supposition of a Different *Subject* to be spoken of in this and the foregoing Verse, no man can frame a tolerable Transition in this Contexture of Words from the one unto the other. I shall therefore proceed in the Explication of them, as Words of the same Design, and used to the same Purpose.

Καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον αὐτοῦ· The manner of the Expression is by a double *Negation*, the one expressed, οὐκ ἔστι, *there is not*; the other included in the Privative α in ἀφανὴς. And these Expressions do emphatically assert the contrary to what is denied. *There is not a Creature* that *is not manifest*; that is, every Creature is eminently, illustriously manifest. οὐκ.

Οὐκ ἔστι κτίσις · *There is not a Creature*; any thing created. That is, every Creature whatever, whether they be persons or things: Angels, Men, Devils, Professors, Persecutors, all men of all sorts; and all things concerning them; Their inward ἔστι κτίσις

ward frames of Mind and Heart, their Affections and Temptations, their state and condition, their secret Actings, their Thoughts and Inclinations. This confirms and carries on the foregoing Attributions to the *Word of God*.

Ἀφανὴς

Ἀφανὴς· φαίνω is to *appear*, to shine forth; and ἀφανὴς is opposed to ἐπιφανὴς, *illustrious*, *perspicuous*, eminently manifest. So it is; *hid*, *obscure*, not openly or evidently appearing. It is more than ἄφαντος which is merely *one out of sight*; *Luke* 24. 31. This negation, includes a *plain*, *clear*, *illustrious Appearance*, nothing shrowding, hiding interposing it self to obscure it.

Ἐνώπιον αὐτοῦ

Ἐνώπιον αὐτοῦ, *before him*; *in conspectu ejus*, in his sight. Every creature is continually under his view. αὐτοῦ, must refer to ὁ λόγος τοῦ θεοῦ, *the Word of God*, in the beginning of Verse 12. And cannot respect πρὸς ὃν, in the End of this Verse. For the Interposition of the adversative particle δὲ *but*, and the introduction of the Relative αὐτοῦ again, do necessarily refer this αὐτοῦ to ὁ λόγος, and proves the same person to be all along intended.

γυμνὰ καὶ τετραχηλισμένα.

Πάντα δὲ γυμνὰ καὶ τετραχηλισμένα. The unusual Application of the Word τραχηλίζομαι in this place, hath made work more than enough for *Criticks*. But the Design of the Apostle is open and plain, however the use of the Word be rare, with some especial Allusion. All agree that τετραχηλισμένα is as much as πεφανερωμένα· *absolutely open or manifest*. Onely *Oecumenius* hath a peculiar conceit about it. It is, saith he, κάτω κύπτοντα, καὶ τὸν τράχηλον ὑπικλίνοντα, διὰ τὸ μὴ ἰσχύειν ἀτενίσαι τῇ δόξῃ ἐκείνῃ τοῦ κριτοῦ καὶ θεοῦ ἡμῶν Ἰησοῦ; *bowing down, and declining or turning aside the neck, as not being able to behold the Glory of Jesus Christ our Judge and God*. But he gives us another signification of the word himself. τράχηλος, the *neck*, is a word commonly used in Scripture and in all Authors. Thence τραχηλίζωμαι in the sense here used, *to be manifest*, must receive its signification from some posture of the *neck*. And as joyned here with γύμνος, *naked*, it may have respect unto a double Allusion. First unto *Wrestlers* and contenders in Games. First, they were made *naked*, or stript of their cloaths; whences as it is known, comes γυμνάζω and γυμνάσιον, vigorously to exercise; and a place of such exercise. Then in their contending when one was thrown on his back, when he was *resupinatus*, he was τραχηλιζόμενος; laid open with his *throat and neck* upwards. Hence the Word comes to signify things that are *open*, *naked*, *evident*, *manifest*. The face and neck of a naked person being turned upwards, it is manifest who he is. This is to have *os resupinatum*; and as he speaks, *aulam resupinat amici*; of him who sees what is in it, to the bottom. There is yet another Allusion that may be intended; and this is taken from *Beasts* that are slain, and being strip'd of their skins, are hanged by the neck; that all may see and discern them. This is also mentioned by *Oecumenius*. And *Varinus* gives us a farther sense; and saies that τραχηλίζειν is as much as διχοτομεῖν; to *divide* into parts; or διὰ τῆς ῥάχεως σχίζειν· to cut, cleave or divide, through the back-bone, that all may be discovered. And from these two significations, I suppose, the design of the Apostle in this Allusion, may most probably be collected, It is evident that he hath great regard unto, and doth much instruct the *Hebrews*, by and from the Customs in use amongst themselves. Unto one of them doth he here seem to have respect: namely, the *Beasts* that were sacrificed. The first thing that was done with the Body of it, after it was slain, was its being *flayed*. This work was done by the Priests. Hereby the Carcase of the beast was made γυμνὸν *naked*, laid open to the view of all. Then were all its entrails opened from the *neck*, down to the belly; after which the Body was cut into its pieces through the Chine-bone, whereby in both the *senses* mentioned, both of Opening and Division, it became τετραχηλισμένον, *opened and divided*; that every part of it was exposed to view. Hence the Apostle having compared the *Word of God* before in its Operations to a *two-edged Sword*, that pierceth to the dividing asunder of the joynts and marrow, as did the sharp knife or Instrument of the Sacrificer; here affirms that *all things whatever*, and so consequently the hearts and wayes of Professors, were evident, open, and naked before him, as the Body of the *Sacrificed beast* was to the Priests, when flayed, opened and cut to pieces: which is the most probable account of these Expressions, in particular, whose general design is plain and evident. And this appears yet farther from the next Words.

τοῖς ὀφθαλμοῖς αὐτοῦ.

Τοῖς ὀφθαλμοῖς αὐτοῦ, *to the Eyes of him*. He followeth on his former Allusion; and having ascribed the Evidence of all things unto the *Omniscience* of the Word, by the similitude before opened; in answer thereunto, he mentions his *Eyes* wherewith

with he beholds the things so naked and opened before him. Both expressions are *Metaphorical* containing a Declaration of the *Omniscience* of Christ; whom he farther describes in the last words, by our respect unto him in all these things.

πρὸς ὃν ἡμῖν ὁ λόγος. How variously these words are rendred, and thereby what various senses are put upon them, hath been declared. But both the proper signification of them, and the design of the place direct us to one certain Sense, namely *to whom we must give an Account:* λόγος is an Account; There is no other Word used in the New Testament to express it: πρὸς ὃν is properly *unto whom*, and not *of whom*, or concerning whom: that is, it expresseth the *Object* of the Action here mentioned, and not the *Subject* of the Proposition. And the whole is rightly rendred, *to whom we must give an Account*; or, *before whom our Account is to be made.* And this answers the Design of the Apostle in the place. For evidencing unto them the Efficacy and Omniscience of the Word of God, trying all things, and discerning all things, he minds them of their near concernment in these matters, in that he and they must all give up their *final Accounts* unto and before him, who is so intimately acquainted with what they are, and with whatsoever they shall do in this World.

There are many things remaining to be observed from these Words, which are both of great Importance in themselves, and do all serve to the farther Explanation of the mind of the Holy Ghost in these Words, as to what of our Instruction is particularly intended in them. And from the *Properties* that are assigned to the Word of God, *ver.* 12. we may observe; That,

It is the way of the Spirit of God, to excite us unto especial Duties, by proposing unto us, and minding us of such Properties of God, as the Consideration whereof, may in an especial manner incline us unto them. Here the *Hebrews* are minded that the Word of God is *Living*; to give unto their Hearts that Aw and Reverence of him, which might deter them from backsliding or falling away from him. Our whole *Duty* in general respects the *Nature* of God; It is our giving Glory to him because he is God, and as he is God, *glorifying him as God*, Exod. 2. 20. Isa. 42. 8. Deut. 28. 58. Rom. 1. 21. It is our giving him the Honour which is due to his Being. That is the *formal Reason* of all Divine Worship and Obedience. And as this Duty *in General*, brancheth it self into many *particular Duties* in the kinds of them, all which in various Instances are continually to be attended unto; So God hath not only revealed his *Being* unto us in general, but he hath done it by many *distinct Properties*, all of them suited to promote in our minds our *whole Duty* towards God, and *this or that Duty* in particular. And he often distinctly presseth upon us the Consideration of those *Properties*, for to stir us up unto those *distinct Duties* which they direct unto. God in his Nature exists in one *simple Essence* or Being; nor are there any things *really different* or distinct therein. His nature is all his *Properties*; and every one of his Properties are his whole Nature, But in the Revelation of himself unto us, he proposeth his *Nature* under the notion of these distinct Properties, that we may the better know the nature of the Duty which we ow unto him. *Hos.* 3. 5. *Fear the Lord and his Goodness.* So in places innumerable doth he mind us of his *Power* and *Greatness*, that upon our Thoughts and Apprehensions of them, we might be stirred up to *fear him*, to *trust* in him, to get our Hearts filled with a due Aw and Reverence of him, with many other Duties of the like nature with them, or evidently proceeding from them. To Trust, *Isa.* 26. 4. Fear, *Jerem.* 10. 6, 7. His *Goodness*, *Grace*, *Bounty*, *Patience* are all of them distinctly proposed unto us; and they all lead us unto especial Duties, as the Apostle speaks; *Rom.* 2. 4. *The Goodness of God leadeth to Repentance:* from these, or the Efficacy of the Consideration of them upon our Souls, ought to proceed, our *Love*, our *Gratitude*, our Delight in God, or Praise and Thankfulness; and by them ought they to be influenced. So his Holiness ingenerates Terror in the wicked, *Psal.* 33. 14. and holy Reverence in others *Hebr.* 12. 27, 28. The Like may be spoken of the Rest of the Properties of God, with respect unto the Remainder of our Duties. In like manner, and to the same Purpose, did God of old reveal himself by his *Name.* He still ascribed such a *Name* to himself, as might be prevalent on the minds of men unto their present Duties. So when he called *Abraham* to walk before him, in the midst of many Difficulties, Temptations, Hardships, and Dangers, he revealed himself unto him by the name of *God Almighty*; thereby to encourage him to Sincerity and Perseverance. *Obs.* 1.

Gen.

Gen. 17. 1. Hence in his greatest Distress he peculiarly acted his Faith on the Power of God. *Heb.* 11. 19. And when he called his Posterity to comply in their Faith and Obedience, with his Faithfulness in the Accomplishment of his Promises, he revealed himself unto them by his name *Jehovah*; which was suited to their especial Encouragement and Direction, *Exod.* 6. 3, 4. To the same end are the Properties of the *Word of God* here distinctly proposed unto us. We are called to the Faith and Profession of the Gospel: Herein we meet with many Difficulties without, and are oft-times ready to faint in our selves, or otherwise to fail and miscarry. In this matter we have to do with the *Lord Christ*, to him we must one day give an Account. Wherefore to stir us up to Carefulness, Diligence and spiritual Watchfulness, that we give not place to any decayes or declensions in our Profession, we are especially minded that he is the *Living one*, and one that continually exerciseth Acts of Life towards us. And in all Duties of Obedience, it will be our Wisdom always to mind, that Respect which the Properties of God, or of Christ have unto them. Again, that Word of God is so *Living*, as that also it is *Powerful* or actually always exercising it self in Power, actually efficacious toward the Ends mentioned, every where. So that,

Obs. II. *The Life and Power of Christ, are continually exercised about the Concernments of the Souls of Professors, I am always actually efficacious in them, and upon them.* And this Power he putteth forth by his Word and Spirit. For we declared in the opening of the Words, that the Effects here ascribed unto the *Essential Word*, are such as he exerciseth by the *Word Preached*, which is accompanied with, and made effectual by the Dispensation of the Spirit, *Isa.* 59. 21. And the *Power* here intended is wholly cloathed with the *Word*, thereby it is conveyed to the Souls of men, therein is *the hiding of this Power*. *Hab.* 3. 4. Though it seem weak, and is despised; yet it is accompanied with the *hidden Power of Christ*, which will not fail of its End, 1 *Cor.* 1. 18. And the Word preached is not otherwise to be considered, but as that which is the *Conveyance of Divine Power* to the Souls of men. And every impression that it makes on the Heart, is an effect of the Power of Christ; And this will teach us, how to value it, and esteem it; seeing it is the only way and means whereby the Lord Christ exerciseth his *Mediatory Power* towards us, on the behalf of God; And effectual it will be unto the Ends whereunto he designs it. For he is in it *sharper than any two-edged Sword*. So that,

Obs. III. *The Power of Christ in his Word, is irresistible, as to whatever Effects he doth design it.* Isa. 55. 10, 11. The *Power* of Christ in his *Word* is by many exceedingly despised and slighted. Few there are who seem to have any real Effects of it produced in them or upon them. Hence it is looked on in the world, as a thing of no great Efficacy; and those who preach it in sincerity are ready to cry out, *Who hath believed our Report?* But all this ariseth from a mistake, as though it had but *one End* designed unto it. Had the Lord Christ no other End to accomplish by his Word, but meerly that which is the principal, *the conversion of the Souls of his Elect*, it might be conceived to fail towards the far greatest number of them, to whom it is preached. But it is with him in his word, as it was in his own Person. He was set for the *fall* as well as the *rising* of many in *Israel*; and for a sign that should be spoken against. *Luk.* 2. 34. As he was to be unto some for a Sanctuary, so for a *stone of stumbling*, and a *rock of offence to both the houses of Israel*; *for a gin and for a snare to the Inhabitants of Jerusalem*, among whom many were to stumble at him, and fall and be broken, *Isa.* 8. 14, 15. And these things are all of them effectually accomplished towards them to whom he is preached. They are all of them either *raised* by him unto God, out of their state of sin and misery, and do take *sanctuary* in him from Sin and the Law, or they *stumble* at him through their Unbelief, and perish eternally. None can ever have Christ proposed unto them upon indifferent terms, so as to be left in the condition wherein they were before. They must all be *saved* by his Grace, or *perish* under his Wrath. And so is it also with him in his Word. The *End*, whatever it be that he assigns unto it with respect unto any, shall undoubtedly be accomplished. Now these Ends are various. 2 *Cor.* 2. 14, 15. Sometimes he intends by it, only the *hardening* and further blinding of wicked sinners, that they may be the more prepared for deserved Destruction. *Isa.* 6. 9, 10, 11. *Go, tell this People, Hear you indeed, but understand not; and See you indeed, but perceive not; make the hearts of this People fat,*

and

and make their ears heavy, and shut their Eys, lest they see with their Eys, and hear with their ears, and understand with their heart, and convert and be healed. Then, said I, Lord, how long; and he answered, until the Cities be wasted without inhabitant, and the Land be utterly desolate. The principal accomplishment hereof was in the Personal Ministry of Christ himself towards the People of the *Jews*, Matth. 13. 14. Mark 4. 2. Luke 8. 10. John 12. 40. But the same is the condition of things in the preaching of the Word to this Day. Christ designs in it to *harden* and blind wicked sinners unto their Destruction. And herein it misseth not of its Effect. They are so until they are utterly destroyed. Towards some he designs it only for their *Conviction*; and this it shall through his Power unconquerably effect. There is not *One* whom he aymeth to convince but he shall be convinced, whatever he intends by those Convictions. His *arrows are sharp in the heart of his Enemies, whereby the People fall under him*, Psal. 45. 5. Let men be never so much his Enemies, yet if he intends their *Conviction*, he will so sharpen his Word upon their Hearts, as that they shall let go their professed Enmity and fall down in the acknowledgment of his Power. None whom he will have convinced by his Word shall be able to withstand it. Now as the first sort of men may reject and despise the Word as to any *Convictions* from it which it is not designed to give them, but can never avoid its *Efficacy* to harden them in their Sins; so this second sort may resist and reject the Word, as to any real *saving work of Conversion*, which is not in it, or by it, assigned unto them; but they cannot withstand its *Convictions*, which are its proper work towards them. With respect unto others, it is designed for their *Conversion*; and the Power of Christ doth in this design so accompanie it, as that it shall *infallibly* accomplish that work. These dead Creatures shall hear the Voice of the Son of God in it, and live. It is then certainly of high concernment unto all men unto whom Christ comes in his Word, to consider diligently what is, or is like to be the issue and consequent of it with respect unto themselves. Things are not issued according to *outward Appearance*. If there were no hidden or secret Events of the Dispensation of the Power of Christ in the Word, all thoughts of any great matter in it might easily be cast off. For we see that the most live quietly under a neglect of it, without any visible Effect upon their Hearts or Lives. And how then is it *sharper than any two-edged Sword?* Things are indeed quite otherwise, The Word hath its work on all. And those who are neither *Convinced* nor *Converted* by it, are *hardened*, which is in many evident to a spiritual Ey. And surely we may do well to consider how it fareth with our own Souls in this state of things. It is to no purpose to think to *hide things secretly* in our own thoughts; and to please our selves in our own darkness; The *Power* of Christ in the *Word* will reach and search out all; for it pierceth to the *dividing asunder of the Soul and Spirit*, and of the joints and marrow. So that

Though men may close, and hide things from themselves and others, yet they cannot exclude the Power of Christ in his Word from piercing into them. Men are apt strangely to hide, darken and confound things between their Soul and their Spirit, that is, their Affections and their minds. Herein consists no small Part of the *Deceitfulness of Sin*; that it confounds and hides things in the Soul that it is not able to make a right Judgment of it self. So men labour to deceive themselves, *Isa.* 28. 15. Hence when a man can countenance himself from any thing in his *Affections*, his Soul, against the Reflections that are made upon him from the *Convictions* of his mind or spirit; or when he can rest in the *Light* of his Understanding notwithstanding the perverseness and frowardness of his *Affections*, he is very apt to be secure in an ill condition. The first deceiveth the more ignorant, the latter the more knowing Professors. The true state of their Souls is by this means hid from themselves. But the *Power of Christ* in his Word will pierce into these things and separate between them. He doth so as to his (1.) *Discerning*, his (2.) *Discovering* or convincing, and his (3.) *Judging* Power. (1.) Let things be never so close and hid, he *discerneth* all clearly and distinctly; they are not hid from him, *Ps.* 139. 4. *Jer.* 23. 24. See *Joh.* 2. 23, 24, 25. And where he designs (2.) The Conviction of men, he makes his Word powerful to discover unto them, all the *secret Follies* of their Minds and Affections, the hidden *recesses* that Sin hath in them, their close reserves, and spreads them before their Eyes to their own Amazement, *Psal.* 50. 21. So our Apostle tells us, that by *Prophesying* or expounding the Word of Christ, the *Secrets of mens hearts are discovered*; that is, to themselves; they find the Word *dividing asunder* between their Souls *Obs.* IV.

and ſpirits, whereon they *fall down and give Glory to God*, 1 Cor. 14. 24, 25. And hereby alſo (3.) he exerciſeth his *Judging* Power in men. Let men *arm themſelves* never ſo ſtrongly and cloſely with Love of Sin and pleaſure, carnal Security, *Pride*, and hatred of the Wayes of God, until their Brows become as Braſs, and their Neck as a ſinew of Iron; or let their Sins be covered with the fair Pretence of a *Profeſſion*, Chriſt by his Word will *pierce* through all; into their very hearts and having diſcovered, *divided*, and ſcattered all their vain Imaginations, he will judge them, and determine of their ſtate and condition, *Pſalm* 45. 5. & 110. 6. Hereby doth he break all their *Strength* and *Peace*, and the *Communication* of ſupplies in Sin and Security, that have been between the *Mind* and the *Affections*; and deſtroyes all their Hopes. Men are apt to pleaſe themſelves in their *ſpiritual Condition*, though built on very Sandy Foundations. And although all other Conſiderations fail them, yet they will maintain a *Life of Hopes*, though ungrounded and unwarrantable, *Iſai.* 57. 10. This is the condition of moſt falſe Profeſſors; but when the Word of Chriſt by his Power enters into their Souls and Conſciences, it utterly caſts down all their *Confidences*, and deſtroyes their hopes and expectations. Nothing now remains but that ſuch a Perſon betake himſelf wholly to the Life which he can make in Sin with its Luſts and Pleaſures; or elſe come over *ſincerely* to him in whom is Life, and who giveth Life unto all that come unto him. So he *ſlayes the wicked with the breath of his mouth*, *Iſa.* 11. 4. And this is the *Progreſs* that the Lord Chriſt makes with the Souls of Men. (1.) He *diſcovereth* himſelf their State and Condition, what is Good or Evil in them. (2.) He *diſcovereth* this unto themſelves, or convinceth them of their ſins and dangers, which ſurpriſeth them with Fears and ſometims with Amazements. (3.) He *judgeth* them by his Word, and condemns them by it in their own Conſciences. This makes them give over their old Security and Confidences, and betake themſelves unto new Hopes, that yet things may be better with them. (4.) *He deſtroyes theſe Hopes* alſo, and ſhews them how vain they are. And hereon they either betake themſelves wholly to their Sins, ſo to free themſelves from their Convictions and Fears; or ſincerely give up themſelves unto him for relief. To this purpoſe again it is added, that this Word of God, is a *Diſcerner of the Thoughts and Intents of the Heart*; that is, one that ſo diſcerns them as to put a Difference between them, and to paſs Judgment upon them.

Obſ. III. *The Lord Chriſt diſcerneth all inward and ſpiritual things, in order to his preſent and future Judgment of thoſe things, and the perſons in whom they are, on their Account.* Our diſcerning, our judging are things diſtinct and ſeparate. Diſcerning every thing, weakly, imperfectly, and by parts or pieces, we cannot *judge* ſpeedily, if we intend at all to judge wiſely. For we muſt judge after the *ſight of our Eyes*, and reprove after the hearing of our Ears; that is, according as we can take in by weak means, an Underſtanding of what we are to make a Judgment upon. With the WORD or Son of God it is not ſo. For he at once diſcerning all things perfectly and abſolutely, in all their Cauſes, Circumſtances, Tendencies and Ends, in the ſame Inſtant he approveth or condemneth them. The End of his Knowledg of them is comprized in his Knowledge it ſelf. Hence to *know* in the Scripture when aſcribed to God, doth ſometimes ſignifie to *approve*, accept, and juſtify; ſometimes to *refuſe*, reject, and condemn. Wherefore Chriſt's judging of *the thoughts and intents of mens hearts*, is inſeparable from his diſcerning of them and the End why he fixeth his Eye upon them. For this Cauſe is he ſaid to be of *quick Underſtanding in the Fear of the Lord*, ſo as not to judge after the *ſight of his eyes*, *nor approve after the hearing of his Ears*, that is, according to the outward Appearance and Repreſentation of things, or the Profeſſion that men make, which is ſeen and heard: but he judgeth with Righteouſneſs, and reproves with *Equity*, according to the true nature of things which lyeth hidden from the eyes of men, *Iſa.* 11. 3, 4. He knows to judge, and he judgeth in and by his Knowledge; and the moſt *ſecret things* are the eſpecial Objects of his Knowledge and Judgment. Let no men pleaſe themſelves in their ſecret Reſerves. There is not a thought in their Hearts, though but *tranſient*, never ariſing to the conſiſtency of a purpoſe, not a pleaſing or ſeeming deſireable *imagination* in their Minds, but it lies continually under the eye of Chriſt, and at the ſame inſtant, *that very Judgment* is by him paſſed on them, which ſhall be given out concerning them at the Laſt Day. Oh that we could alwayes conſider with what Awe and Reverence, with what Care and Diligence, we ought continually to walk before this Holy

Holy *All-Seeing* One. In the Deſcription that is given of him when he came to deal with his Churches, to judge them with Righteouſneſs and reprove them with Equity, not according to the ſight of his Eyes or the hearing of his Ears, that is, the outward Profeſſion that they made; It is ſaid that his *Eyes were as a flame of Fire*, *Revel.* 1. 14. anſwerable unto that of *Job* to God; *haſt thou Eyes of fleſh, or ſeeſt thou as a man ſeeth*, *Job* 10. 4. He doth not look on things through ſuch weak and failing *Mediums*, as poor frail Creatures do; but ſees all things clearly and perfectly according as they are in themſelves, by the light of his own Eyes, which are as a *flame of Fire*. And when he comes actually to deal with his Churches, he prefaceth it with this, *I know thy Works*, which leads the way; and his Judgment on them upon the Account of thoſe Works immediately followeth after, *Rev.* 2.3. And it may be obſerved, that the Judgment that he made concerning them, was not only wholly independent on their *outward Profeſſion*, and oft-times quite contrary unto it; but alſo that he judged otherwiſe of them, yea contrary to that which in the *Secret of their hearts* they judged of themſelves. See *Chap.* 3. 17. So when *Judas* was in the Height of his Profeſſion, he judged him a *Devil*; John 6. 70, 71. And when *Peter* was in the worſt of his Defection, he judged him a *Saint*; as having *prayed for him*, that his Faith might not fail. So doth he *know*, that he *may judge*, and ſo doth he judge together with his Knowledge. And this eaſily and perfectly, for all things *are naked and opened before him*; ſo that

Obſ. VII. *It is no Trouble or Labour to the Word of God to diſcern all Creatures, and all that is of them, and in them, ſeeing there is nothing but is evidently apparent, open and naked under his all-ſeeing Ey.* It would be neceſſary here to open the Nature of the knowledg, or Omniſcience of God; but that I have done it at large in another Treatiſe, whereunto I refer the *Reader*. Now after the Conſideration of all the Particulars, we may ſubjoyn an Obſervation that naturally ariſeth from the multiplying of the Inſtances here given by the Apoſtle; and it is, That

Obſ. VIII. *It is a great and Difficult matter really and practically to convince Profeſſors of the Practical judging Omniſciency of Jeſus Chriſt the Word of God.* On the Account hereof, added to the great importance of the thing it ſelf unto our Faith and Obedience, doth the Apoſtle here ſo *multiply* his Expreſſions and Inſtances of it. It is not for nothing, that what might have been expreſſed in *one* ſingle plain Aſſertion, is here ſet out in ſo *many*, and with ſuch variety of Alluſions, ſuited to convey a *practical ſence of it* unto our Minds and Conſciences. All Profeſſors are ready enough to cloſe with *Peter* in the firſt Part of his Confeſſion, *Lord, thou knoweſt all things*; but when they come to the other; *thou knoweſt that I Love thee*; that is, to make a *practical Conſideration* of it with reſpect unto their own Hearts and Ways, as deſigning in all things to approve themſelves unto him as thoſe who are continually under his Ey and Judgment, this they *fail in* and are hardly brought unto. If their minds were fully poſſeſt with the *Perſwaſion* hereof, were they continually under the *Power* thereof, it would certainly influence them unto that *Care*, *Diligence* and Watchfulneſs, which are evidently wanting in many, in the moſt of them. But *Love* of Preſent things, the *Deceitfulneſs* of Sin, the Power of *Temptations*, Cares and Buſineſſes of Life, vain and uncertain Hopes, do effectually divert their minds from a due Conſideration of it. And we find by Experience how difficult it is to leave a laſting *impreſſion* of it on the Souls of men. Yet would nothing be of more uſe unto them in the whole Courſe of their walking before God. And this will farther appear, if after the Precedent *Expoſition* of the ſeveral particular Parts of theſe Verſes, and *brief Obſervations* from them, we duely conſider the general deſign of the Apoſtle in the words, and what we are inſtructed in thereby.

In the foregoing Verſes, having greatly cautioned the *Hebrews*, againſt *backſliding* and Declenſion in their Profeſſion, acquainting them with the nature and danger of *Unbelief*, and the Deceitfulneſs of Sin, whereby that curſed Effect is produced; the Apoſtle in theſe *Verſes* gives an Account of the Reaſon of his Earneſtneſs with them in this matter. For although they might pretend, that in their *Profeſſion* they gave him no Cauſe to ſuſpect their *ſtability*, or to be jealous of them; yet he lets them know that this is not abſolutely ſatisfactory; ſeeing that not only others may be deceived in the Profeſſion of men, and give them a *name to live who are really dead*; but they alſo may pleaſe themſelves in an Apprehenſion of their own *ſtability*, when they

are under manifold decays, and declensions. The Principles and Causes of this Evil, are so close, subtle and *deceitful*, that none is able to discern them but the *all-seeing Ey of Jesus Christ*. On the Accounnt whereof he minds them fully and largely of his *Power* and *Omniscience*, whereunto they ought to have a continual Regard in their Faith, Obedience, and Profession. Hence we are instructed; first,

Obs. IX. *That the Beginnings or Entrances into Declensions in Profession, or Backslidings from Christ and the ways of the Gospel, are secret, deep and hardly discoverable*, being open and naked only to the all-discerning Ey of Christ. Secondly,

Obs. X. *That the Consideration of the Omniscience of Christ, his All searching, and All-seeing Ey, is an effectual means to preserve the Souls of Professors, from destructive Entrances into backslidings from the Gospel.* Thirdly,

Obs. XI. The same Consideration duely improved, is a *great relief and incouragement, unto those who are sincere and upright in their Obedience.* For the Apostle intends not meerly to *terrify* those who are under the Guilt of the Evil cautioned against, but to incourage the meanest and weakest sincere Believer, who desireth to commend his Conscience to the Lord Jesus in his walking before him. And these things being Comprehensive of the *Design* of the Apostle in these weighty words of Truth and Wisdom, and being greatly our concernment duly to consider, must be distinctly handled, and spoken unto.

For the first of the Propositions laid down, it is the *Design* of the Apostle to teach it, in all those cautions which he gives to these Professing *Hebrews* against this Evil, and concerning the Subtilties and Surprizals wherewith it is attended. See *Chap.* 3. 13. *Chap.* 12. 15. Every where he requires more than Ordinary *Watchfulness* and Diligence in this matter. And plainly intimates unto them, that such is the *Deceitfulness of Sin*, so various, and Powerful are the Temptations that Professors are to be exercised withal, that unless they are exceeding heedful, there will be no preventing of a surprizal or seduction into some degrees at least of Declension and backsliding from the Gospel. There will be some loss or *decay in Faith* or Love or Works, one way, or other.

The *Asian Churches* are a sad Exemplification of this Truth. In a short Time the most of them were greatly *fallen off* from their first Gospel-Engagements; yea so far as some of them are threatned with *Excision* and casting off from Christ. And yet *no one* of those Churches seemed to have had the least sense of their own Decays; and those in especial who had made the greatest *progress in falling away*, were yet justified by others with whom they conversed, having amongst *them a name to live*; and applauded themselves in their Condition, as that which was Good and in nothing blameable. In this state the Lord Christ comes to make a *Judgment* concerning them, as all things *lay open and naked* under his Ey. In the Description that is given of him upon his entrance into this work, it is said, as was observed before, that his *Eys were as a flame of fire*; Chap. 1. 14. Seeing all things, discerning all things, piercing at one view from the Beginning unto the End of all. And he declares that he will so deal with them that all the Churches shall know that *he searcheth the hearts and reins of men*, Chap. 2. 23. And what work doth he make amongst these secure Churches; one is charged with *loss of Love* and *Faith*, another of *Works*; a third with *Lukewarmness* and carnal Pride; a fourth with *spiritual Death* as to the Generality of them, and most of them with various Decays and Miscarriages and those such as themselves took no notice of. But his Ey, which stays not upon the outside of things, be they never so gay or glorious, but *pierceth* to the secret *Embrio's* and first conceptions of sin and declensions, found them out, and passed *judgment* on them in Righteousness and Equity.

Now one great Reason hereof, is taken from the *subtilty* of the principal causes of *Backsliding*, and of the means or false Reasonings whereby it is brought about. That which is wrought *subtilly* and deceitfully, is wrought closely, and is therefore *secret* and hidden. And the first impressions that these *subtile* and *deceitful Causes* make upon the minds of Professors, the first intanglements which these *deceitful Reasonings* cast upon their Affections, if they are not merely transient, but abide upon their Souls, there is in them an Entrance begun into a *Defection* from the Gospel. And for these

Causes

Causes of Declensions, they are every where expressed in the Scripture, and every where expresly declared to be *subtile* and *deceitful*. As,

(1.) *In-dwelling Sin* is fixed on as the next cause of declensions and backslidings. This the Apostle in this Epistle chargeth, (under the names of a *Root of Bitterness*, of the *Sin that doth so easily beset us*, an *evil heart of Unbelief*, and the like) with the guilt of this Evil. And he himself declares this Principle to be *deceitful*; *subtile*, that is, close, secret, hidden in its Operation and tendency. *Chap.* 3. 13. To this purpose is *seducing*, *enticing* and *Craft* assigned unto it in the Scripture. And it hath amongst others innumerable this Advantage also, that being *within us*, *dwelling in us*, having possessed it self of the Principles of our Natures, it can insinuate all its corrupt and *perverse Reasonings*, under the specious Pretence of natural self-Love, which is allowable. This our Apostle was aware of, and therefore tells us; that when he was called to preach the Gospel, *he consulted not with flesh and blood*, Gal. 1. 16. By flesh and blood, no more is intended but *humane Nature* as weak and frail. But in and by them the *Deceitfulness* of Sin is so ready to impose upon us its own corrupt Reasonings, that the Apostle thought not meet to entertain a Parly with the very Principles of his own nature about self-Preservation. But this *Deceitfulness* of Sin, I have handled at large in another Treatise. Here only I observe that the Effects of this *deceitful Principle* are, at least in their Beginnings and first Entrances, very close and secret, open only to the Ey of Christ.

(2.) *Satan* also hath a Principal hand in Effecting or bringing about the *Declensions* of men from, and in their Profession. It is his main Work, Business and Employment in the World. This is the End of all his Temptations and *Serpentine Insinuations* into the minds of Professors. Whatever be the particular Instance wherein he dealeth with them his general *Design* is to draw them off from their *first Faith*, their *first Love*, their first Works, and to loosen their hearts from Christ and the Gospel. And I suppose it is not questioned but that he carrieth on his work, *subtilly*, secretly, craftily. He is not called the *old Serpent* for nothing. It is a Composition of *Craft* and *Malice* that hath laid him under that Denomination. His *methods*, his *depths*, his *Deceits* are we cautioned against. Hereabout treats our Apostle with the *Corinthians*, 2 Epist. ch. 11. 3. *I fear lest by any means as the Serpent beguiled Eve through his subtilty, so your minds should be corrupted from the Simplicity that is in Christ.* It is true *Eve* was so beguiled; but who should now beguile the *Corinthians*? even the same old Deceiver; as he informes them: *ver.* 14. For *Satan himself is transformed into an Angel of Light*; namely in his fair and plausible Pretences for the accomplishment of his wicked and abominable Ends. He works in this matter, by *deceit* beguiling the souls of men; and therefore doth his work *secretly*, *closely*; *for in vain is the net spred before the Eys of any Fowl.* But his work also lies under the Ey of Christ.

(3.) The *World* also hath its share in this Design. The Cares of it and the Deceitfulness of Riches, further this pernicious work on the minds and ways of Professors. *Matth.* 13. 22. By them is the *seed* of the Gospel *choaked*, when they pretend only to *grow up with it*, and that there is a fair consistency between them and Profession. Now though *backsliding* from Christ and the Gospel be thus *distinctly* assigned to these Causes, and *severally* to one in one Place, to another in another, and that as they are especially or eminently *predominant* in the singular instances mentioned, and so the effect is denominated from them; This is from *indwelling Sin*, this from *Satan*, and that from the *World*; yet indeed there is no *Apostacy* or *Declension* in the minds of any which is not influenced by them all. And they are mutually assistant to each other in their work. Now where there is a contribution of *subtilty* and craft from several Principles all deeply depraved with that vicious habit, the work it self must needs be close and hidden which Craft and Deceit do principally aim at. As that *Poyson* must needs be pernicious which is compounded of many poysonous ingredients, all inciting the *Venome* of one another. But the Lord Christ looks through all this hidden and deceitful work, which no Ey of man can pierce into.

Secondly; the *Conjunct Reasonings* of these Deceitful Principles, whereby they prevail with *Professors* to backsliding, are plausible, and thereby the *malignity* of them, and their secret influencing of their minds hardly discernible. Many of them may be referred unto these Heads, wherein they do consist. (1.) *Extenuations of Duties*

and Sins. (2.) *Aggravations of Difficulties* and Troubles. (3.) *Suggestions of false Rules* of Profession.

Profession is our avowed *Observation of all Evangelical Duties*, on the Account of the Authority of Christ commanding them; and *Abstinence* from conformity to the World in all Evil on the same forbidding it. The forementioned Principles labour by all ways to *extenuate these Duties*, as to their necessity and importance. Granted it shall be, that they are Duties it may be; but not of that Consideration but that they may be omitted or neglected. Consider the *severals*, in that which is comprehenve of them all.

This is *Constancy in Profession*, in a time of Danger and Persecution. The Hearts of men are often seduced with vain thoughts of holding their Faith and Love to Christ, which they hope will save them *eternally*, whilst they omit that Profession of them, which would endanger them *temporally*. A Duty *that* also shall be allowed to be; but not of that *necessity* or importance, as not to be omitted totally, or at least partially, and gradually, to save our present concernes; especially whilst the *substance* of Faith and Love to Christ is in our Hearts entirely preserved. This ruined many of the Rich and great among the Jews, *Joh.* 12. 42. *Among the chief Rulers many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the Synagogue.* They went a great way in Believing; and considering their Places and Conditions, who would have required more of them? Would you have men merely on the Account of *outward Profession*, hazard the loss of their Places, Interests, Reputation, and all that is dear unto them? I know not well what men think in this Case, the Censure of the *Holy Ghost* in this matter concerning them is, *they loved the praise of men more than the Praise of God*; *ver.* 43. than which nothing almost can be spoken with more Severity. And these *Hebrews* were influenced into Declensions from the same Fallacy of Sin. They were fallen into Dayes wherein Profession was perilous. And therefore, although they would not *renounce the Faith*, whereby they hoped to be *saved*, yet they would let goe *their Profession*, for which they feared they should be *troubled*. So our Apostle intimates, *Chap.* 10. 25. In this and the like Instances do the subtle *Reasonings* of Sin and Satan secretly corrupt the minds of men, until they are insensibly, and sometimes *irrecoverably* ingaged in a Course of withdrawing from Christ and the Gospel. The same may be observed as to other Duties, and especially as to *Degrees* of Constancy and Fervency in the Performance of them. From these the Minds of men are often driven and diverted by the crafty Reasonings of Sin, whereby they are entred into Apostasie. Some of the Churches in the *Revelation* are charged not absolutely with the loss of their Love, but of their *first Love*; that is, the especial Degrees of it in Fervency and Fruitfulness which they had attained.

Again; By these Reasonings the Deceitful Principles mentioned, do indeavour an *Extenuation of the Guilt* of such Evils as lie in a tendency to alienate the Heart from Christ and the Gospel. An Instance hereof we have in the *Galatians*. The Observation of *Judaical Ceremonies* was by false Teachers pressed upon them. They did not once attempt to draw them from Christ and the Gospel, nor would they have endured the proposal of any such thing. Onely they desired that *together with* the Profession of the Gospel and the Grace of Christ, they would also take upon them the Observation of the *Mosaical Rites* and Institutions. Hereunto they propose unto them a double Motive. (1.) That they should hereby have *Union with the Professing Jews*, and so all Differences be removed. (2.) That they should escape *Persecution*, which was then upon the matter alone stirred up by the *Envious Jews*, Gal. 6. 12. If both these Ends may be obtained, and yet Faith in Christ, and the Gospel be retained, what *inconvenience* or harm would it be, if they should ingage into these Observances. Accordingly many did so, and took upon them the Yoke of *Judaical Rites*. And what was the End of this matter? Our Apostle lets them know, that *what they thought not of*, was befallen them; and yet was the genuine Effect of what *they did*. They had forsaken Christ, fallen from Grace, and beginning in the Spirit, were ending in the Flesh. For under the specious Pretences before-mentioned, they had done that which was inconsistent with the Faith of the Gospel. Yea, but they *thought not* in the least of any Declension from Christ. The matter is not what they *thought*, but what they did. This they did, and this was the Effect of it. The corrupt Reasonings of their minds deceived by the Pleas and Pretences mentioned, had prevailed with them to look on these things, if *not their Duties*, yet of no ill consequence

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or importance. So were they deluded by Extenuations of the Evil propoſed unto them, until they juſtly fell under the Cenſures before mentioned. And the principal miſchief in this matter, is, that when men are beguiled by falſe Reaſonings into unwarrantable Practices, their Corruptions are variouſly excited to *adhere to* and *defend* what they have been overtaken withal, which confirms them in their *Apoſtaſys*.

Thirdly; *Aggravations of Difficulties* in the Way of Profeſſion is made uſe of to introduce a Declenſion from it. For when thoughts and apprehenſions of them are admitted, they inſenſibly weaken and diſhearten men and render them *languid* and cold in their Duties, which tends unto Backſliding. The Effect of ſuch diſcouragements our Apoſtle expreſſeth, *Chap.* 12. 12,13. *Wherefore lift up the hands which hang down, and the feeble knees; and make ſtreight paths for your feet, leſt that which is lame be turned out of the way.* Having laid down the Afflictions and Perſecutions which they were to meet withal; and alſo declared the *End* and *Uſe* of them in the Grace and Wiſdom of God; He ſhews how ready men are to deſpond and *grow heartleſs* under them, which deprives them of all life and ſpirit in their Profeſſion, which he warns them to avoid leſt all end in *Apoſtaſy*. For if men begin once to think hard and ſtrange of the *Tryals* that may befall them on the Account of their Religion, and cannot find that in it which will outweigh their Sufferings, they will not long retain it. Nor is it adviſable for any man to entertain a *Profeſſion*, that will not keep him and maintain him *in a dear year*; but leave him to ſink under thoſe troubles which may befall him on the Account thereof. As every thing whoſe real good doth not *out-ballance* the Evil, that for it, and upon its ſingle Account we muſt undergoe, is certainly *ineligible*. Herein then lies no ſmall part of the deceitful Actings of the Subtle Principles mentioned. They are ready to fill the mind with diſmal Apprehenſions of the Difficulties, Dangers, Troubles, Reproaches, and *Perſecutions* that men may undergoe on the Account of Profeſſion. And unleſs they can make the Lord Chriſt abſolutely to be their *End*, *Portion* and *Meaſure* of all, ſo as to reckon on all other things not according to their own Nature, but according to the Reſpect which they have unto him, and their Intereſt in him, it is impoſſible but theſe things will ſecretly influence them into Declenſions from their Profeſſion. In the mean time *aggravating thoughts of Trouble* pleaſe mens minds; it ſeems reaſonable unto them, yea their Duty, to be terrifying themſelves with the Apprehenſions of the Evils that may befall them. And when they come indeed, if *Liberty*, if *Goods*, if *Life* it ſelf be required in the confirmation of our Teſtimony to the Goſpel, there needs no more to ſeduce us unto a relinquiſhment of its Profeſſion, but only prevailing with us, *to value theſe things* out of their place, and more than they deſerve, whereby the Evils in the loſs of them will be thought intolerable. And it is marvelous to think how the minds of men are inſenſibly and variouſly affected with theſe conſiderations, to the weakning, if not the ruine of that *Zeal* for God, that *Delight* in his Wayes, that *rejoycing* in Tribulation, which are required to the maintaining of a juſt and due Profeſſion. And againſt the Effect of ſuch impreſſions we are frequently warned in the Scripture.

Again; Theſe corrupt and *fallacious Reaſonings*, do cover and conceal the Entrances of Apoſtaſie, by propoſing falſe *Rules* of walking before God in Profeſſion, wherein men are apt to ſatisfy and deceive themſelves. So in particular, they make great uſe of the *Examples of other men*, of other Profeſſors, which on very many accounts is apt to deceive them, and draw them into a ſnare. But this *Head of the Deceit of Sin*, I have ſpoken to at large in an other Diſcourſe.

Secondly; The Beginnings of Declenſions from Chriſt and the Goſpel are deep and hidden, becauſe oft-times *they are carried on by very ſecret and imperceptible Degrees*. Some men are plunged into *Apoſtaſy* by ſome notorious Crimes and Wickedneſſes, or by the Power of ſome great Temptations. In theſe it is eaſy to diſcover the *Beginning* of their Fall; as it was with *Judas* when the Devil entred into him, and prevailed with him for Mony to betray his Maſter. And many ſuch there are in the World; who for *Money*, or the things that end in *Money*, part with their Profeſſed Intereſt in Chriſt and the Goſpel. And if they get more than *Judas* did, it is becauſe they meet with better Chapmen in the World, than were the *Prieſts* and *Phariſees*. The Fall of ſuch men from their Profeſſion, is like the dying of a man by a Feavour. The firſt *Incurſion of the Diſeaſe* with its whole Progreſs is manifeſt. It is with others in their Spiritual Sickneſs and Decays as with theſe who are in an *Hectical diſtemper*; which at firſt is hardly known, and in its Progreſs hardly cured. Small Negligences and Omiſſions are admitted, and the Soul is habituated unto them, and

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ſo a progreſs is made to greater Evils; of which alſo, as I remember, I have treated elſe-where.

Thirdly; *Revolters* and *Backſliders* do their uttermoſt endeavour *to hide the Beginnings of their Falls from themſelves and others*. This makes the diſcovery and opening of them to be difficult. By the falſe and corrupt Reaſonings before mentioned, they labour to *blind their own Eys*, and to hide their own Evils from themſelves. For in this Caſe men are not deceived, unleſs they contribute to their own beguiling. Their *own hearts ſeduce them*, before they feed on Aſhes. And herewith they willingly attend unto the Deluſions of Satan and the World, which they do in not watching againſt them as they ought. So are they deceived themſelves. And when they have made ſuch a progreſs in their declenſions, as that they begin themſelves it may be to be *ſenſible* of it, then do they endeavour by all means to hide them from others; by which means at length they again hide them from themſelves; and reſt ſatisfied in what they have pleaded and pretended as if it were really ſo. They will uſe Pleas, Excuſes and Pretences until they believe them. Was it not ſo with the Church of *Sardis*, even when ſhe was *almoſt dead*; yet ſhe had outwardly ſo demeaned her ſelf, as to have a *name*, that is a *great Reputation* to live, to be in a good thriving ſtate and condition. And *Laodicea* in the height of her *Apoſtaſy*, yet perſwaded her ſelf that ſhe was *rich and increaſed and wanted nothing*; and knew not, as is expreſly teſtified, that ſhe was *poor* and fallen under the power of manifold decays. From theſe and the like Cauſes it is, that the *Beginnings of mens backſlidings* from the Goſpel are ſo *ſecret and hidden*, as that they are open only to the all-ſeeing Ey of Jeſus Chriſt; which our *Apoſtle* here minds theſe *Hebrews* of, to beget in them a watchful jealouſy over themſelves.

And this Effect it ſhould have upon all. This the nature of the thing it ſelf, and frequent Scripture-*Admonitions* do direct us unto; namely, that we ſhould continually be *watchful over our own Hearts*, leſt any Beginnings of backſlidings or declenſions from the Goſpel ſhould have taken place or prevailed in us. Cautions to this purpoſe the Scripture abounds withal, *Let him that ſtandeth*, that is, in the Profeſſion of the Goſpel, *take heed leſt he fall*; or beware that he decay not in his Faith and Love and Zeal, and ſo fall into Sin and Apoſtaſy. And again, *take heed that we loſe not the things that we have wrought*, John 8. That Profeſſion which is not working is ever falſe and to be deſpiſed. Faith worketh by Love. Hath it been ſo with us that Profeſſion hath been effectual in working? let us look to it carefully leſt we diſcontinue that Courſe, or by *Apoſtaſy* forfeit all the benefit and advantage of it. And our Apoſtle in this *Epiſtle* in an eſpecial manner abounds with Admonitions to the ſame Purpoſe; becauſe the *Hebrews* on many accounts were much expoſed to the Danger of this Sin. And it is the Duty of the *Diſpenſers of the Goſpel* to apply themſelves particularly to the ſtate, condition, and temptations of them with whom in an eſpecial manner they have to do: and let not any man think that the earneſt preſſing of this Duty of *conſtant Watchfulneſs againſt the firſt Entrances of ſpiritual declenſions*, is not of ſo much uſe and neceſſity as is pretended. We ſee what the neglect of it hath produced. Many who once made a zealous Profeſſion of the Truth, having ſtrong convictions upon their ſouls, and thereby in a way of receiving more Grace and mercy from the Lord, have through a neglect of this duty, *fallen from the ways of God* and periſhed eternally, 1 *Pet.* 2. 20, 21, 22. And many more have exceedingly diſhonoured God, and provoked his Indignation againſt the whole Generation of Profeſſors in the world, which hath cauſed him to fill all his Diſpenſations with tokens of his Diſpleaſure. This hath laid all the *Virgins* even *Wiſe and Foliſh*, aſleep, whilſt the Bridegroom ſtandeth at the Door; There is then no greater Evidence of an unſound heart, then to be *careleſs* about the beginnings of ſpiritual Decays in any kind. When men once lay up all their ſpiritual intereſt in retaining ſome kind of Perſwaſion that in the End they *may come to Heaven*, and ſo they may by any means retain that perſwaſion are regardleſs of *exact watchfulneſs* and walking, they are even in a periſhing condition. There needs no greater Evidence, that *Self* is their utmoſt End; that they have neither Care to pleaſe God, nor Love to Chriſt, nor delight in the Goſpel, but with *Balaam* deſire only to die the Death of the Righteous. Yet thus is it with them who neglect the *firſt Entrances* of any cold careleſs frame or temper of heart in Goſpel-Duties. They little conſider either the Power or Deceitfulneſs of Sin who are *negligent* in this matter, and how *Backſliding* will get and firm its Ground in the ſoul after a while, which might with eaſe have been at firſt prevented.

ed. Let us therefore becauſe of the importance of this Duty, conſider ſome *Directions* for the preventing of this Evil; and ſome *Inſtructions* how to diſcover it in the ways and means of its Prevalency.

(1.) Take heed of *Wearineſs* in and of thoſe ways of God, wherein you have been ingaged according to his mind. A ſpontaneous laſſitude in the Body is eſteemed an ill *Prognoſtick*; ſome great diſtemper uſually enſues upon it. So is *Wearineſs* of any of Gods ways; Its hidden cauſe and conſequent that will in time appear is ſome great ſpiritual Diſtemper. And this our Apoſtle intimates to be the beginning of moſt mens Apoſtaſy, *Chap.* 10. 36, 37, 38, 39. Men through want of *Patience* to continue in well-doing grow weary and oft-times draw back unto Perdition. And there are three things that men are apt to grow *weary* of in the ways of God, and thereby to enter into ſpiritual Decays:

(1.) Of *Duties*. Many Duties are burdenſome to Fleſh and Blood; that is, nature as *weak and frail*; all of them are Oppoſite to Fleſh and Blood; that is, nature as *corrupt and ſinful*. In the one ſenſe nature is ready to *faint* under them, in the other to raiſe up an *Oppoſition* againſt them, and that by a ſecret Averſation in the Will, with innumerable corrupt reaſonings excuſes and pretences in the mind. If they prevail to an effectual *wearineſs*, that is, ſuch as ſhall introduce a relinquiſhment of them in part or in whole, as to the matter of them; or the manner of their Performance; thoſe in whom they do ſo, will have cauſe to ſay *we were almoſt in all Evil in the midſt of the Congregation and Aſſembly*. Prov. 5. 14. Hence is the caution of our Apoſtle, *Chap.* 2. 3, 13. And *Brethren be not weary in well-doing*, *Gal.* 6.9. A patient continuance in an even conſtant courſe of well-doing in a due obſervance of all Goſpel-Duties, will be burthenſome and grievous unto you; but *faint not* if you intend to come to the bleſſed End of your courſe in Peace with God. Now wearineſs in Duty diſcovers it ſelf by impairing it, in the intenſneſs of our ſpirits, or *conſtancy* of its Performance. Where there is a Decay in either of theſe, *wearineſs* is at the Root; and after wearineſs enſues contempt, *Mal.* 1.13. And whatever Interpretation men may put upon this Frame, God calls it a being *weary of himſelf*, Iſa. 43. 22, which is the next ſtep to forſaking of him. Wherever therefore this begins to diſcover it ſelf in the Soul, nothing can relieve it but a vigorous ſhaking off all appearances of it, by a warm conſtant *Application* of the mind unto thoſe Duties, whoſe neglect it would introduce.

(2.) Of *waiting to receive any Particular Good or ſpecial Mercy from God* in his ways. God is a Good and Gracious Maſter. He entertains none into his Service, but he gives them *in hand* that which is an abundant Recompence for all the Duties he will require of them. *In keeping of his Commands there is a great Reward*, Pſal. 19. 11. Every Part of his work carries its own wages along with it. Thoſe who ſerve him, never want enough to make them rejoice when they fall into *manifold Temptations*, and to *glory in Tribulations*, which are the worſt things that do or can befall them on his account. But moreover beſides the *Pledges* that he gives them in hand, they have alſo many *great and pretious Promiſes* whereby they are juſtly raiſed up to the Expectation of other and greater things than at preſent they do enjoy. Whatever Mercy or Grace by any or all the Promiſes of God they have been made partakers of, there is ſtill more in them all, nay in every one of them, than they can here come to the actual Enjoyment of. Yet are all theſe things *theirs*, and they have a Right unto them. This makes *waiting* on God ſo excellent a Grace, ſo neceſſary a Duty. Now ſometimes this hath reſpect unto ſome mercy that a man may in an *eſpecial manner* ſtand in need of. Here he would have his Faith expedited, his Expectation ſatisfied, and his *waiting* have an End put unto it. If he fail herein, it maketh his heart ſick. But here lyeth the great trial of Faith. He that *believeth*, that is truly and ſincerely, *he will not make haſte*; that is he will abide in this Duty and not *limit the Holy One* as to times and ſeaſons. If thoſe who are called hereunto, were *weary* of it, they are in the high road to Apoſtacy. Conſolation, Light, and Joy do not come in through the Adminiſtration of the Ordinances anſwerable to the meaſures they have themſelves given unto, or taken of things; ſtrength againſt a Temptation or *Corruption* is not yet received upon Prayer or Supplication; they are *weary* of waiting, and ſo give over. This will End in abſolute Apoſtacy if not timely prevented. See the Cautions of our Apoſtle in this matter, *Chap.* 6. 11, 12. & *Chap.* 10. 35, 36.

(3.) *Wearineſs of Troubles and Perſecutions* is of the ſame tendency. It opens a Door

to Apoſtacy. They are for the moſt part the Portion of Believers in this World; Nor have they cauſe to complain of their Lot. They are told of it beforehand. Had they been *allured* on unto Faith and Profeſſion with Hopes and Expectations of Peace and Proſperity in this World, and were afterwards *ſurpriſed with the Croſs* they might have ſome Reaſon to complain. But the matter is quite otherwiſe. Our Saviour hath told us all plainly, that if we will not *take up the Croſs* we muſt let *him* alone. If, ſaith he, you will follow me, you muſt take up the Croſs. Yea, Fathers, Mothers, Houſes, Lands and Poſſeſſions, if called for, and probably they will be called for, muſt all go, or be foregon for *my ſake and the Goſpel*. If you like not theſe terms you may let *them* and *me* alone. So our Apoſtle aſſures us, that they who will *live Godly in Chriſt Jeſus, muſt ſuffer Perſecution*, 2 Tim. 3. 12. There is a kind of Profeſſion that may ſcape well enough in the world; ſuch as men ſhall have no *diſadvantage* by in this Life, nor *Advantage* in that which is to come. But that *Profeſſion* which cauſeth men to *live Godly* in Chriſt Jeſus, will for the moſt part be attended with Perſecution. And this are we all forewarned of. But ſo *fooliſh* are we generally, as that when theſe things befall us, we are apt to be ſurpriſed as if ſome *ſtrange thing*, ſomething forraign to our condition had ſeized on us; as the Apoſtle *Peter* intimates, 1 *Pet.* 4. 12. And if men by their natural Courage, their Spirit to ſuſtain infirmities, can hold out the *firſt brunt* of them, yet when they begin to return, and to be prolonged, to follow one upon another, and no way of deliverance or of ending them be in view; they are apt to be *weary* and caſt about like men in a ſtorm, how they may give over their intended voyage, and retreat into ſome harbour, where they may be in Peace and Safety. Omiſſion of *provoking Duties*, or Compliance with *pleaſing ways*, in ſuch a Condition, begin to be conſidered as a means of Relief. And this with many is an entrance into Apoſtaſy, *Mat.* 13. 21. And this is confirmed as by Teſtimonies of the Scripture, ſo by Inſtances and Examples in all Ages of the Church. This therefore our Apoſtle in an eſpecial manner treats with theſe *Hebrews* about; plainly declaring that if they grew *weary* of their troubles, they would quickly fail in their Profeſſion, *Chap.* 6. 11, 12. and multiplies both Reaſons and Examples to encourage them unto the contrary. *Chap.* 10. 11, 12. For when men begin to wax weary of Troubles and Perſecutions, and to make their own *Carnal Reaſonings* Affections and deſires to be the meaſure of their ſuffering or what it is meet for them to undergo upon the Account of the Goſpel, they will quickly decline from it. Now becauſe this is the common way and means whereby men are wrought to *decays* in their Profeſſion, and inſenſibly unto *Apoſtaſy*, it may not be amiſs to ſubjoyn ſome few Conſiderations which may help to relieve our ſpirits under their troubles, and to preſerve them from fainting, or being weary. As

(1.) What is it that theſe Troubles do or can *deprive us of*, whatever their continuance be? is it of Heaven, of Everlaſting Reſt, of Peace with God, of Communion with Chriſt; of the Love and Honour of Saints and Angels? Theſe things are *ſecured* utterly out of their reach; and they cannot for one moment interrupt our Intereſt in them. This is *Paul's* Conſideration, *Rom.* 8. 38, 39. And had we a due valuation of theſe things, what may outwardly befall us in this World on their Account, would ſeem very light unto us, and eaſy to be born, 2 *Cor.* 4. 15, 16, 17, 18.

(2.) What is it that they *fall upon* and can reach unto? It may be they may deprive us of our *Riches*, our *Liberty*, our outward Eaſe and Accommodations, our Reputation in the World. But what periſhing trifles are theſe compared to the eternal concerns of our immortal Souls? It may be they may reach this *fleſh*, theſe Carcaſes that are every day crumbling into Duſt: And ſhall we faint or wax weary on their Account? Suppoſe we ſhould, to ſpare them, turn aſide to ſome crooked Paths wherein we ſuppoſe we may find Security: God can ſend *Diſeaſes* after us that ſhall irrecoverably bring on us all thoſe evils which by our Sins we have ſought to avoid. He can give a Commiſſion to a *Diſeaſe* to make the ſofteſt Bed a ſevere Priſon, and fill our loins and bones with ſuch pains, as men cannot inflict on us, and keep us alive under them. And for *Death* it ſelf, the Height, Complement and End of temporary Trouble; how many wayes hath he to caſt us into the *Jaws* of it, and that in a more terrible manner than we need fear from the children of men; and ſhall we to prefer a periſhing Life, which it may be within a few dayes, a *Feaver* or a *Feather* may deprive us of, ſtartle at the troubles which on the Account of Chriſt and the Go-

Gospel we may undergoe, and thereby forfeit all the Consolations of God which are able to sweeten every Condition unto us? This Consideration is proposed unto us by *Jesus Christ* himself, Matth. 10. 28.

(3.) *Whereunto* in the Wisdom and Grace of God do these things tend if managed aright in us, and by us? There is nothing that the Scripture doth more abound in, than in giving us Assurance that all the Evils which we do or may undergo upon the Account of Christ and his Gospel, shall all work effectually towards our unspeakable spiritual Advantage. See *Rom.* 5. 1, 2, 3, 4.

(4.) For *whom* or *whose sake* do we, or are we to undergo the Troubles mentioned? A man of Honesty and Good Nature will endure much for a Parent, a Child, a Friend. Yea the Apostle tells us, that for *a Good man one would even dare to dye*, *Rom.* 5. But who is it whom we are to suffer for? is it not he who is infinitely more than all these in himself and to us? Consider his *own Excellency*, consider his *Love to us*, Consider the Effects of the one, and the Fruits of the other, whereof we are, and hope to be made Partakers; and it will be granted that he is worthy of our *All*, and ten thousand times more, if it were in our Power. Besides, he calls us not to any thing but what he went before us in; and went before us in many things wherein he calls not us to follow him, for he underwent them that we might escape them. He *dyed* that we might *live*, and was made a *Curse* that the *Blessing* might come upon us. Let us not then be so foolish, so unthankful, so *brutish*, as to think any trouble too great or too long to be undergone for him. This our Apostle at large expresseth, *Phil.* 3. 7, 8, 9, 10.

5. What is the *End* of these Tryals and Troubles which we are so ready to faint and despond under? Eternal Rest and Glory do attend them: See 2 *Thes.* 1. 7. 2 *Cor.* 4. 17. *Rev.* 7. 13, 14.

These and the like Considerations being *pleaded* in the mind and Soul, may be a means to preserve them from *fainting* under Troubles that do or may befal men on the account of the Profession of the Gospel; which is apt to dispose them unto *Backslidings*.

There are sundry means that may be improved to prevent the Entrances of the Decayes insisted on; amongst all which none so proper as that here mentioned by our Apostle, and which is comprized in our next Proposition. For,

Obs. *A due and holy Consideration at all times of the All-seeing Eye of Jesus Christ, is a great Preservative against Backslidings or Declensions in Profession.* This is the *End* for which the mention of it is here introduc'd by the Apostle. It was not in his way, nor was any part of his design to treat *absolutely* about the *Omniscience of Christ*. Nothing could be more forraign to his present Discourse. But he speaks of it on purpose as an effectual means to *awe* and preserve their Souls from the evil that he dehorted them from, and warned them of. And the Consideration of it is so on many Accounts. For

First; If we retain this in Remembrance, that all the most *secret Beginnings of Spiritual Declensions* in us, are continually under his Eye, it will influence us unto watchful care and diligence. Some, with *Sardis*, are ready to please themselves whilst they keep up such a Profession as *others* with whom they walk do approve of, or cannot blame. Others with *Laodicea* think all is well whilst they approve *themselves*, and have no troublesome Accusations rising up against their Peace in their own Consciences, when it may be their Consciences themselves are debauched, bribed or secure. For lesser things, which neither others observe to their *Disreputation*, nor themselves are affected with to their *Disquiet*, many men regard them not. And hereby are they insensibly betrayed into Apostasy, whilst one neglect follows another, and one evil is added to another, until a breach be made upon them great like the Sea that cannot be healed. Herein then lies a great Preservative against this ruining Danger. Let the Soul consider constantly that the *Eye of Christ*, with whom principally, and upon the matter, solely in these things he hath to doe, and to whom an account of all must be one day given, is upon him; and it cannot but keep him *jealous over himself*, lest there should any *defiling Root of Bitterness* spring up in him. To him ought we in all things to approve our selves; and this we cannot doe without a continual Jealousie and constant watchfulness over our Hearts, that nothing be found there that may displease him; and whatever is there it is all *open and naked unto him*. And

Secondly; The Lord Christ doth not behold or look on the Evils that are or may be in the Hearts of Professors, as *one unconcerned* in them, by a mere Intuition of

them; but as one that is deeply concerned in them, and as it were troubled at them. For by theſe things is his *Good Spirit grieved* and vexed; and great Reproach is caſt upon his Name. When the Miſcarriages of Profeſſors break out ſo far as that the *World* takes notice of them, it rejoyceth in them, and *triumpheth* over that Truth and thoſe wayes which by them are profeſſed. And when other Believers or Profeſſors obſerve them, they are grieved and deeply afflicted in their minds. And who knows not, that even the Conſideration of theſe things, is of great uſe to prevail with ſincere Profeſſors unto watchfulneſs over their wayes and walkings; namely, leſt the *Name of God* ſhould be evil ſpoken of by Reaſon of them, or the ſpirits of the Servants of Chriſt be *grieved by them*. How often doth *David* declare that he would *take heed to his wayes becauſe of his Enemies* or *Obſervers*, thoſe that watch for his halting, and would improve their Obſervation of it to the Diſhonor of his Profeſſion; and on the other ſide, he prayes that none which feared God might he aſhamed on his Account, or troubled at his failings: and therefore did he labour in all things to preſerve his *Integrity*, and keep himſelf from ſin. Nor have they any reſpect unto the Glory of God, who have not the ſame ſenſe and Affections in ſuch Caſes. Now if theſe things are, or ought to be of ſuch weight with us, as to what comes under the *Cognizance* of men, that is *open and naked unto men* according to their capacity of diſcerning, what ought our thoughts to be of all things of the ſame Nature, that fall fully and ſolely under the *Cognizance of Chriſt*, conſidering his concernment in them, and how he is affected with them. And ſo it is with reſpect unto the firſt moſt ſecret, and imperceptible ſpiritual Decayes that may befall us. Yea, he layes moſt weight on the things that are known to himſelf alone; and would have *all the Churches know* and conſider that he *ſearcheth the hearts and tryeth the reins of men*. Neither can we have in any thing *greater Evidence* given unto our Sincerity, than when we have an eſpecial watchful Regard unto thoſe things which lye under the Eye of Chriſt alone, wherein we have to do with him onely. This teſtifieth a pure unmixed uncorrupted Faith and Love towards him. Where therefore there is any thing of *Sincerity*, there will be a continual Care about theſe things, upon the Account of the Concernment of Chriſt in them. And

Thirdly; We may do well to remember that he ſo ſees all our *Neglects* and *Decayes* as in an eſpecial manner to take notice of their *ſinfulneſs* and demerit. Many of the Churches in the *Revelation* pleaſed themſelves in their State and Condition, when yet becauſe of their Decayes the Lord Chriſt ſaw that guilt in them and upon them, as that for it he threatned them with *utter Rejection*, if they prevented it not by Repentance; which accordingly befell ſome of them. We are apt to take a very undue meaſure of our Failings; and ſo eſteem this or that Folly Neglect or Decay to have *no great Guilt* attending them; ſo that we may well enough ſpare them and our ſelves in them. And the Reaſon hereof is, becauſe we are apt to conſider only *Acts* or Omiſſions themſelves and not the Spring from whence they do proceed, nor the Circumſtances wherewith they are attended, nor the *Ends* whereunto they tend. But, ſaith our Apoſtle, all things are *open and naked before him*, neither is there any thing that is hid from his Eyes. There is no omiſſion of Duty, no neglect of the acting or ſtirring up of any Grace, no ſinful miſcariage, or worldly compliance, wherein the *Beginnings of our Decayes* do or may conſiſt; but that together with all their Cauſes and Occaſions, their aggravating Circumſtances, their End and Tendency, they are all *under the Eye of Chriſt*, and ſo their *whole Guilt* is ſpread before him. And oftentimes there is a more provoking Guilt in ſome *Circumſtances* of thing than in the things themſelves. He ſees all the *Unkindneſs* and Unthankfulneſs from whence our decayes proceed; all the Contempt of him his Love and Grace wherewith they are attended; the Advantage of Satan and the World in them, and the great End of final Apoſtaſy whereunto they tend, if not by Grace prevented. All theſe things greatly aggravate the *Guilt* of our inward ſpiritual Decayes; and the whole Provocation that is in them lyes continually under his Eye. Hence his thoughts of theſe things are not as our thoughts commonly are. But it is our Wiſdome to make his the Rule and Meaſure of ours.

Fourthly; He ſo ſees all things of this kind, as that he will *paſs Judgment* on us and them accordingly: it may be in this World by ſore Afflictions and Chaſtiſements, but aſſuredly at the laſt Day. Alas, it is not the World that we are to be judged by, if it were, men might hide their ſins from it; nor is it the *Saints* nor

Angels,

Angels, who diſcover not the ſecret frames of our Hearts, but it is He who is *greater than our Hearts, and knoweth all things*. This our Apoſtle directs us to the Conſideration of: for, after he hath given the deſcription of the Word of God inſiſted on; he adds, that it is He to whom we muſt give up our Account. And how ſhall Backſliders in heart eſcape his Righteous Judgment? *Secreſy* is the relief of moſt in this World; Darkneſs is their refuge; before him theſe things have their Aggravation of Guilt, and will yield no Relief.

Again; He ſo diſcerns all *Declenſions* in the Hearts and Spirits of Profeſſors, as withal to be ready to give them *ſupplies of help* and ſtrength againſt all the cauſes of them, if ſought unto in a due manner. And there can be no greater Incouragement to them that are ſincere, unto the uſe of their utmoſt Endeavours, to preſerve their Faith and Profeſſion entire for him. And this will be further improved in our Conſideration of the laſt Obſervation, which we drew from the Words of the Apoſtle, and the Expoſition of them; which is, That

A due, holy Conſideration of the Omniſcience of Chriſt, is a great Encouragement unto the meaneſt and weakeſt Believers, who are upright and ſincere in their Faith and Obedience. *Obſ.* VIII. To this purpoſe are all theſe Properties of Chriſt Propoſed unto us, and to be improved by us. They all are ſuited to give incouragement unto us in our way and courſe of Obedience.

Hence is He able to *take Care of* and to incourage the *leaſt Beginnings of Grace* in the Hearts of his Diſciples. It is his Office to take care of the whole *Seed* of God, of all the Work of the Spirit of Grace. This he could not doe without that all-diſcerning *Ability* which is here aſcribed unto him. By this he takes notice of the *Beginnings*, Increaſe, Growth, and Decayes of it, from firſt to laſt. Hence he ſayes of himſelf, that he will not *break the bruiſed Reed*, nor *quench the ſmoaking Flax*, Mat. 12. 20. Be our ſpiritual ſtrength but like that which is naturally in a *bruiſed Reed*, which is the next degree to none at all; he will not *bruiſe* it; that is, he will take care that it be not bruiſed, deſpiſed or diſcouraged, but will cheriſh it, and add ſtrength unto it. The *ſmoaking of Flax* alſo expreſſeth the leaſt degree imaginable of Sin, yet neither under his *Eye* and Care ſhall this be quenched. It is eaſy with him to diſcover and blaſt the *Hypocriſy* of falſe Pretenders. He did ſo by one Word to him who boaſted of *Keeping all the Commandments from his youth*, Matth. 19. 18, 19, 20. So he *ſlayes the wicked by the breath of his Lips*, Iſa. 11. 4. Be their Profeſſion never ſo ſpecious or glorious; do they pleaſe themſelves in it, and deceive others by it; He can come to their *Conſciences* under all their Pretences, and by his Word and Spirit, ſlay all their falſe hopes, diſcover their Hypocriſy, and ſtrip them naked of their Profeſſion to the Contempt of All. And ſo doth he know, and take Care of the *leaſt dram of Sincerity* in the weakeſt Soul that belongs unto him. So he did in the poor woman, when ſhe owned her ſelf to be no better than a *Dog*, Matt. 15. 27, 28. He doth not only bear his *Lambs in his Arms*, the weakeſt of the Flock who have an Appearance of Life and of following him in them; but alſo *gently leads thoſe that are with young*, Iſa. 40. 11. who as yet have but newly conceived his Grace in their Hearts.

And this gives us a ſtable Ground whereon to anſwer that great *Objection*, which many Souls make againſt their own Peace and Conſolation. They are convinced of the Excellency of Chriſt, and of the Suitableneſs of his Grace and Righteouſneſs unto their Wants. They are alſo ſatisfied in the Faithfulneſs of Goſpel-Promiſes, and the Stability of the Covenant of Grace; with all other Principles and Grounds of *Evangelical* Conſolation. But they look on *themſelves* as unconcerned in all theſe things. As far as they know, they have no Grace in them, and therefore have no Intereſt in, or right unto, what is propoſed to them. And hereon enſue various Entanglements in their Minds, keeping them off from ſharing in that *ſtrong Conſolation* which God is abundantly willing that all the Heirs of the Promiſe ſhould receive. The Conſideration of the Properties of the Lord Chriſt inſiſted on, is exceedingly ſuited to the removal of this *Objection* out of the way. To confirm this, I ſhall conſider the whole caſe a little more largely. We may then obſerve;

1. That the *Beginnings* of moſt things are *imperceptible*. Things at firſt are rather known by their *Cauſes* and *Effects*, than from any thing diſcernable in their own Beings. As they are gradually increaſed, they give Evidence of themſelves. As a *little fire* is known by the ſmoke it cauſeth, when it ſelf cannot be ſeen.

(2.) That the *Beginnings of ſpiritual* things in the Souls of men, are moreover very *ſecret and hidden* upon many eſpecial Accounts and Reaſons. Grace in its firſt Communication is a thing *new* to the Soul, which it knows not how to try, examine, or meaſure. The Soul is poſſibly put by it under ſome ſurprize, as was *Rebekah* when ſhe had conceived Twins in her womb. Until ſuch Perſons ſeriouſly conſult with God by his Word, they will be at a great loſs about their own ſtate and condition. Again, *Satan* uſeth all means Poſſible to darken the mind that it may not aright apprehend the work of God in it, and upon it. His firſt deſign is to *keep us from Grace*; if he be caſt therein, his Reſerve is to *keep us from Conſolation*. His ſleights and methods herein are not now to be inſiſted on. Hence moſt of the Objections we meet with from Perſons under *Darkneſs* as to Goſpel-Comforts and Refreſhment, may be eaſily manifeſted to be his ſuggeſtions. Moreover, *In-dwelling Corruption* doth exceedingly indeavour to cloud and darken the work of Gods Grace in the Soul. And it doth ſo two ways eſpecially; (1.) By a more open diſcovery of it ſelf in all its Evil, than it did before. Grace is come upon it, as its *Enemy*, and that which fights againſt it, deſigning its Ruine. The very firſt actings of it, ly in a direct Oppoſition to the former Rule of Sin in the Heart. This, inbred corruption meeting withal, ſometimes it is *excited unto Rage*, and preſſeth for its own Satisfaction with more Earneſtneſs than formerly, when it was as it were in the full and quiet Poſſeſſion of the Soul. This cauſeth Darkneſs and Trouble in the mind, and keeps it off from diſcerning any thing of the Work of God in it. (2.) By a *ſenſible Oppoſition* to Goſpel-Duties. This it will raiſe againſt that Spiritual manner of their Performance which a gracious Soul now ayms at; though it was more quiet when only the outward bodily exerciſe was attended unto. Theſe things ſuprize *Beginners* in Grace; and leave them in the Dark as to what is their Intereſt in it.

(3.) Believers in this Sate and Condition have in themſelves many *juſt Grounds* of Fears and Jealouſies concerning themſelves; which they know not how to diſentangle themſelves from. The many *ſelf-deceivings* which they either ſee the Example of in others, or read of in the Scripture, makes them jealous and that juſtly over their own Hearts. And whereas they find much Hypocriſy in their hearts in other things, they are jealous leſt in this alſo they ſhould deceive themſelves. And many other Reaſonings there are of the ſame Nature whereby they are intangled.

Againſt all theſe *Perplexities* much Relief may be adminiſtred from this Conſideration, that the Lord Chriſt with whom we have to do, ſees, knows, and approves of the leaſt ſpark of *Heavenly fire* that is kindled in us by his Spirit; the leaſt *ſeed of Faith* and Grace that is planted in us, is under his Ey, and Care, to preſerve, water and cheriſh it. And this may be preſſed in Particular Inſtances. As

(1.) He ſees and takes notice of the leaſt *endeavours of Grace* in the Heart againſt the Power of Sin. This the Soul wherein it is may not be acquainted with, by Reaſon of that *preſſing ſenſe* which it hath from the Aſſaults that Sin makes upon it. Theſe ſo imbitter it, that it cannot find out unto its ſatisfaction the ſecret luſtings and *warrings of the Spirit* againſt the fleſh. As one that is deeply ſenſible of the weight of his Burden which is ready to overbear him, doth not perceive his own *ſtrength* whereby he ſtandeth under it. But this lies under the *Ey of Chriſt* diſtinctly, and that ſo as to give in ſuitable help and ſuccor unto it, in a time of need; as is declared in the next Verſes.

(2.) He ſees and perceives the *Principle and Actings of Grace* in that very Sorrow and Trouble wherewith the Soul is even overwhelmed in an Apprehenſion of the want of it. He knows that much of many a Souls Trouble for *want of Grace*, is from Grace: There is in it the ſearch of Grace, after an increaſe and ſupply. He ſees the Love that works in *trouble* for want of Faith; and the Faith that works in trouble for want of Holineſs. And theſe things he takes care of.

(3.) He finds *Grace* in thoſe Works and Duties, wherein they by whom they are performed, it may be, can find none at all. As he will manifeſt at the laſt day, that he obſerved that *filth and wickedneſs*, that Perverſe Rebellion in the ways of wicked men, which themſelves took no notice of, or at leaſt were not throughly convinced about; ſo he will declare the Faith and Love which he obſerved in the Duties of his Diſciples, which they never durſt own in themſelves. This is fully declared; *Matth.* 25. from ver. 34, to the End.

(4.) How *ſmall* ſoever that Grace be which he diſcovers in the Souls of his, he accepts of

of it, *approves* it, and takes care for its preſervation and increaſe. The life of it doth not depend on our knowledge, but his. And as theſe things do really tend to the Relief and *Conſolation* of Believers, ſo they do juſtly deſerve to be more largely inſiſted on, and more fully improved, but that the nature of our preſent Deſign will not admit of it in this place.

VERSE XIV, XV, VXI.

Verſe 14,15,16.

IN the *Cloſe* of this Chapter, the Apoſtle gives us a ſummary Improvement of all the foregoing Diſcourſes and Arguings contained in it. Eſpecially he inſiſts on a double Inference unto the *Practice* of thoſe Duties, which by his former Reaſonings he had evinced to be incumbent on all Profeſſors of the Goſpel. And theſe are two. The one more *general* with reſpect unto that great End which he aims at in the whole Epiſtle: the other containng an *eſpecial* means conducing unto that End. The firſt is expreſſed in the xiv *verſe*, the other in thoſe two that do enſue. The firſt is, that we would hold faſt our Profeſſion, which is now the *third time* mentioned Chap. 3. 6. *ver.* 14, and here; beſides ſundry other times in terms equivalent. The latter conſiſts in our Application of our ſelves to the Lord Jeſus Chriſt our *High Prieſt* for Help and Aſſiſtance to enable us ſo to do. For this is a Great and Difficult Duty, which without eſpecial Supplies of Grace, we are not able to diſcharge.

Unto this *twofold Duty* here is likewiſe propoſed a double Incouragement. And in theſe various Motives, Reaſons and Directions are included reſpectively. The firſt of theſe Incouragements is expreſſed *ver.* xiv. conſiſting in ſundry Particulars, all tending unto our furtherance under the great Duty of *Holding faſt our Profeſſion* unto the End. The other in *ver.* xv. wherein on many grounds we are aſſured of the *Aſſiſtance* which we do ſtand in need of; unto the *Uſe* and due improvement whereof we are exhorted, *ver.* xvi.

Moreover, in theſe Words the Apoſtle makes a *Tranſition* from what in general he had diſcourſed on, unto the handling of that wherein his great Deſign lay; which he had now fully made way for. And this was *Deſtructive* to the life and ſoul of *Judaiſm*. Having therefore *Chap.* 3. *v.* 1. affirmed that *Jeſus Chriſt was the Apoſtle and High Prieſt of our Profeſſion*, He firſt undertakes the former. Therein he poſitively declares that he was the *Apoſtle*, *Legate* and Ambaſſador of God to reveal and declare his Will unto the Church. And becauſe this was the Office of *Moſes* of old, with reſpect unto the Church of the *Jews*, in the giving of the Law, he makes a Compariſon between them: which as it was neceſſary in his dealing with the *Hebrews*, who adhered unto, and extolled yea almoſt Deified *Moſes*, ſo it gave him occaſion to expreſs much of the Excellency of Chriſt in that Office; as alſo to declare the true Nature of the Miſſive or *Apoſtolical* Office of *Moſes*, that undue apprehenſions thereof might not keep them off from believing the Goſpel, or cauſe them to backſlide after they had profeſſed it. From his Diſcourſe to that purpoſe he educeth all his Arguings, Reaſonings and Exhortations unto Faith, Obedience and *Permanency in Profeſſion* which enſue in that and this Chapter unto theſe Verſes. Having therefore diſcharged that Work, and confirmed the firſt part of his Propoſition, namely, that the Lord Chriſt was the *Apoſtle* of our Profeſſion, and applyed that Truth to his preſent purpoſe; he returnes to the other part of it, namely, his being our *High Prieſt* alſo. And this was the principal thing which he aimed at in the *Didactical* part of the whole Epiſtle. This therefore he purſues from hence unto the End of the 10*th* Chapter. The Nature of the *Prieſthood* of Chriſt; His Excellency and Preference above *Aaron* as veſted with that Office; the Nature of the *Sacrifice* that he offered, with the End, Uſe and Efficacy of it; and on occaſion hereof, the nature of the *Typical Prieſthood*, *Sacrifices* and *Law* of old, are the Subject of his glorious Diſcourſes. And this *Ocean* of Spiritual Truth, and Heavenly Myſteries are we now lanching into. And therefore do we *moſt humbly implore the Guidance and Conduct of that Good and*

and Holy Spirit, who is promised unto us to lead us into all Truth. For who is sufficient for these things?

In these Verses then, the Apostle makes a *Transition* unto, and an Entrance upon his great Design. But whereas his direct Scope and Aim, was to prevail with the *Hebrews*, and all others in the like Condition with them, that is, all Professors of the Gospel, unto *Permanency* and Stability in Faith and Obedience, he doth here as elsewhere fill up his *Transition* with Insinuations of Duties, attended with Exhortations and Encouragements unto the Performance of it. And this is the only useful way of Teaching in all *Practical Sciences*. The Principles of them are to be accompanied with *Instances Examples* and Exhortations unto Practice, wherein their End consisteth. And in so doing the Apostle plainly declares what we ought to be intent upon in our Learning and Consideration of the Truth of the Gospel. The *End* of them all is to teach us to live unto God, and to bring us to the Enjoyment of him: therefore to the furtherance of our Faith and Obedience are they continually to be applyed.

Verse. 14.

VERSE XIV.

Ἔχοντες οὖν ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ; κρατῶμεν τῆς ὁμολογίας.

THere being no Difficulty in the Words in the Original, nor much Diversity in *Translations*, we shall cast what is worth Observation on their Account into the Exposition of the Words it self.

Ἔχοντες οὖν, *Habentes igitur, Having therefore.* Or, as Ours; *Seeing then that we have.* And so the *Syriack*, *Whereas therefore we have.* The Illative οὖν declares the Relation of what is under Assertion, unto that which went before. That which the Apostle is now instructing us in, directing us unto, is educed from what he had before laid down; It is not a *Consequence* in way of Argument that is here inferred, but the *Consequent* in way of Duty. *Seing we have.*

Ἔχοντες οὖν,

Ἀρχιερέα μέγαν, *Pontificem magnum.* Some Translations, as the *Arabick* and *Syriack* in this place transpose the Words, and place the Person of Christ as the immediate Object of our *having*; or that which the word ἔχοντες doth firstly and formally respect. *Having Jesus Christ the Son of God to be an High Priest.* And in this way, the Person of Jesus Christ should be proposed unto us firstly, and that described by the *Adjunct* of his Office, and his Acting therein, *he passed into Heaven.* But in the *Original* it is an *High Priest*, as formally considered, which is the Object proposed unto us. And he is described,

Ἀρχιερέα μέγαν,

(1.) By his Quality and Condition, he is *passed through the Heavens.*

(2.) By the particular Nomination of his Person; he *is Jesus the Son of God.* In the Condition wherein we are, we stand in need of the Help and Assistance of an High Priest. Such an one we have; we have an High Priest as they had of old; and this such a one as is passed through *the Heavens, even Jesus the Son of God.* This is the order of the Words.

Ἀρχιερέα μέγαν· Arab. *The chief Prince of the Priests*; rightly as to sense because of the two-fold use of the Word ἀρχιερεύς· for it is applyed to denote two sorts of Persons. First it signifies *him* who was eminently and signally so called; the *High Priest.* That is *Aaron* and the Chief of his Family who succeeded him in the Office of the *High-Priesthood.* In the Old Testament he is called כהן הגדול ἱερεὺς ὁ μέγας, *the great Priest.* This is frequently expresst by ἀρχιερεύς; as the *Latins* do it by *Pontifex*; and *Pontifex Maximus.* Again; the Word is often used to denote them who were the principal Heads, Rulers or Leaders of any one of the XXIV *Orders*, which the Priests were cast into for the Service of the Temple; 1 *Chron.* 2. 4. These are those which are intended in those places where some are expressed by Name, and it is added *they and their Brethren*, that is, those who being of the *same order* with them, were yet in Dignity not so conspicuous as themselves. And these in the Gospel are frequently called ἀρχιερεῖς, as *Mat.* 2. 4. Ch. 16. 21. Ch. 20. 18. & 21. 15. and in the other Evangelists frequently. And when the Word is so applyed we render it by *Chief Priests*, to distinguish them intended from the *High Priest*

Priest properly so called; who was one set over them all; the peculiar Successor of *Aaron*.

If the word ἀρχιερεὺς be here taken in the latter sense, as it may denote a *Pontifex minorum gentium*, an High Priest of the second Rank and Order, one of the *chief Priests*, then the adjunct of μέγας *great*, is *discriminative*; shewing that it is not they who were merely so, but he only who was כהן הגדול the *great Priest*, *Pontifex Maximus* that is alluded unto. But if ἀρχιερεὺς do of it self denote the *single High* Priest *Aaron*, or his Successor, as most frequently it doth; then μέγας *great*, is added κατ' ἐξαίρετον by way of *Eminency*, and is *accumulative* with respect unto *Aaron*. He is a Great High Priest in comparison of him, exalted above him, more excellent, glorious, powerful and able than He. And this is that which is intended in the Words. For the especial Design of the Apostle is to compare him with *Aaron* and not with any inferiour Priests, as we shall see in his ensuing Discourses. Therefore a *Great High Priest*, is one eminently, excellently, gloriously so; and that on the Accounts mentioned in his subjoyned Description.

Διεληλυθότα τοὺς οὐρανούς, *That is passed into the Heavens*. So our Translation. In which expression the thing intended is *plain*, but the Difficulty that is in the Words is as *plainly* concealed; and somewhat of their proper sense and meaning. Syr. *Who is ascended into Heaven*; laying the Emphasis upon, and directing our Thoughts unto his *Ascension*, and not to his present abode in Heaven, which Ours seem to point unto; *Who is passed into Heaven*. Æthiop. *Who came from Heaven into the World*; which kind of mistakes are not infrequent with that Interpreter. Διεληλυθότα τοὺς οὐρανούς,

Διέρχομαι, is *pertranseo, to pass through*; that is, any one place into another. 1 Cor. 16. 5. ὅταν Μακεδονίαν διέλθω, Μακεδονίαν γὰρ διέρχομαι, *When I shall pass through Macedonia, for I pass through Macedonia*; So *Acts* 15. 41. *John* 4. 4. And no other signification can it have in this place: is *passed through*, τοὺς οὐρανούς, *the Heavens*; διέρχεσθαι τοὺς οὐρανούς, is plainly to *pass through the Heavens*, and not to *pass into them*. Neither the sense nor construction of the Words will allow any such Interpretation. Nor will any thing else but his *passing through the Heavens* answer the Apostles Design.

The *Heavens* therefore are taken two wayes: First, and most frequently to denote the Place of Gods Glorious Residence, the Holy Habitation of God, the Resting-Place of blessed Souls, and *Palace* of the Great King, where is his Throne, and Thousands of his Holy Ones stand ministring before him. This Heaven the Lord Christ did not *pass through*, but *into*, when ἀνελήφθη ἐν δόξῃ, he *was taken up into Glory*, 1 Tim. 3. 16. There he sits on the *Right Hand of the Majesty on High*; and these Heavens must *receive him* until the times of Restitution shall come, *Acts* 3. 27.

Secondly; the Heavens are taken for the *Air*, as when mention is made of the *Fowls of Heaven*, that is, which fly above the Earth in *the open Firmament* of *Heaven*, Gen. 1. 20. As also for the *æthereal Regions*, the Orbs of the Sun, Moon and Stars, which are set for Lights in the Firmament of Heaven, *Gen.* 1. 15. The *aspectable Heavens* above us, which declare the Glory of God, and shew forth his handy-Work, *Psalm* 19. 1. which he *garnished by his Spirit* for that End, *Job* 26. 13. These are the *Heavens* here intended. And concerning them our Apostle sayes again of our High Priest; ὑψηλότερος τῶν οὐρανῶν γενόμενος, Chap. 7. 26. *made higher than the Heavens*; He passed through them and was exalted above them. These *æthereal Regions* the Disciples looked towards when he was taken up into Glory, *Acts* 1. 9, 10. So *Ephes.* 4. 10. He ascended up, *far above all Heavens*. He *passed through them*, and ascended above them, into that which is called the *third Heaven*, or the *Heaven of Heavens*, where is his blessed Residence.

This being the sense of the Words, we may nextly enquire into what the Apostle peculiarly designs to instruct us in by them. And this will appear from the consideration of what it is that in this Expression he alludes unto. Now it is the *High Priest* peculiarly so called that he hath respect unto, and designs an Explanation of what was in and by him *Typically* represented unto the Church of old. Known it is, that he was the principal *Officer* of the Church in things immediately pertaining unto the Worship of God. And the Chief or most signal part of his Duty in the Discharge of his Office, consisted in his *annual Entrance* into the most holy Place on the Day of Expiation; with the Services thereunto belonging. This is at large described,

Levit. 16. And herein three things were eminent. (1.) That he departed out of the *ſight of the People*, yea, and of all the miniſtring Prieſts alſo. The People were without in the Court; and the Prieſts that miniſtred in the *Tabernacle*, when he was to open the vail to enter into the Holy Place, left the Tabernacle, that they might not look in after him, *Levit.* 16. *ver.* 17. *There ſhall be no man in the Tabernacle of the Congregation, when he goeth in to make an Atonement in the Holy Place, until he come out, and have made an Attonement.* (2.) In this Entrance he *paſſed through* the ſecond vail of the Tabernacle which received him and hid him by the cloſing of the Curtains from the ſight of all. (3.) In the Place whither he thus went were the *eſpecial Pledges* of the Preſence, and Tokens of the Covenant of God, *Levit.* 16. 2. How all theſe things were really and in a glorious manner accompliſhed in and by our *High Prieſt* the Apoſtle declares in theſe words. For (1.) He had an *Holy Place* to paſs into. He entred into the *Holy Places* not made with hands, even Heaven it ſelf, to appear in the Preſence of God for us, *Heb.* 9. 24. that is the Heaven of Heavens, the Place of the Glorious Reſidence of the Majeſty of God. (2.) Hereinto he *paſſed through theſe Aſpectable Heavens*, which the Apoſtle compareth unto the *Second vail* of the Temple, becauſe they interpoſe between us and the Holy Sanctuary whereinto he entred. Hence when in his great trial and Teſtimony he miraculouſly enabled *Stephen* to ſee into the Heavenly Place where he is in Glory on the Right Hand of God, *theſe Heavens* were opened; *Acts* 7. 55, 56. The *Curtains of this vail* were turned aſide, that he might have a view of the Glory behind them. (3.) By theſe Heavens was he taken and hid out of the ſight of all men in his Entrance, *Acts* 1. 9, 10. Thus in Anſwer to the *Type* of old, he paſſed through the *vail* of theſe Heavens, into the Glorious Preſence of God to appear there as our Interceſſor.

Ἰησοῦν, τὸν υἱὸν τοῦ Θεοῦ, *Jeſus the Son of God.* Tranſlations do not well expreſs the *Emphaſis* of theſe Words. The interpoſition of the Article; Ἰησοῦν τὸν υἱὸν; the *Son eminently*, peculiarly, that Son of God; That is the natural only begotten Son of the Father. And there is in the words a double Deſignation of the Perſon of our High Prieſt. Firſt by his *Name*, and then by his *Relation* unto God.

Ἰησοῦν. (1.) By his Name; That is *Jeſus.* A Name given him from the work he had to do. He was to *ſave* his People. *Jeſus, a Saviour, Matth.* 1. 21. καλέσεις τὸ ὄνομα αὐτῦ Ἰησοῦν, ſaith the Angel, *thou ſhalt call his name Jeſus*; for what cauſe? ſaith he, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν, for or becauſe he *ſhall ſave his People from their ſins.* So our Apoſtle calls him Ἰησοῦν τὸν ῥυόμενον, *Jeſus the Deliverer*; 1 *Theſſal.* 1. 10. Our High Prieſt is our Saviour; and he is ſo in a great meaſure by his being ſo. And this Name was given him, as *born of a Virgin*; *ſhe ſhall bring forth a Son, and thou ſhalt call his name Jeſus.* It doth not therefore in this Place only, nay not ſo much, denote him by his work of Saving according to the ſignification of his Name *Jeſus*, but declares his *Humane nature* whereof he was made partaker that he might be a Merciful High Prieſt, wherein he was called by that Name.

τὸν υἱὸν τοῦ Θεοῦ. (2.) He deſcribes him by his Relation unto God. τὸν υἱὸν τοῦ Θεοῦ· That Son of God. The *Eternal Son of God.* The Reaſon and Nature of this Sonſhip of our High Prieſt, hath been elſewhere declared. At Preſent it may ſuffice to obſerve; that his Divine Nature is included in this Appellation. For in his *one Perſon* as comprizing both theſe Natures, is he our high Prieſt, as he is θεάνθρωπος, *God and man* in One. And we are here minded of it as a great encouragement unto our Duty expreſſed in the next words.

Κρατῶμεν τῆς ὁμολογίας. Κρατῶμεν τῆς ὁμολογίας. *Let us hold faſt our Profeſſion. Vul. Lat.* in ſome Copies; *ſpei & fidei noſtræ*; of *our Hope and Faith*; words taken from *Ch.* 3. *v.* 6; which here have no place. *Hold faſt the Profeſſion*; that is, which we make, or have made; and ſo *our* Profeſſion, as we ſupply the words.

Two things are to be inquired into for the opening of theſe Words. (1.) What is meant by ὁμολογία or *Profeſſion.* (2.) What is included in κρατῶμεν, *let us hold faſt.*

For the word ὁμολογία, it hath been opened, and the thing it ſelf intended, ſomewhat ſpoken unto, on *Chap.* 3. 1. Where the Lord Chriſt is called the *Apoſtle and High Prieſt of our Profeſſion.* I ſhall therefore here only ſo far treat of it, as it contains the *Duty* which the Apoſtle exhorts us unto, and wherein all the Lines of his Diſ-

Discourse do meet and center. This makes it assuredly a matter of singular Consideration, as being that about which he doth so greatly labour.

Our ὁμολογία is our *professed Subjection to the Gospel of Christ*, 2 Cor. 9. 13. or the Subjection of our Souls in the acknowledgment of the Power and Authority of Jesus Christ in the Gospel: ὑποταγὴ ὁμολογίας, It contains both our *Sacred Subjection* unto the Gospel, and our *Solemn Declaration* of it. The former which respects the matter of our Profession is Συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεὸν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, 1 Pet. 3. 13. The *Answer* or Reply of a *Good Conscience*, by vertue of the *Resurrection of* Christ, *unto* the Demands of *God* in the Precepts and Promises of the Gospel. And it hath two Parts. (1.) Faith in Christ. (2.) Obedience unto him; The *Obedience of Faith*, Rom. 1. 5. Faith is the Root, and Obedience the Fruit of our Profession. And that Faith which constitutes *Evangelical* Profession is distinctly acted on Christ, the Son of God, the Mediator of the Covenant, the King, Priest and Prophet of his Church. This he calls for, *Joh.* 14. 1. *Ye believe in God, Believe also in me*; expressly. See *Joh.* 3. 18,36. *Chap.* 7.38. This I say makes our Profession formally *Evangelical*, distinguishing it from that of Believers under the Old Testament. Their Faith was directly in *God as One*; Deut. 6. 4. consequentially in the *Messiah* as promised. Ours is express in Christ also, *Joh.* 17. 3. And in the Father by him, 1 *Pet.* 1. 21.

Secondly; Unto Faith is added *Obedience*, which is indeed inseparable from it. See a full Description of it, *Rom.* 6. 22. It may be considered two ways. (1.) as it is *internal* and absolutely spiritual; or the constant acting of all the Graces of the Spirit of God, unto Purification and Holiness, 2 *Cor.* 7. 1. 2 *Thess.* 5. 23. *Acts* 15.9. This belongs unto our Profession not absolutely as *Profession*, but as *sincere* and saving; on which account we ought to hold it fast. (2.) As it is *external* also in the diligent observation of all Gospel-Commands in our course and practice. And these are of two sorts. (1.) The *Moral Duties* of an Holy Conversation, *Phil.* 1.27. *Tit.* 2. 10, 11, 12, 13. By a Failure herein our whole Profession is overthrown, *Phil.* 3. 17, 18. *Tit.* 1. 16. 2 *Tim.* 2. 19. (2.) The *instituted Duties* of Holy Gospel-Worship, *Matth.* 28. 20. And herein consists that part of our Profession which the Apostle in this Epistle doth principally intend, as hath been declared. This is the matter of our Profession; herein consists our *Subjection to the Gospel*.

To compleat our *Profession*, yea to constitute our ὁμολογία, there is required that we make a *Solemn Declaration* of our Subjection unto the Gospel in these things. And this is made two wayes. (1.) By *Works*. (2.) By *Words*. Our Profession by *Works* is our constant and solemn Observation of all Christs Commands in and concerning Gospel-Worship, *Matth.* 28. 20. *John* 14. 15. *Chap.* 15. 14. And the Discharge of our Duty herein is to be attended, (I.) With *Prudence*; and that, (1.) Not to provoke the *World* causelesly by any irregularities of mis-guided Zeal, or other disorders, *Matth.* 10. 16. 1 *Cor.* 10. 32. 2 *Cor.* 6. 3. (2.) Not to cast our selves into Dangers or Troubles without just Cause Call or Warrant, *Matth.* 10. 23. (II.) With *Constancy* and Confidence, so as (1.) Not to be *terrified* with any Persecution or Troubles which may befall us on the Account of the Gospel, 1 *Pet.* 3. 14. *Phil.* 1.28. (2.) Not on any Account to decline the *constant Observance* of the Duties of Worship required of us, *Hebr.* 10. 25.

(2.) By Words. For with the *mouth confession is made unto Salvation*, Rom. 10. 10. And this also is twofold. (1.) With respect unto all times in general, 1 *Pet.* 3. 15. We are on all occasions to declare *whose servants we are* and whom we own as our Lord and Master. (2.) Unto especial Seasons. (1.) Of *Temptation*; Such arise from *Company* which may be so circumstanced as to *awe* us, or *corrupt* us that we shall not own the Gospel as we ought. So it befel *Peter* in the highest Instance, *Matt.* 26. 70. And so are others in lesser degrees foiled every day. (2.) Of *Persecution*. Then is our *Profession* to be turned into *Confession*, or we lose it. The *Oral* open-avowing of the Lord Christ, his Wayes and Worship in and under Persecution is the *Touch-stone* of all Profession: *Matth.* 10. 32, 33. 1 *Cor.* 3. 13. This is the Profession we are to hold fast.

Κρατῶμεν, *Let us hold it fast*: So have we rendred κατέχωμεν, *Chap.* 3. 6. But this word is more *emphatical* than that; and intimates another frame of mind, and a more severe endeavour: κρατεῖν, is to hold a thing *strongly, firmly, totis viribus*, with all our strength, by all lawful means, with Resolution and contention of mind. Κρατῶμεν,

For the word is from κράτος, that is, *Power, Strength, Efficacy*, which are to be exerciſed in the *holding faſt* intended, *Revel.* 2. 25. *That which you have,* κρατήσατε ἄχρις οὗ ἂν ἥξω, *hold faſt*, with all Care, againſt all Oppoſition until I come. So Chap. 3. 11. κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου· *Hold faſt*, that is, with all thy might, with all diligence and contention of Mind, *what thou haſt*, as a man would hold faſt his Crown if any ſhould attempt to take it from him or deprive him of it. And this word is uſed concerning the *Phariſees* with reſpect unto their Traditions, which they adhered ſo firmly and reſolutely unto, that nothing could move them or prevail with them to the contrary, Matth. 7. 3. κρατοῦντες τὴν παράδοσιν τῶν πατέρων, *holding faſt* or tenaciouſly the *Tradition of the Fathers*. So alſo of them who having entertained falſe and noxious Opinions, are obſtinate in their Adherence to them. *Revel.* 2. 15. οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν τῶν Νικολαϊτῶν· *So haſt thou them*, who againſt light and perſwaſions, *retain the Doctrine of the Nicolaitans*. Wherefore the ſenſe of the Command here given, is that we ſhould with our utmoſt Ability and Diligence *hold faſt* againſt all Oppoſitions, and take care that we loſe not our Profeſſion after we are once ingaged in it.

So then this Verſe containeth the *preſcription of a Duty*, with a Motive and incouragement unto the due performance of it. The Duty is expreſſed in theſe laſt words; *Let us hold faſt our Profeſſion*. And the Reaſon for it, with an Incouragment unto it, in thoſe which go before; *Seing then we have a great High Prieſt which is paſſed into the Heavens, Jeſus the Son of God*. And this is farther amplified by the Declaration of his *Qualifications*, ver. 15. and an Exhortation to make uſe of and improve his Aſſiſtance in this matter, *ver.* 16. as we ſhall ſee afterwards. At preſent we may take ſome Obſervations from this Verſe, according to the Expoſition of the Words already given, which will further direct us to anſwer in our Practice the mind of the Holy Ghoſt in this matter. Now there is included in the Words,

Obſ. I. First; *That great Oppoſition is and alwayes will be made unto the permanency of Believers in their Profeſſion*. This the Word of Exhortation unto it plainly intimates. It is *injectâ manu fortiter retinere*; to lay hold of a thing and to retain it with all our might; as if it were ready every moment to be taken from us with a violent and ſtrong hand. It is to *keep a thing* as a man keeps his Treaſure when it is ready to be ſeiſed on by Thieves and Robbers. This argues *great Oppoſition* and no ſmall Hazard thereon enſuing. So our bleſſed Saviour informs us, *Matth.* 7. 25. When men hear the Word they *build an Houſe* by Profeſſion. This all who make Profeſſion do, whether they build upon the Rock or upon the Sand. And when this Houſe is built, the *Rains will deſcend*, and the *Floods will come*, and the *Winds will blow and beat upon it*. Profeſſion will be aſſaulted and preſſed by all manner of hazardous and dangerous Oppoſitions. And if the Houſe be not well ſecured it will fall, if our Profeſſion be not well guarded, it will be loſt. What our Lord Jeſus told *Peter* with reſpect unto this very matter, is even ſo concerning all Profeſſors. When he was led to ſpeak with much confidence, which his preſent Convictions of Duty and Reſolutions for its Performance prompted him unto, that he would *abide in his Profeſſion* and never forſake him whatever other men might doe; He anſwers, *Simon, Simon, Satan hath ſought to winnow thee*, *Luke* 22. 31, 32. He minds him that although he had called him *Peter*, for the unmovableneſs of that *Rock* which his Faith was fixed on; yet he would appear in himſelf to be but *Simon* ſtill; a man expoſed to Danger, and eaſy to be prevailed againſt. And therefore he might do well in the midſt of his Confidence to conſider his Dangers and the Surprizals that he might be overtaken withal. And the ſame is the condition of all Profeſſors, the beſt and meaneſt, the ſtrongeſt and weakeſt.

From this Oppoſition our continuance in Profeſſion is called *Enduring*, Matth. 24. 13. ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται, He that *patiently tolerateth, beareth oppoſition* unto the End ſhall be ſaved. So we render ὑπομονὴ, *Rom.* 2. 7. *Patient continuance*. And to the ſame purpoſe are the Words προσκαρτερέω, Acts 2. 42. and προσκαρτέρησις *Epheſ.* 6. 18. uſed and of the ſame ſignification; conſtantly to abide and endure againſt Oppoſitions. So is the word commonly applyed. Men *endure Hunger*, Cold, Bonds, Impriſonments, the pains of Death. They are hard things that men endure. *Durate* is the word of incouragement in Difficulties.

Durate

Durate & voſmet rebus ſervate ſecundis.
Durare, eſt verbum quod perferendis malis convenit. Donat.

There is then a ſuppoſition of a Conflict with all ſorts of Evil, where we are enjoyned to *endure*; that is, to continue in our courſe with Patience, Courage and Conſtancy. Hence are the multiplied cautions that are given us, eſpecially in this Epiſtle, to take heed that we be not prevailed againſt and caſt down from our Stability, by theſe Oppoſitions. See 2 *John* 8. *Rev.* 2. 24. & 3. 11.

We are exceedingly apt to deceive our ſelves in this matter. Deſires, falſe Hopes, appearing Helps do inſinuate themſelves into our minds, and prevail to ingenerate a Perſwaſion that we ſhall not meet with *any great Difficulties* in our Profeſſion. And theſe *ſelf-deceivings*, do exceedingly unprepare the Mind for what we have to encounter; which the Apoſtle warns us againſt 1 *Pet.* 4. 12, 13.

The Principles, Cauſes, Reaſons and Means of the Oppoſition that is made to the Profeſſion of Believers are commonly handled. Could we take but one view of that conſtant preparation which there is amongſt Principalities and Powers, thoſe ſpiritual Wickedneſſes in high Places in the World, and all its fulneſs, and in the Deceitfulneſs of Sin which dwelleth in us, for an Oppoſition unto our Profeſſion, we would either conſtantly ſtand upon our guard to defend it; or preſently give it up as that which is not tenable. See *Epheſ.* 6. 10, 11, 12, 13.

It is our Duty in the midſt of all Oppoſitions to hold our Profeſſion firm and ſtedfaſt unto the End. This is the Subſtance of what we are here exhorted and preſſed unto; and the great Deſign of the Apoſtle in this whole Epiſtle, which alſo we have occaſionally inſiſted on in ſundry precedent Paſſages. *Obſ.* II.

What this Profeſſion is hath been declared. The *Principle* of it is Faith in God by Chriſt Jeſus. The *fruits* of it, are the whole Obedience of Faith; or a converſation in all things becoming the Goſpel; adorning the Doctrine of our Saviour in all Holineſs and Godlineſs. And it is *expreſſed* by a *Conſtant Obſervation* of all the Ordinances and Inſtitutions of Worſhip appointed by Chriſt, or his Authority. With an open Confeſſion of him at all times. For by ſuch Inſtitutions did God in all Ages try and exerciſe the Faith and Obedience of the Church; whence they were the means of giving Glory to himſelf in the World. And from this Expreſſion of them do our Faith and Obedience take the Denomination of Profeſſion. And thereby are they proved in this World, and muſt be tryed at the Laſt Day.

This Profeſſion we are *to hold* in the manner expreſſed in the opening of the Words; that is with *Watchfulneſs*, *Diligence*, Conſtancy, and our utmoſt endeavour in all of them. And this Duty hath reſpect unto the contrary Sins, which the Apoſtle dehorts us from. Now theſe fall under two Heads: (1.) *Apoſtaſy* or a *total deſertion* of our Profeſſion. (2.) *Declenſion*, or going back gradually from our Diligence, Progreſs, and Attainments in it; which make way for the former Evil. (1.) Some *totally* fall off from their Profeſſion. Theſe the Apoſtle deſcribes and reflects upon, *Chap.* 6. *Chap.* 10. In which Places we muſt take their Sin and Puniſhment under conſideration. And againſt this Evil it is our Duty to hold faſt our Profeſſion. None doubts of it until they are under the Power of the contrary Evil, and are blinded or hardened thereby. And this total Deſertion from the Goſpel is two-fold: (1.) *Expreſs*, by an open Abrenuntiation of them. This we hear not of much amongſt us, becauſe none is tempted thereunto. The prodigious eruptions of ſome mens *Atheiſme* we conſider not. (2.) *Interpretative*; when men really caſt off all inward regard unto the Authority of Chriſt in the Goſpel, and their outward compliance with any thing required in it is on Motives forreign to the Goſpel it ſelf. And this too much abounds in the World.

Our Apoſtle ſupplies us with Conſiderations of the greateſt and Higheſt Nature that can be conceived. In brief. (1.) The Glory of God in Chriſt is in the higheſt manner concerned in it. Every Sin tends to the diſhonour of God; all Sinners diſhonour him. But all is nothing as it were to the *deſpight* that is done to him by this Sin. So it is deſcribed *Chap.* 10. 29. It is a *treading under Foot the Son* of God; an Act of the higheſt deſpight, malice and contempt that a Creature can be capable of. (2.) *Aſſured Deſtruction* attends it; and that in a peculiar, terrible, and dreadful manner, *Heb.* 10. 29, 30, 31. 2 *Pet.* 2. 1. It is therefore undoubtedly our

Duty, and our Wisdom to hold fast our Profession, so as neither by the blindness of our minds, or sensuality of Life, to lose and forego it.

Secondly; it is so as to the *Degrees* of it. All the Parts of our Profession have their *Degrees* whereby they are varied. Faith is *strong* or *weak*, stable or infirm. Obedience may be more or less exact precise and fruitful in Good Works. Our Observation of instituted Ordinances of Worship, may be exact and Circumspect, or loose and negligent. In holding fast our Profession, an endeavour to keep up to the *Degrees* that we have attained, and a pressing forwards in them all towards Perfection, is required of us. That which our Lord Jesus Christ blames in his Churches, *Revel.* 2. 3. Is the Decay in their Profession, as to these *Degrees*. Their Faith, their Love, their Diligence were decayed. And they performed not the works they had sometimes been fruitful in; And in all these things are men liable to *let go* their Profession. Again, Growth and Progress in all these is required of Professors. The Kingdom of God is a growing thing, and ought to be so in all them *in whom it is* by its Grace, and who *are in it* by the Observation of its Laws. Where Growth is not, Profession is not held firm. This is in general the nature of the Duty we are charged with. The Principal intendment of this Verse and those following is to declare the encouragement and *Assistance* which we have in Christ for its discharge as he is our high Priest, which must further be insisted on, and therein a fuller Explication of the things contained in this Verse will be given. And the whole of what is aymed at may be comprized in this Observation.

Obs. III. *Believers have great incouragement unto, and Assistance in the constancy of their Profession, by and from the Priesthood of Jesus Christ.* So it is expresly laid down in the Text; and to that End is it by us to be improved. And to this Purpose is, (1.) The *Priesthood of Christ* in it self, and our Relation thereunto proposed and asserted; *we have an high Priest.* (2.) Described; (1.) By the Qualification of our High Priest; He is a *great high Priest.* (2.) By his Actions and his Exaltation therein. *He is passed through the Heavens.* (3.) By his name and nature, *He is Jesus the Son of God.* And from every one of these Considerations we have both Incouragement and Assistance in the great Duty of *holding fast our Profession.*

First; The Lord Christ is an *High Priest*; and we have in our Obedience and Profession a *Relation* unto him, He is *our* High Priest, the High Priest of *our Profession.* He is the High Priest over the House of God, not only to *direct* us in our Profession but also to *assist* us in it. The Difficulty of this Duty lies in the Opposition that is made unto it, by Sin, Satan, and the World, as we have shewed: He that hath not found it, never yet knew what it was to profess the Gospel. And the *Effects* of it ly under our view every Day; they have done so in all Ages. And we can never be jealous enough of our own Hearts and Ways, lest we should be made an *Example* unto others, as others have been unto us. But herein lies our Help and Relief. For,

(1.) Whilest we are in this condition, our High Priest *pitieth* us and hath Compassion on us, *Chap.* 2. 17, 18. This is Part of his Duty and Office, *Chap.* 5. 2. And there is some help in *Pity*, some relief in Compassion. Want hereof our Saviour complained of as a great Aggravation of his Distresses, *Psal.* 69. 20. *I am* saith he *full of Heavinesse, I looked for some to take pity or* (lament with me) *but there was none; and for Comforters, but I found none.* Compassion indeed doth not communicate new strength, yet it greatly refresheth the Spirits of them that suffer; especially if it be from those whom they greatly *value.* And this we are assured of in and from our High Priest in all the Oppositions and Sufferings that we meet withal in the Course of our Profession. See *Chap.* 2. 17. and the two Verses following in this place. He is himself, on his *Throne of Glory*, on the Right hand of the Majesty on High in eternal Rest and Blessedness; as having finished his Personal Works and Labour as hath been shewed. But from the habitation of his Holiness, He looks on his *labouring, suffering, tempted Disciples*, and is afflicted in all their Afflictions, and is full of compassion towards them. So, saith He, was I tempted, so was I opposed. And what thus befalls them is for *my sake*, and not for their own; and his *Bowels* are moved towards them. Whose Heart will not the Consideration hereof refresh? whose Spirit will it not revive?

(2.) As our High Priest, He gives us *actual Help* and Assistance in this Case. The Ways whereby he doth this, have been partly declared on *Chap.* 2. 18. And must yet be spoken unto *ver.* 16 of this Chapter. At present I shall only show in general

general that the *Aid* which he gives us, is ſufficient to ſecure our Profeſſion and conquer the Oppoſition that is made againſt it. For as hath been obſerved there are three Parts of it; Our *Faith*, our *Obedience* in general, and our eſpecial *Obſervance* of inſtituted Worſhip. And there are three eſpecial Principles of the Oppoſition made to them.

Firſt; our *Faith* is oppoſed by *Satan* and his Temptations in chief with a contribution of aid from the world, and our own Corruptions. Faiths overthrow is his Principal Deſign, *Luke* 21. 31, 32. No ſuch *irreconcileable Enemies* as Faith and the Devil. And this Adverſary is prevailed againſt by our High Prieſt. He hath contended with him, *bruiſed his head*, conquered him, bound him, ſpoyled him, triumphed over him, and deſtroyed him, *Gen.* 3. 15. *Col.* 2. 15. *Heb.* 2. 14, 15. And ſhall we ſuffer our ſelves to be deprived of our Profeſſion by one thus dealt withal in our behalf? he ſhall not prevail in his Attempt. (2.) Our Obedience is oppoſed principally by our own corruptions; *aided* by Satan and the World. Theſe *fight againſt our Souls*, 1 Pet. 2. 11. and tend unto Death, *Jam.* 1. 14. Whence our Apoſtle warns us to take heed that theſe prove not the Cauſe of our Apoſtaſy. *Chap.* 3. 13. And againſt theſe alſo there is relief for us in and by our High Prieſt: For as he was *manifeſt to deſtroy the works of the Devil*, 1 Joh. 3. 8, or all the Effects of his firſt Temptation in our Hearts; So whatever Evil it intends towards us, there is a Remedy provided for it and againſt it, in his Grace, his Blood, and by his Spirit. (3.) Our Profeſſion as formally ſuch conſiſting in the diligent Obſervance of the Laws and Ways of Chriſt, is continually oppoſed by the World, not without Aſſiſtance from Satan, and the Treacheries of in-dwelling Sin. But he alſo hath overcome the *World*, Joh. 16. 33. He hath overcome it for us, and he will overcome it in us. And who on this Account would not be incouraged to contend earneſtly in the preſervation of that Profeſſion, wherein they are ſure they ſhall be aſſiſted.

Secondly; Profeſſors have an *Aim* and an End in their Profeſſion. They do not run in vain, nor fight uncertainly, nor beat the air in what they do. Now their great Deſign is to have their Profeſſion and their Perſons therein *accepted* with God. Without this they muſt acknowledg themſelves to be of all men moſt miſerable. For what would it avail them to *ſpend their* Time in Fears, Hazards, Conflicts, Sorrows and Troubles in this World, and when they have done all be *rejected* of God, and have their Everlaſting Portion amongſt them who take the full of their Sins and Satisfactions in this World? And if it be ſo, why do they yet ſuffer Perſecution? And yet there are Two Things, that do vehemently *aſſault* their Faith and Hope in this matter. (1.) The Sinfulneſs and Unworthineſs of their own *Perſons*. Whatever be the Duties that they Perform, yet they find their *Perſons* on many Accounts ſo vile, as that both they and their Duties may be juſtly rejected of God Hence they ſuppoſe themſelves to defile whatever they touch; The guilt and defilement of their Conſciences by Sin, perplex their *thoughts*, when they conſider what it is to appear before the Great and Holy God. (2.) They find that even the *Duties* themſelves wherein their Profeſſion doth conſiſt, are ſo *weak*, ſo *mixed* and imperfect, as it is hard for them to conceive how they ſhould obtain *Acceptance* with God. Their Endeavours are weak and faint, their ſtrivings againſt ſin *uneven* and uncertain, their Prayers oft-times languid, and a fading is on all their Duties. And ſay they often in themſelves, What Ground of Hope is there that a Profeſſion ſo made up, will be *accepted* with God, and rewarded by him.

But againſt all theſe Conſiderations Believers have Relief in their Relation to this High Prieſt. For in this matter lies the principal part of his Office. As ſuch, he hath undertaken to render our *Perſons* and *Duties* accepted with God. This He reſpects both in his *Oblation* and *Interceſſion*, by which two wayes He diſcargeth the Duties of this Office.

(1.) By them he gives Acceptance with God unto our *Perſons*. For as he hath made *Reconciliation for our Sins*, Chap. 2. 17. ſo he hath brought in *Everlaſting Righteouſneſs*, Dan. 9. 24. Yea he himſelf is our *Righteouſneſs*, Jer. 23. 6. in him have *we Righteouſneſs and Strength*, Iſa. 42. 24. He being made of *God unto us Righteouſneſs*, 1 Cor. 1. 30. Having been made a *Curſe for us, that the bleſſing of faithful Abraham might be ours*, Gal. 3. 14. who believed, and it was imputed unto him for Righteouſneſs, *Gen.* 15. 6. So that although we have *no ſuch Righteouſneſs* of our own

own as on the Account whereof our *Perſons* may be accepted with God, yet upon the Account of him and his who is ours we ſhall not fail thereof.

(2.) He dealeth ſo likewiſe in Reference unto our Duties. For, as he bears the *Iniquity of our holy things*, Exod. 28. 38. that they ſhould not be rejected becauſe of any ſinful imperfections cleaving to them; ſo he addes unto them the *Sweet Incenſe* and Perfume of his own Righteouſneſs, *Revel.* 8. 3, 4. which cauſeth them to come up with a grateful and acceptable favour before the Lord.

And theſe few things have I mentioned as Inſtances of the *Incouragements* that we have to abide in our Profeſſion in the midſt of all Hazards and againſt all Oppoſitions, from the Conſideration of this one thing, that we *have an High Prieſt*; the End aimed at in this place by our Apoſtle.

Secondly; There is Weight added hereunto from the *Qualification* of the Perſon veſted with that Office here expreſſed. He is a *Great High Prieſt*. He is ſo both *comparatively* and *abſolutely*. He is ſo in compariſon of others ſo called, and not ſo only; For He may be *Great* in compariſon of Another who is but *little* in himſelf. But he is ſo abſolutely alſo; as we ſhall ſee afterwards.

Firſt; He is great *comparatively* with reſpect unto *Aaron*, which the Apoſtle, as was ſhewed, hath in this Aſſertion regard unto. For He is now entring upon his great Deſign, of ſhewing his anſwering unto *Aaron*, and his Pre-eminence above him. The *High Prieſt*, in his Office, Sacred Garments and Adminiſtrations, was the principal Glory of the *Judaical* Church. If that Office ceaſed, all their Solemn Worſhip was to ceaſe. And ſo excellent was his Office, ſo beautifull were his Garments, ſo glorious was his Work and Miniſtry, that theſe *Hebrews*, though now in ſome meaſure inſtructed in the Doctrine and Worſhip of the Goſpel, could not be perſwaded utterly to relinquiſh that *Sacred Service* which he had the Conduct of. And here lay the principal Occaſion of their obſtinate adherence to *Moſaical* Inſtitutions. They had an *High Prieſt* whoſe Order and Service they were exceedingly pleaſed with-all. The Prevalency of theſe thoughts on their minds our Apoſtle obviates, by letting them know that they ſhould undergo no loſs or Diſadvantage by the relinquiſhment of him: Inaſmuch as in that Profeſſion which they were called unto by the Goſpel, they had in like manner an *High Prieſt*, and that a *Great High Prieſt*, that is one incomparably exalted and preferred above *Aaron* and his Succeſſors, which he afterwards invincibly demonſtrates. And hereby he preſſeth them to conſtancy in Profeſſion, the Duty at preſent propoſed to them. For if God had appointed *Deſtruction* unto him who forſook the Worſhip and Service of the Law under the Guidance of *Aaron* and his Sons, what muſt and will their Lot and Portion be who ſhall *forſake* and deſert the Worſhip of the New Teſtament, when we have an *High Prieſt* far more excellent and glorious than they.

Secondly; He is *Abſolutely Great*, and this the Apoſtle proves by a double Inſtance, wherein he gives a further Deſcription of him, (1.) By his Exaltation. (2.) By his Name and Perſon.

(1.) He is a *Great High Prieſt* becauſe he is *paſſed through the Heavens*. The triumphant paſſage of the Lord Chriſt into Glory, is that which is expreſſed in theſe Words.

But for the right underſtanding hereof ſome things muſt be premiſed. As (1.) That the *Perſon* of the Lord Chriſt in all that He did, was ſtill cloathed with all his *Offices*. Yet (2.) In ſundry things he exerciſeth the Power and Faculty of *one Office* and not of another immediately. Some things he did as a King, and ſome things as a Prieſt; but he is ſtill both King and Prieſt who doth them all. (3.) In ſome things He puts forth the Power *of both theſe Offices*, at the ſame time, and in the ſame manner, though with different reſpects. Thus in this *paſſing through the Heavens* as *King*, it was his Triumph over all his Enemies, and his glorious Aſcenſion into his Throne, or *ſitting down on the right hand of the Majeſty on high*; as Prieſt it was his Entrance, *through the Vail* into the Holy Place not made with hands, to appear inthe Preſence of God for us. This is that which is here principally intended; but I ſhall explain the whole. Becauſe even his acting as *King*, though it belongs not unto him as a Prieſt, yet it doth to his Glory as he is a *Great High* Prieſt. And there are three things which herein ſet out his Greatneſs and Glory.

Firſt; His Paſſage it ſelf; concerning which ſundry things are obſervable, As (1.) His Entrance into it; or, the Time and Place when and where he began his Triumphant Entry into Heaven. Theſe are recorded *Acts* 1. 9, 10, 11, 12. *Forty*

Days

Dayes after his Reſurrection, aſſembling his Diſciples he ſpake unto them of the Kingdom of God; And when he had ſpoken thoſe things, while they beheld, he was taken up, and a cloud received him out of their ſight. And whilſt they looked ſtedfaſtly towards Heaven as he went up, two men ſtood by them in white Apparel; which alſo ſaid, Ye men of Galilee, why ſtand you gazing up into Heaven? This ſame Jeſus which is taken from you into Heaven, ſhall ſo come in like manner as you have ſeen him go into Heaven. Then returned they unto Jeruſalem from the Mount called Olivet, which is from Jeruſalem a Sabbath dayes journey. The time is expreſſed *verſe* 3. It was forty dayes after he was alive, after his Paſſion. As he went forty Daies into the Wilderneſs to be tempted of the Devil before he entred on his Miniſtry, ſo he continued Forty Dayes in the World triumphng over him after he had finiſhed his Miniſtry. But the chief Reaſon hereof was, that whereas his Apoſtles who were to be the Eye-Witneſſes of his Reſurrection, could not bear his continual Preſence with them; he might have Opportunity to ſhew himſelf unto them by many infallible ſigns and tokens, *Acts* 1. 3. The place was Mount *Olivet*, a *Sabbath Dayes* journey from *Jeruſalem*, ver. 12. This place was near unto *Bethany*, for *Luke* affirms that he led his Diſciples as far as *Bethany*, Chap. 24. 50. which was a Village near that Mount; about *fiveteen furlongs from Jeruſalem*, John 11. 18. The Jews conſtantly affirm that a *Sabbath Dayes journey* was the ſpace of *two thouſand Cubits*, which amount not to above ſeven furlongs of our Meaſure; ſo that *John* had reſpect unto ſome other meaſure among the *Jews*, or *Bethany* was directly on the Eaſt of the Mount which took up the other ſpace. This Mount *Olivet* therefore near *Bethany* was about a *mile* from *Jeruſalem*. It was on the *Eaſt ſide* of the City; whither our Lord Jeſus did often retreat for Prayer and Reſt. It was an Hill ſo high that from the top of it, a man might look into all the ſtreets of *Jeruſalem* and into the *Temple*. This was the laſt of his bodily preſence on the Earth, and the laſt that ſhall be until the Time of the Reſtitution of all things. Fabulous Superſtitution hath feigned, that on a Stone he left here the impreſſion of his Feet. This was the Mountain unto which the *Glory of the Lord went up*, when it left the *Temple* and *City of Jeruſalem*, *Ezek.* 11. 23. And ſo did he now who was the Brightneſs of his Glory and the expreſs image of his Perſon. With him the Glory of God utterly departed from the Temple and City; or the Worſhip and People. Here he was taken up; and his Diſciples were ἀτενίζοντες, *earneſtly*, carefully with Love, Diligence and Delight, *looking on* whilſt theſe things were doing. Thoſe who had not long before ſeen him hanging on the Croſs between two Thieves, bleeding and dying, now ſaw him gloriouſly and *triumphantly* taken up into Heaven. From their Eyes a *Cloud received* him. *Elijah* was taken up before alive into Heaven, 2 *King.* 2. 11. but it was with *Fire* and in *a Whirlwind*, with Dread and Terrour, inſomuch as the young Prophets much queſtioned what was become of him. But here when his Diſciples were fully inſtructed and were now no longer to live by *ſenſe* but by *Faith*, whilſt they earneſtly and ſteadily looked on him as he aſcended, a cloud *draws the Curtain* placidly interpoſing between Him and their ſight, who were not able as yet to look on what was done within that vail.

Secondly; This was the Time and Day of *Heavens Triumph*. Ever ſince the Apoſtaſy of Angels and Men by Sin, there had been an *Enmity* and *War* between Heaven and Earth, pleaded by the Intereſt of Heaven in the Earth here below. God had ſent forth his Champion the *Captain of Salvation*, typed out of old by *Joſhua* and *David*, and all thoſe Worthies which were employed to vanquiſh the Enemies of the Church in their eſpecial Stations. He had now finiſhed his Work, having fully conquered the firſt *Apoſtate*, the great Enemy of God, and ſpoiled him of his Power. And he was now entring into that Glory which he had left for a Seaſon to ingage in the difficult and perilous ſervice of ſubduing all the Adverſaries of God. And now was all Heaven prepared for his *Triumphant Reception*. As when a great Conqueror of old returned from a far Country, where he had ſubdued the Enemies of his People, and brought home the Leaders of them Captives, all his *Citizens* went forth with Applauſes and Shouts of Joy to meet him; to which Cuſtom our Apoſtle alludeth in this matter, *Col.* 2. 15. So was it with the glorious Inhabitants of Heaven upon the Return of this Victorious *Captain of Salvation*. So the Prophet deſcribeth the Fall of the oppreſſing Tyrant of *Aſſyria*, Iſa. 14. 9. *Hell from beneath is moved for thee to meet thee; at thy coming it ſtirreth up the dead for thee, even all the chief ones of the Earth; it hath raiſed up from their thrones all the Kings of the Nations.* He was theirs, they had looked for him, and was to have a principal ſhare in their Condition. How much

more was Heaven ſtirred up when the *Everlaſting Gates* were opened and this King of Glory entred in. The Pſalmiſt expreſſeth it, *Pſ.* 47. 5, 6. *God is gon up with a ſhout, the Lord with the ſound of a Trumpet. Sing Praiſes to God ſing Praiſes, ſing Praiſes to our King ſing Praiſes.* It is the glorious Aſcenſion of the Lord Chriſt into his Kingdom and Throne, which is deſcribed in that Pſalm; and this all are exhorted to rejoice in.

Thirdly; His *Attendants* in this his Paſſage through the Heavens are alſo deſcribed unto us, *Pſalm* 68. 17, 18. *The Chariots of God are twenty thouſand, even thouſands of Angels, the Lord is among them as in Sinai in the Holy Place; Thou haſt aſcended on high.* And this place our Apoſtle applies to the Aſcenſion of Chriſt, *Epheſ.* 4. 8. As when he deſcended of old upon the Earth in the giving of the Law on mount *Sinai*, he was attended with the Heavenly Hoſt, who miniſterially wrought all thoſe glorious and dreadful Effects which were wrought on the Mount; *Exod.* 19. So now in his Aſcenſion he was attended with the Angels of God, who were as the *Chariots* in his Triumph that carried and bore up the Humane Nature, and waited on him ready to do his Will and to manifeſt his Glory. They had received Command from God to *worſhip him*, Chap. 1. 6. and now they appeared eminently in the diſcharge of their Duty. They compaſſed him about with joyful Acclamations, doing their Obeyſance unto him as to their Head and King. With them then and by their Miniſtry he paſſed through the Heavens, a ſight too glorious for mortal Eies to behold.

Fourthly; The *Diſpoſal of his Enemies* is alſo declared; *Pſal.* 68. 18. *He aſcended up on high, he led Captivity Captive.* That is the Authors of all Bondage, of all Captivity in ſin and miſery. See the phraſe explained *Judges* 5. 12. And this our Apoſtle expreſſeth *Col.* 2. 15. *He ſpoiled Principalities* and *Powers*, *all the fallen* Apoſtate Angels, *making a ſhew of them openly in his Triumph.* He took them along with him in Chains, tyed as it were to his Chariot wheels, making a ſhew of them to the Citizens of Heaven. So dealt the old *Roman Conquerors* with their Enemies; they led them in Chains bound to their Triumphant Chariots, making them a Spectacle to the People, and then returned them to priſon unto the Time appointed for their Execution. So dealt he with theſe implacable *Enemies of the glory of God*, and the Salvation of the Souls of the Elect. He ſhewed them openly as judged, conquered and fully ſubdued, remanding them to their Priſons, untill the time of their final doom ſhould come. Thus did he *paſs through the Heavens*; and all the Glory of God was laid open for his Reception, all his Saints and Angels coming forth to meet him to congratulate that Succeſs the fruits whereof they had before enjoyed.

Secondly; His actual *Reception* into the eſpecial Preſence of God, as the End of his Paſſage adds to the manifeſtation of his Greatneſs and Glory. This our Apoſtle declares 1 *Tim.* 3. 16. ἀνελέφθη ἐν δόξῃ, *he was received up into Glory.* This himſelf calls his *Entring into his Glory*, *Luk.* 24. 26. See *Hebr.* 12. 22. He was received gloriouſly into the Higheſt Heavens the Habitation of the Bleſſed. Then and there had he his Entertainment and Refreſhment, after all the *Travel* of his Soul. Then was the time of the *Eſpouſals* of his Church, the Day of the Gladneſs of his Heart. There is Joy in Heaven upon the returning and Repentance of one Sinner. And what was there when he that cauſed them to return, and ſaved all that do ſo, was received into his Glory! No Heart can conceive, much leſs can any tongue expreſs the Glorious Reception of the *Humane Nature* of Chriſt in Heaven.

Thirdly; His *Exaltation* which enſued upon his Reception. And this reſpects firſt God himſelf, and then the Creation.

In reſpect of God the Father, two things are ſpoken of him. (1.) That He *ſate down in his Throne.* He overcame and ſate down with his Father in his Throne. *Rev.* 8. 21. The Throne is the Place and Enſign of *Rule* and Judgment. And the Father did not forego his Throne, but he ſits down with him in it, inaſmuch as the *actual Adminiſtration* of all Rule and Judgment is *committed unto him*, John 5. 22. (2.) As he ſate down in the Throne, ſo it was on the *Right hand of God*, or at the Right hand of the Majeſty on High. This God promiſed him of old; and now gave him the actual Poſſeſſion of it. Of theſe things, See our Expoſition on Chap. 1. *ver.* 2, 3, 4.

In reſpect of *others*; So he had *Power* over the whole Creation given into His Hand. All Power in Heaven and Earth; concerning which, See alſo the *digreſſion* about his Kingdom and Power, on *Ch.* 1. 3.

And

Theſe things as they were openly glorious, belonged unto his *paſſing through the Heavens* as the *King* of his Church, and the Captain of our Salvation. But there was in the thing it ſelf a reſpect unto his *Prieſtly Office* and the Exerciſe thereof. So in his *dying*, the principal thing intended was the *offering up of himſelf* through the eternal Spirit an *Offering for Sin* and a Sacrifice of Atonement as a Prieſt, but yet with all he died as a *Prophet* alſo, to *bear witneſs unto* the Truth; for which cauſe he came into the World, *Joh.* 18. 37. So although He thus paſſed through the Heavens *triumphantly* as a King, He at the ſame time, and by the ſame Action paſſed through as our *High Prieſt*, as they were the *Vail* through which he entred into the *Holy Place*; which ſhall God willing be explained on *Chap.* 9. 23, 24.

And theſe things belong to the Greatneſs of our High Prieſt upon the Account of his *Exaltation* or his paſſing through the Heavens; and

The Second conſideration of our High Prieſt evincing his *Greatneſs* is taken from his Name and *Perſon*, or *Who* he is; He is *Jeſus the Son of God*. Sundry things muſt be obſerved to manifeſt the Neceſſity and Uſefulneſs hereof, Namely that our High Prieſt is, and was to be, *Jeſus the Son of God*. Firſt, abſolutely the Son of God; and then Jeſus the Son of God. But the things of the Prieſthood of the Son of God, being handled at large in our Exercitations, I ſhall only here give a brief ſummary of them. Firſt; *before the Entrance of Sin, there was no need of the Office of Prieſthood, between God and Man*. Every one in his own Name was to go to God with his Worſhip; which would have been accepted according unto the Law of the Creation. If man therefore had continued in that ſtate wherein he was made, there would have been *no ſuch Office* in the Church of God. For it is the Office of a Prieſt to *repreſent* them acceptably unto God, who in their own Perſons might not appear before him. This was manifeſt in the after Solemn Inſtitution of that Office, wherein the Nature and Work of it was declared. On all occaſions that *Interdiction* is ſeverely repeated and inculcated; *None ſhall come near but He who is of the ſeed of Aaron*; and if any one doth ſo, he ſhall be cut off. And this God afterwards confirmed in ſundry inſtances, eſpecially that of *Uzziah the King*, who was ſmitten with *Leproſy* for attempting to approach unto the *Altar of Incenſe*, 2 Chron. 26.16, 17,18, 19,20, 21. And, by the way, God will much more ſorely revenge the Sin of them who take the *Prieſtly Office* of the Lord Chriſt out of his Hand, as by their falſe pretended Sacrifices and Oblations the *Papiſts* attempt to do. Now this was needleſs before the entrance of Sin, and therefore ſo was the *Office* alſo. For every one had *Acceptance* with God upon the account of his own Perſonal Intereſt in the Covenant, as hath been ſhewed elſewhere.

Whatever other Rule Dignity or Preeminence there would or might have been in that ſtate amongſt men, the *Office of Prieſthood* would have been needleſs, and ſhould not therefore have been appointed. For it is not natural but a mere Inſtitution. So are things among the Angels. There is *Dignity* and Preeminence in their Order. Hence ſome of them are called שרים ראשנים, the firſt or *Chief Princes*. And this they ſeem to retain in their Apoſtaſy, One being every where repreſented as the Head of the reſt; The *Devil and his Angels*. But every one of them was immediately to perform his ſervice and worſhip unto God in his *own Perſon*, without the Interpoſition of any other on their behalf. And ſo would it have been with *Adam* and his Poſterity in a ſtate of Integrity and Holineſs.

Secondly; *Sin being entred into the World, there was no more Worſhip to be performed immediately unto God*. Two cannot walk together unleſs they be agreed, *Amos* 3. 3. All our Obedience unto God and Worſhip of him is our *walking* before him, *Gen.* 17. 1. This we cannot do, unleſs there be a *Covenant-Agreement* between him and us. But this now by Sin was utterly broken and rendred uſeleſs as unto any ſuch End. The *Agreement* failing, the *walking* together alſo ceaſeth. None could now obtain acceptance with God in any of their Duties on their own account; in as much as all had ſinned and come ſhort of his Glory.

Thirdly; That the Worſhip of God might be reſtored again in the World, *it was indiſpenſibly neceſſary, that ſome one muſt interpoſe between Sinners and the Holy God*. Should they approach unto him immediately in their own names, he would be unto them a conſuming fire, *Iſa.* 27. 4, 5. And here becauſe God would not loſe the *Glory of* his *Grace*, and other holy Excellencies of his Nature, but would have a revenue of Glory continued unto him from the Worſhip of his Creatures here on earth; and becauſe in his Love he would not have all Sinners to periſh under the Curſe of the

old Covenant that they had broken, he found out and appointed in the Counſel of his Will the *Office of Prieſthood*, namely that there ſhould be *One* to tranſact the whole Worſhip of Sinners in the Preſence of God for them, and render what they ſhould do themſelves in their own Perſons, *acceptable* unto him. This is the Riſe, Reaſon, and Foundation of that *Office*, which was undertaken by the Son of God. For

Fourthly; In this condition *no Creature could undertake the Office of being a Prieſt for the Church of God, which now conſiſted all of Sinners.* This both the *nature of the Office* it ſelf, and the Work which He was to perform that ſhould undertake it, do declare.

(1.) For the *Office* it ſelf, It was to be a *gracious Interpoſition between God and Sinners.* The Prieſt muſt *approach* unto God, even to his Throne, repreſenting the Perſons and Worſhip of the Church unto him, rendring them and it acceptable upon his account. Who was meet to be entruſted with this Honour? who amongſt the *Creatures* could undertake this Office? The beſt of them ſtand in need of Goodneſs and *Condeſcenſion* to obtain and continue their own Acceptance with him. For in the ſtrictneſs of his Juſtice, and infinite purity of his Holineſs, *the Heavens*, that is the inhabitants of them, *are nor pure in his ſight, and he chargeth his Angels with folly*, Job 4. 18. Ch. 15. 15. How then ſhould any of them upon his own account, and in his *own name* undertake to appear for *others*, for *Sinners* in the Preſence of God? They were doubtleſs utterly *unmeet* to interpoſe in this matter.

(2.) The *general work* of ſuch a Prieſt, is utterly excluſive of the whole Creation from ingaging herein. For the firſt thing that he undertakes muſt be to make *Atonement* for Sin and Sinners. This is his firſt Work, and the only foundation of what elſe he is to do; namely to make *Reconciliation* for the Sins of the People in whoſe ſtead he appeareth before God. That this could not be performed by any creature, I have manifeſted on the *ſecond Chapter*. Failing in this, no other thing that can be done, is of any value. Wherefore

Fifthly; The Son of God undertakesto be this Prieſt for Sinners; *we have a great High Prieſt Jeſus the Son of God.* The whole Enunciation is expreſſive of his *Perſon* joyntly, and each *Nature* therein are alſo diſtinctly ſignified. The *Son of God* which in the firſt Place we intend and conſider, denotes his *Divine Perſon and Nature.* How the *Second Perſon in the Trinity*, did undertake to be a Mediator and Prieſt for all the Elect of God, hath been opened in our Expoſition of the Second Chapter of the Epiſtle; and it ſhall not here be again in particular inſiſted on. This Counſel was of old between the *Father and the Son*; namely, that He the Son ſhould become the *Seed of the woman*, that is ſhould be *made of a woman*, and be thereby made under the Law; that He ſhould come to do *the Will of God* in making Atonement by the offering up, or ſacrifice of himſelf for Sin; that He ſhould undertake the Cauſe of Sinners, pay their Debts, and ſatisfie for their Offences; That is by his Appearance and acting for them, he ſhould procure Acceptance for them and their Services at the *Throne of Grace.* All this the Son of God undertook, and therein both became the High Prieſt of his People, and diſcharged that Office for them. And herein is the *Myſtery of God*, his Truth, and his Grace made conſpicuous; as hath been at large declared in our Exercitations. For

Firſt; Here the Sacred Truth of the *Trinity of Perſons* in the Divine Nature or Eſſence, openeth it ſelf unto the Creatures. The *Nature*, the Eſſence or Being of God, is abſolutely and numerically *One.* All the Natural and Eſſential Properties of that *Being*, are abſolutely and eſſentially the ſame. And all the Operations of this Divine Eſſence or Being according to its Properties are *undivided* as being the Effects of one Principle, one Power, one Wiſdom. Hence it could not by any ſuch Acts be manifeſted, that there was more than *One Perſon* in that One Nature or Being. But now in theſe actings of the *Perſons of the Trinity* in ſuch ways as firſtly reſpect themſelves, or their Operations *ad intra*, where one Perſon is as it were the *Object* of the other Perſons acting, the ſacred Truth of the *Plurality of Perſons* in the ſame ſingle individed Eſſence, is glorioufly manifeſted. The Son undertaking to the Father to become an High Prieſt for Sinners, openly declares the Diſtinction of the Son, or Eternal Word, from the Perſon of the Father. And in theſe diſtinct and mutual actings of the Perſons of it, is the Doctrine and Truth of the *Holy Trinity* moſt ſafely contemplated. See concerning this our Exercitations at large.

Secondly; It opens the Myſtery of the *Fountain of Divine Grace*, the ſprings of Life

Life and Salvation which are with God. Theſe things flow from the *Counſel* that was between the Father and the Son, when he undertook to be an High Prieſt for us. Grace and Mercy are the way ſuited to the purſuit and accompliſhment of thoſe Counſels.

Hereon alſo depends all that *Religion*, and all thoſe Inſtitutions of Worſhip which were of old in the Church. Upon the Entrance of Sin there was an *End put* unto all the *Religion* that was in the world, as to any Glory of God or Advantage to the Souls of men. How came it then to be reſtored, revived, accepted? Wherefore did God appoint anew, a *Prieſthood*, Sacrifices, and Worſhip? What was aimed at, attained or effected hereby? Men were Sinners ſtill, obnoxious to the Law, and the Curſe thereof, and what could their Service do or ſignify? Here lay the *inviſible Foundations* of this new order of things. The Son of God had made an Interpoſition for Sinners, undertaken to be their *High Prieſt*, to reconcile them unto God, and thereon to make their Worſhip acceptable unto him. God was not pleaſed at firſt to bring this forth unto Light, *but hid the Myſtery of it in himſelf* from the Beginning of the World, until the fulneſs of time came. In the mean time he appointed the Worſhip mentioned to be a *ſhadow* and obſcure Repreſentation of what was ſecretly tranſacted between the Father and Son, within the Vail. This did the Office of the Prieſthood among the People of God of old, and all their Sacrifices Teach; This gave them Life and Efficacy, without a reſpect whereunto they were of no worth nor uſe. Thus is our High Prieſt the Son of God, and thus ought he ſo to be.

Secondly; this Son of God is *Jeſus*; *Jeſus the Son of God*. Jeſus is the name of a man, Thou ſhalt *bring forth a Son, and thou ſhalt call his name Jeſus*, Matth. 1. 21. And this our High Prieſt alſo was to be. *Every High Prieſt*, ſaith our Apoſtle, *is ordained to offer Gifts and Sacrifices unto God*. And therefore of neceſſity he who would be our High Prieſt muſt have *ſomewhat to offer*; and that ſomewhat of his own. And what had the Son of God abſolutely conſidered of his *own* to offer? His Divine Nature or Perſon are not to be offered. All things neceſſarily required in the matter and form of an *Offering*, are eternally incompatible with the Infinite Excellencies of the Divine Nature. God cannot be a Sacrifice, though he who *is God* was ſo to be. Shall he then take an Offering out of the works of the Creation? ſhall he take the *blood of Bulls and Goats* for this purpoſe, as did *Aaron?* The offering indeed of theſe things might *repreſent* the Sacrifice that ſhould take away Sin; but take away Sin it ſelf, it could not do. For what Wiſdom *Righteouſneſs* or Equity is in this, that whereas *Man* had ſinned, other *bruit Creatures* that were none of his own, (for whatever Right he had to any other Creatures of God, belonging to his Original Dominion over them, after his Sin he had none at all) ſhould be accepted a Sacrifice in *his ſtead*. Beſides, what Proportion did the *blood of Bulls and Goats* bear to the Juſtice of God, that Satisfaction for Sin ſhould be made unto it thereby? Should then the Son of God have taken and appointed any *one Man* to be a Sacrifice for himſelf and others? Every man being a Sinner, the Sacrifice of *any one* would have been a Provocation unto God. In the Typical Sacrifices he would not admit of a *Lamb* or a *Kid* that had the *leaſt blemiſh* in it, to be offered unto him. And ſhall we ſuppoſe that he would allow of a real expiatory Sacrifice by that which was *Leprous* all over? It would have been ſo far from yielding a *ſweet ſavour to* God, from being an Atonement for all men, for any one man, for the *man himſelf* that ſhould have been offered, that it would have been the Higheſt Provocation unto the Eys of his Glory. Wherefore this Son of God himſelf became *Jeſus*. That is, he took *Humane Nature*, the *Seed of Abraham* into Union with himſelf, that he might have of his *own* to offer unto God. This by its *Oneneſs* with our nature the *Nature that had Sinned*, being it ſelf not touched with Sin, was meet to be offered for us; and by its Union with his Perſon was meet and able to make *Atonement* with God for us; and ſo *God redeemed his Church with his own blood*, Acts 20. 28. Thus our High Prieſt is *Jeſus the Son of God*. And in theſe things conſiſts his *Greatneſs* which the Apoſtle propoſeth for our *Incouragement* unto ſtedfaſtneſs in Profeſſion. And it may do ſo on ſundry Accounts, which have been partly before inſiſted on, and deſerve here to be inlarged, but that we muſt not draw out theſe Diſcourſes unto too great a length.

VERSE XV.

BUT this precedent Deſcription of our High Prieſt may be thought to include a *Diſcouragement* in it in reference unto us, which may take off from all the Incouragements which might be apprehended to lie in his Office. For if he be in himſelf ſo *Great and Glorious*, if ſo exalted above the Heavens, how can we apprehend that he hath any concernment in us, in our weak, frail, tempted, ſinning Condition? And how ſhall we uſe either Boldneſs or confidence in our approach unto him for *Help* or Aſſiſtance? If the Apoſtle *Peter* upon a diſcovery of his Divine Power in working of one Miracle, thought himſelf altogether unmeet to be in his preſence whilſt he was on the Earth in the dayes of his fleſh, and therefore cryed out unto him, *Depart from me, for I am a ſinful man, O Lord*, Luke 5. 8. How much more may we be terrifyed by his preſent Glory from attempting an Acceſs unto him? And how ſhall we conceive that in all this Glory he will entertain compaſſionate Thoughts concerning ſuch poor ſinful Worms as we are? Yea, ſaith the Apoſtle, we may on the Conſideration of him and his Office come boldly to the Throne of Grace; the eſpecial Reaſon whereof, removing this Objection, and adding a new ſort of Incouragement he gives us, *Ver.* xv.

Verſ. 15. οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα, καθ' ὁμοιότητα, χωρὶς ἁμαρτίας.

οὐ γὰρ ἔχομεν· Syr. לא גיר אית לן: *for there is not to us*; an *Hebraiſm*, we have not.

Μὴ δυνάμενον συμπαθῆσαι· Syr. דלא מצא דנחש: *qui non poſſit compati: qui non poſſit, ut patiatur: who cannot ſuffer.* Vulg. Lat. *qui non poſſit compati: That cannot have compaſſion; that cannot ſuffer with.* Beza. *qui non poſſit affici ſenſu; who cannot be affected with a ſenſe.* Arab. *qui non poſſit deflere; that cannot mourn.*

ταῖς ἀσθενείαις ἡμῶν· Syr. *with our Infirmity*, in the ſingular Number. We follow Beza, *touched with the feeling of our Infirmities*; which well expreſſeth the ſenſe of the words; as we ſhall ſee.

Πεπειρασμένον δὲ, *ſed tentatum.* Syr. דמנסי; *who was tempted:* one Copy reads πεπειρασμένον, of which word we have ſpoken before.

Κατὰ πάντα; Vulg. Lat. *per omnia.* Rhem. *in all things*: ſo Eraſm. and Bez. *in omnibus, in all things.* Syr. בכל מרם, *in omni re, in every thing.*

Καθ' ὁμοιότητα· Bez. *ſimiliter.* Vulg. Lat. Eraſm. *pro ſimilitudine.* Rhem. *by Similitude.* Syr. אכותן, *even as we.* Ours, *like as we are*; ſupplying the Verb Subſtantive; *ſecundum ſimilitudinem.*

Χωρὶς ἁμαρτίας, Bez. *abſque tamen peccato*, whom we follow, in the ſupply of *tamen*, *yet without Sin.* Vulg. Lat. *abſque peccato, without Sin.* Syr. כטר מן חטיתא: *excepto peccato*; *Sin being excepted.* Some uſe we ſhall find in theſe Varieties.

VERSE XV.

For we have not an High Prieſt who cannot be touched with the feeling (affected with a ſenſe) of our Infirmities; but was every way tempted in like manner (with us) without Sin.

THE words contain a further *Deſcription* of our *High Prieſt* by ſuch a *Qualification* as may incourage us to make uſe of him, and improve his Office unto our Advantage. For whereas thoſe things which may induce us to put our Truſt and Confidence in any, or to expect Benefit or Advantage thereby, may be reduced unto two Heads:

1. Greatneſs and Power.
2. Goodneſs and Love.

He

He manifests both sorts of them to be eminently in our High Priest. The former he declares *ver.* 14. For he is *Jesus the Son of God, who is passed through*, and exalted above the Heavens. The latter sort are ascribed unto him in these Words.

The Causal connexion γὰρ, *For*, doth not so much regard the connexion of the words, or express an Inference of one thing from another; as it is *Introductive* of a new Reason, enforcing the Purpose and Design of the Apostle in the whole. He had exhorted them to *hold fast their Profession* upon the Account of their High Priest, *ver.* 14. And directs them to make *Addresses* unto him for Grace and Strength enabling them so to do, *ver.* 16. With regard unto both these Duties, to shew the *Reasonableness* of them, to give encouragement unto them, he declares the *Qualifications* of this High Priest expressed in this *Verse*. These things we may, these things we ought to doe, γὰρ

For, we have not an High Priest that cannot: The manner of the Expression is known and usual. A *double Negation* doth strongly and vehemently affirm. It is so with our High Priest, even the contrary to what is thus denyed. *He is such an one as can be affected.* οὐκ ἔχομεν ἀρχιερέα μὴ δυναμενον.

We have an High Priest. The Apostle introduceth this for another purpose. Yet withal he lets the *Hebrews* know, that in the Gospel-state there is no loss of Priviledge in any thing, as to what the Church enjoyed under the Law of *Moses*. They had then an *High Priest*, who and his Office were the Life and Glory of their Profession and Worship. We also saith he, have an *High Priest*, who how much in his *Person* and *Office* and Usefulness unto the Church he excelleth the Priest under the Law, he hath partly shewed already, and doth more fully declare in the ensuing Chapters. The mention of it is introduced for another *End*; but this also is included in it. The People of God under the Gospel are not left without an *High Priest*, who is in like manner the Life and Glory of their Profession, Worship, and Obedience: For our Apostle takes a divers Course in dealing with the *Gentiles* and the *Jews* in this matter. Treating with the *Gentiles*, he minds them of their miserable Condition before they were called to the Knowledge of Christ by the Gospel, as *Ephes.* 2. 11, 12, 13. But treating with the *Jews* he satisfies them that they lost no Advantage thereby, but had all their former Priviledges unspeakably heightned and increased. And our Relation to him, and Interest in him is expressed in this word ἔχομεν, *we have him*; or as the Syriack, *there is to us.* God hath appointed him and given him unto us; and he is *ours*, as to all the Ends of his Office, and by us to be made use of for all spiritual Advantages relating unto God. The Church never lost any Priviledge once granted unto it, by any Change or Alteration that God made in his Ordinances of Worship, or Dispensations towards it; but still keeping what it had before, it was carried on towards that Compleatness and *Perfection* which it is capable of in this World, and which it hath received by Jesus Christ. Presently upon the giving of the first Promise, God instituted some kind of Worship, as *Sacrifices*, to be a means of Entercourse between Him and Sinners in and by the Grace and Truth of that Promise. This was the *Priviledge* of them that did believe. After this he made sundry *Additional Ordinances* of Worship, all of them instructive in the Nature of that Promise, and directive towards the Accomplishment of it. And still there was an *Encrease* of Grace and Priviledge in them all. They were the *Mountains of Myrrh and Hills of Frankincense on which the Church waited until the day brake, and the shadows fled away*, Cant. 4. 6. All along the Church was still a gainer. But when the time came of the actual Accomplishment of the Promise, then were all former Priviledges *realized* unto Believers, *new ones* added, and nothing lost. We have lost neither Sacrifice nor High Priest, but have them all in a more eminent and excellent a manner. And this is enough to secure the Application of the *Initial Seal* of the Covenant unto the *Infant seed of Believers.* For whereas it was granted to the Church under the Old Testament as a signal Favour and spiritual Priviledge; it is derogatory to the Glory of Christ, and Honour of the Gospel to suppose that the Church is now deprived of it; for in the whole *System* and frame of Worship, God had ordained the better things for us, that they without us should not be made perfect. And he saies not there is an High Priest, but we Have an High Priest; because all our Concernment in spiritual things, depends absolutely on our personal Interest in them. They may do well to consider this, who (1.) Either know not the Nature of this Priesthood, or do not at all endeavour to improve this Office of Christ as that which they have an Interest in. Some call themselves *Christians*, and exercise themselves in the outward Worship of God, who are ready ἔχομεν ἀρχιερέα

ready to despise, yea and deride all *Spiritual Improvement* and use of this great Priviledge, that we *have an High Priest*, and scarce take it any more into any real Consideration in the Worship of God, than if there were no such thing at all. (2.) Those who not contented with it, have invented and appointed unto themselves a *Priesthood and Sacrifice* to the Contempt of this of Christ. Had our Apostle dealt with these *Hebrews* on the Principles of the present Church of *Rome*, He would have told them, You had under the Law an High Priest, but we have now a *POPE*, a *Pontifex Maximus*, a great High Priest, far richer, braver, and more potent than yours was. You had many *bloody Sacrifices*, but we have One *in the Host* of more use and profit than were all yours whatever. But dealing with the Principles of the Gospel, he declares and proposeth to them *Jesus the Son of God*, as our only Priest, Sacrifice and Altar, expresly intimating that others we have none.

That cannot be touched with a feeling; Who cannot be affected with a sense; who cannot suffer with. The *negative* expression μὴ δυνάμενον, *who cannot*, as it includes and asserts a power and ability for the Work or Acts mentioned, so it doth it in Opposition unto, and the Exclusion of some other Considerations that infer a *disability* to this purpose. Now the Ability here intended is either *moral* only, or moral and *natural* also. If it be moral only, and intend a constant *Goodness*, *Kindness*, Tenderness and Benignity attended with Care and Watchfulness unto the End proposed, it may be asserted in oppositionto the *High Priests* among the Jews, for as they were the *best* of them but men, and sinful men, who did oft-times indulge to their private and carnal Affections to the disadvantage of the People of God, as did *Eli*, to the ruine of the Churches Worship; 1 *Sam.* 2. 17, 22, 23, 24, 25, 28, 29, 30, &c. and were none of them able at any time to have a due comprehension of all the Temptations and Infirmities of the People; so *many* of them were evil men, proud, haughty, wrathful and such as despised their Brethren and relieved them not at all. In opposition hereunto it is affirmed of our High Priest, that He is Able to do quite otherwise; that is with a *moral Ability* of Heart, Will and Affections. He can and doth alwayes and constantly concern himself in all the Sin, Sufferings, Sorrows Temptations and Infirmities of his People.

Μὴ δυναμένον.

Again; There may not only be a *Moral* but also a *Natural* Ability included in the word. And in this sense there is a respect had unto the *Humane Nature* of Christ, and something moreover ascribed unto him than could have been in him, if he had been God only; which is a great incouragement unto us to make our Addresses to him for Help and Assistance. And this seems to be designed from the following words, wherein mention is made of his being *tempted like unto us*. To understand this Ability we must inquire into the meaning of the next word, expressing that which it is applyed unto or exercised about.

Συμπαθῆσαι. I have shewed how variously this Word is translated, *To suffer, to suffer with, to have compassion, to be touched with a feeling, to be affected with a sense, to condole or bewail*. The word is once more used by our Apostle in this Epistle and no where else in the New Testament, *Chap.* 10. 34. τοῖς δεσμοῖς μου συνεπαθήσατε, where we render it by *having Compassion*; *Ye had Compassion of me in my bonds*: Though I should rather say; ye *suffered with me in my bonds*. 1 *Pet.* 3. 8. The Noun Συμπαθὴς occurs, where we render it again *having Compassion*. And indeed the Origination of that word *Compassion* is comprehensive of its whole sense, but its common use for Pity is not; Συμπαθεῖς is more fully rendred in that place by *Beza*, *mutuo molestiarum sensu affecti, affected with a mutual sense of the Troubles of each other*.

Συμπαθῶ, includes first, a *concern* in the Troubles or Sufferings or Evils of others, upon the Account, of concernment in any common Interest wherein Persons are united. As it is in the natural Body. Sometimes some *part is affected* with a Disease; which hath seized on it. Another part of the Body is affected with it, although nothing of the Disease hath really seized on it. That Part thereof cannot be absolutely said to be *sick* or ill affected; For no part of the disease is in it, but it may be said, Συμπάσχειν; that is, not to be free from being affected, though not upon its own Account; *Galen de locis affectis*: lib. 1. This suffering is by concent, or the *Harmony* that is in the same nature branched into its Individuals; So we have a sense of the suffering of *Humanity* or of *Humane Nature* wherein we are interested, in other men, in any man whatever.

Secondly,

Secondly; It includes a *Propensity* to relieve them in whose troubles or sufferings we are concerned, and that whether we have power to effect that Relief or no. So *David* in the deep sense that he had of the Death of *Absalom*, wished that he had died for him, or relieved him from suffering by dying in his stead. And where this is not in some measure there is no *Sympathy*. We may not be able in some cases where we are concerned to relieve; it may not be lawful for us in some cases to give that help and succor which our compassion would incline us unto. But if there be no such *Inclination*, there is no *Sympathy*.

Thirdly; Properly it contains in it a *commotion of Affections* which we express by *condolentia*; whence the Arabick renders the Word *who can mourn* with us. So is the Hebrew נוד used, *Psalm* 69. 20. אקוה לנוד ואין: LXX. ὑπέμεινα Συλλυπούμενον. *I looked for any to be grieved with me*, to be affected with sorrow on my behalf; to *take pity* say we, to *lament with* me, by a motion or agitation of their Affections, as the Word signifies. And those intended are joyned with מנחמים *Comforters*. This belongs to this Sympathy to have a moving of *Affections* in our selves upon the sufferings of others.

And these things are here ascribed unto our High Priest on the Account of his *Union* with us, both in the Participation of *our Nature*, and the communication of a *New Nature* unto us, whereby we become Members of his Body, one with him. He is deeply concerned in all our Infirmities, Sorrows and Sufferings: This is attended with an *Inclination* and Propensity to relieve us, according to the Rule, Measure and Tenor of the Covenant; and herewithal during the time of our Tryals he hath a *real motion of Affections* in his Holy Nature, which He received or took on him for that very End and Purpose, *Ch.* 2. 17, 18.

In this sense of the Word, Συμπαθῆσαι *to be affected with a Sense*, ascribes this Ability in a *moral* and *natural* sense unto the Lord Christ our High-Priest as he is *Man*, in contradistinction unto God absolutely, whose Nature is incapable of the Compassion intended. There are indeed in the Scripture Assignations of such kind of Affections unto God, As *Isa.* 63. 9. בכל צרתם לא צר. For לא *not*, the reading is לו to him; and accordingly we translate it. *In all their Afflictions he was afflicted*; or there was Straitning, Affliction unto him; he was affected with their straights and Afflictions. But there is an *Anthropopathy* allowed in these Expressions. These things are assigned unto God after the manner of men. And the true Reason of such Ascriptions is not merely to assist our Weakness and help our Understandings in the things themselves, but to shew really what God doth and will do in the *Humane Nature* which he hath assumed, and intended to do so from of old; on which purpose the superstructure of his dealing with us in the Scripture, is founded and built. And thus it is said of our High Priest, that he is *able to be affected with a sense of our Infirmities*, because in his Humane Nature He is *capable of such Affections*; and, as He is our High Priest is, *graciously inclined* to act according to them.

Ταῖς ἀσθενείαις ἡμῶν· *Our Infirmities.* Ἀσθενεία, *imbecillitas, debilitas, infirmitas*, is used both in the Scripture, and all Greek Authors, for any *Debility*, Weakness or Infirmity of Body or Mind; frequently *bodily diseases* are expressed by it; as by the Adjective ἀσθενὴς, and the Verb ἀσθενέω; to be *sick*, to be *diseased* with respect unto the Weakness or Infirmity that is introduced thereby, *Matth.* 10. 8. *Chap.* 25. 43. *Luke* 4. 40. *Joh.* 4. 40. *Chap.* 5. 3. And sometimes it expresseth the weakness of the mind or spirit, not able, or *scarcely able* to bear the Difficulties and troubles that it is pressed withal, 1 *Cor.* 2. 3. *Weakness of* Judgment, *Rom.* 14. 2. Spiritual *Weakness*, as to Life Grace and Power, *Rom.* 5. 6. *Chap.* 8. 26. So that this Word is used to express every *kind of Imbecillity* or Weakness that doth or may befal our Natures with respect unto any *Difficulties*, Troubles or Perplexities that we have to conflict withal. And whereas it is here mentioned generally without a Restriction to any special kind of *Infirmities*, it may justly be extended to all weaknesses of all sorts that we are, or upon any pressures may be sensible of. But whereas in the following Words, the Reason of the *Ability* of Christ our High-Priest to be affected with a sense of our Infirmities, is placed in his being *tempted*; It is manifest that the *weaknesses here chiefly intended*, are such as respect Afflictions and Temptations, with Persecution for the Gospel. Our Infirmities and Weaknesses under these things, to wrestle with them or remove them, and consequently our Trouble, Sorrow, Suffering, and Danger by them and from them, our High Priest is intimately affected

τὰς ἀσθενείας ἡμῶν.

withal. He takes himſelf to be *concerned* in our Troubles as we are members of his Myſtical Body, one with him; He is *inclined* from his own Heart and Affections to give in unto us Help and Relief, as our Condition doth require; and he is inwardly *moved* during our Sufferings and Tryals with a Senſe and fellow-feeling of them.

Obſ. *The Church of God, hath a ſtanding, perpetual Advantage, in the Union of our nature to the Perſon of the Son of God, as he is our High Prieſt.* We all acknowledge that ſo it is with us, upon the Account of the *Sacrifice* that he was to offer for us. He had thereby *ſomewhat of his own* to offer. Thence it was that *God redeemed his Church with his own Blood*, Acts 20. 28. and that *He laid down his Life for us*, 1 Joh. 3. 16. But we are apt to think that this work being well over, we have now no more concernment in that nature nor advantage by it; But that what yet remains to be done for us, may be as well diſcharged by him who is *only God*, and abſolutely ſo in every reſpect. For ſince he *dies no more*, what profit is there in his fleſh? It is true the *fleſh of Chriſt* carnally and ſenſually conſidered profiteth not, as he told the *Capernaites* of old, *Joh. 6.* And they will find his words true who in their own imagination turn *bread into his fleſh* every day. Yea and our Apoſtle tells us, though he had known *Chriſt after the fleſh*, yet now *henceforth he knew him ſo no more*, 2 Cor. 5. 16. That is; though he had known Chriſt in the days of his fleſh here in the world whileſt as a mortal man he converſed with mortal men, yet all the Privileds thereof and Advantage thereby, which ſome in thoſe Days boaſted of, were paſt, and of no longer uſe; He was now to be known after another manner, and under another conſideration, as *exalted at the Right hand of God.* Yet doth not all this in the leaſt, impeach our Aſſertion, of the Greatneſs of our Concernment in the continuation of his *Humane Nature* in the Union of his Perſon. If when he had finiſhed his Sacrifice, and the Atonement which he made for Sin by the offering up of himſelf, he had then left off his *Humane Nature* which he had for that End taken on him, notwithſtanding that offering, we could have not been delivered, nor ſaved; For beſides that he himſelf had not been ſufficiently manifeſted to be the *Son of God* for us to have believed on him, ſeeing he was declared to *be the Son of God with Power, by the Reſurrection from the Dead*, Rom. 1. 4. So our Apoſtle declares that without his *Reſurrection from the dead*, we could neither be delivered from our Sins, nor been ever raiſed again unto Glory, 1 *Cor.* 15. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21.

It is therefore confeſſed that many and great are the Advantages of the *Reſurrection of* the Body of Chriſt, and therein of his *Humane Nature.* For this was the Way and means of his Entrance into Glory; He *revived that he might be Lord of the Quick and the Dead*, Rom. 14. 9. And this was the Teſtimony that he was acquitted and diſcharged from the Penalty of the Law, and the whole Debt he had undertaken to make Satisfaction of unto God for Sinners, *Acts* 2. 24. *Rom.* 8. 33, 34. Without which we could have ſaid of him only as the *Diſciples* did when they knew not of his Reſurrection; *We truſted that it had been he who ſhould have redeemed Iſrael*, Luke 24. 21. And hereby had he an illuſtrious and uncontrollable Teſtimony given to *his being the Son of God*, Rom. 1. 4. As alſo he laid the Foundation, and gave an infallible Pledg of the future bleſſed Reſurrection, which all that believe in him ſhall by him obtain. But this being alſo *paſt* and over, what farther concernment hath the Church in the continuation of the *Union of his Natures?* I might mention many and thoſe of the Greateſt importance. For there yet remained ſome Parts of his *Mediatory Work* to be diſcharged, which could not be accompliſhed without this Nature; For he had not yet appeared in the Holy Place with His *own Blood* whereby he had made Atonement, that the whole Sacrifice might be compleated. And the Exaltation of our Nature in Glory, was needful for the Supportment and Conſolation of the Church. But I ſhall mention that alone which is here propoſed by our Apoſtle, namely his *Ability* from thence to be affected with a *ſenſe of our Infirmities* and Sufferings. This, as I have ſhewed, is appropriate unto him on the Account of His *Humane Nature.* And on this Account we may conſider his Compaſſion four ways.

(1.) As it is an eminent Vertue in *Humane Nature* as abſolutely innocent. So was the Nature of Chriſt from the Beginning. For therein was he *Holy* and *Undefiled*

ted and ſeparate from Sinners. Now though in that bleſſed Eſtate wherein we were created, there was no actual Object for us to exerciſe *Compaſſion upon* or towards, ſeeing every thing was at Reſt in its proper Place and Order; yet was there no *Vertue* more inlaid in our rational conſtitution, as being abſolutely inſeparable from Goodneſs and Benignity, upon a ſuppoſition of a ſuitable Object. Hence they are juſtly eſteemed to be fallen into the utmoſt of Degeneracy from our firſt make, frame, and ſtate, and to be moſt enſtranged from our Common Original, who have caſt off this *Vertue* where it may & ought to have its actual exerciſe. Nor are any more ſeverely in the Scripture reflected on, than thoſe who are *unmerciful*, and without compaſſion, fierce, cruel, and implacable. No men more evidently deface the image of God than ſuch Perſons. Now our nature in Chriſt was and is abſolutely *Pure* and *Holy*, free from the leaſt influence by that *depravedneſs* which befel the whole Maſs in *Adam*. And herein are the natural vertues of *Goodneſs*, Benignity, Mercy, and Compaſſion, pure, perfect, and untainted. And he hath Objects to exerciſe theſe *Vertues* on, which *Adam* could not have; and thoſe ſuch as are *one* with himſelf by their Participation in the ſame Common Principles of Nature and Grace.

(2.) This Compaſſion is in him as a *Grace of the Spirit*. For beſides the Spotleſs *Innocency* and Purity of our nature in him, there was a ſuperaddition of all Grace unto it, by vertue of its *Union* with the Perſon of the Son of God, and the *Unction* it had from the Spirit of God. Hence there was an All-fulneſs of Created Grace communicated unto him; for he *received not the Spirit and his Graces by meaſure*; Joh. 3. 34. Of this fulneſs Compaſſion is a part, and that no mean part neither. For of this rank and kind are all the Principal fruits of the Spirit, *Gal.* 5. 22, 23. And in and by theſe, did he make a Repreſentation of Gods nature unto us, which he hath deſcribed as full of *Pity*, *Compaſſion*, and tender Affections; whence he compares himſelf unto thoſe Creatures and in thoſe Relations which have the moſt intenſe and merciful Affections. And hereby doth the Compaſſion of Chriſt our High Prieſt in our *Humane Nature* receive an eminent Exaltation.

(3.) He had a peculiar Furniſhment with Graces, Vertues, Habits of mind, and *Inclinations* ſuited to the Good and Uſeful diſcharge of his Office in our behalf. The Spirit of the Lord was upon him, and peculiarly anointed him to that End, *Iſa.* 11. 2, 3. 4. *Chap.*61. 1, 2, 3. Now unto the Office of an High Prieſt it is in eſpecial required that he ſhould be *able to have Compaſſion*; Chap. 5. 2. The Reaſons whereof we ſhall ſee afterwards. He had therefore in his *Humane Nature* an eſpecial Proviſion of Compaſſion inlaid by the Holy Ghoſt by whom he was anointed, for the due diſcharge of this Office. Thus was he every way framed in his Nature unto *Mercy and Compaſſion*. And whereas there ſeems nothing now wanting but an outward Object of *Weakneſs*, Infirmities and Temptations, to excite and occaſion the exerciſe of this Vertue and Grace, that this might be the more effectual to that purpoſe,

(4.) He took an *Experience of ſuch Sufferings in himſelf*, as are the proper Objects of Compaſſion when they are in others. This the next words declare, which we ſhall afterwards conſider.

By theſe means is the Nature of our High Prieſt filled with *Tenderneſs*, Compaſſion or *ſympathy*; the Foundation of whoſe Exerciſe towards us, lies in the Oneneſs of his Nature, and ours. And theſe things belonging to the pure conſtitution of his Nature and receiving their improvement by the *Unction of the* Spirit, are not leſſened nor impaired by his preſent Glorification. For they all belonging unto him on the account of his *Office*, continuing ſtill in the *Exerciſe of the ſame Office*, their continuation alſo is neceſſary. And hence it is, namely becauſe of our *concernment therein*, that he gave ſo many particular Inſtances of his retaining the ſame *Humane Nature* wherein he ſuffered. For he did not only *ſhew himſelf alive to his Diſciples after his Paſſion by many infallible Proofs*, *being ſeen of them forty days*, *ſpeaking of the things pertaining to the Kingdom of God*; Acts 1. 2. providing particularly that they ſhould not think or take him now to be a mere *ſpirit*, and ſo to have loſt his *Natural Humane Conſtitution*, ſaying unto them, *Behold my hands and my feet that it is I my ſelf*, *handle me and ſee me: for a ſpirit hath not fleſh and bones as you ſee me have*; Luke 24. 39. So when he left the World with that *body of fleſh and bones*, the Angels witneſſed that he ſhould come again in like manner as he then went away; *Acts* 1.11. For the Heavens muſt in that nature receive him until the time of the Reſtitution of all things, *Acts* 3.21. And to confirm our Faith in this matter, he appeared afterwards in the ſame nature to *Stephen*, Act. 7.56. and to our Apoſtle telling him that

he was *Jesus* whom he persecuted, *Chap.* 9. 5. All this to assure us that he is such an High Priest, as is able to be *affected with a sense of our Infirmities*. And those who by the monstrous figment of *Transubstantiation*, and those others who feign the Lord Christ to have an *Ubiquitarian Body*, both of them by just consequence destroying the Verity of his Humane Nature, do evert what lies in them a main pillar of the Churches Consolation. Much more do they do so who deny him to retain the same individual Body wherein he suffered in any sense. Herein lies a great Advantage of the Church, a great incouragement and supportment unto Believers under their Infirmities, in their Trials and Temptations. For (1.) It is some relief to be *pitied in distress*. The want hereof *Job* complained of, and cryed out *pathetically* about it, *Chap.* 19. 21. *Have Pity upon me, have pity upon me, O ye my Freinds, for the hand of God hath touched me.* It went unto his Heart to find that his Freinds were not affected with a sense of his Sufferings; and it added exceedingly to the Weight of them. And such was the complaint of *David*, as a Type of *Christ*, Psal. 69. 20. *Reproach hath broken my Heart, and I am full of Heavinesse; I looked for some to take Pity, but there was none, and for Comforters but I found none.* It is a Representation of the state of our Saviour when all his Disciples fled and left him, and he was encompassed with fierce and reproaching Enemies. This is an High Aggravation of the Sorrows and Sufferings of any that are in distress. And there is *Relief in Compassion*. Some going to the stake have been much refreshed with a *compassionate* word whispered unto them. And it cannot but be a cause of great Refreshment unto Believers in all the Hardships that befal them, and their Weakness under them, that they have the *Compassion* of their High Priest accompanying of them. He is in himself exceedingly Great and Glorious; nearly allied unto us, able to relieve us, being far above all those Persons and things that occasion our Troubles, for they are all under his feet; all which considerations render his *Compassion* as before described, refreshing and relieving.

Secondly; Herein lies a great incouragement to make our *Addresses* unto him in all our straits and weaknesses. For if he be so *concerned* in us and our Troubles, if he be so *affected* in himself with a sense of them, and have in his Holy Nature, and upon the Account of his Office such a *Propensity* to relieve us, which also he is so Able for as hath been declared; what should hinder us from making our *Addresses* unto him continually for Help and Supplies of his Assisting Grace, according as our necessities do require? But this being the peculiar Use, that the Apostle makes of this Doctrine in the next verse, it must be there considered.

Thirdly; There lies no small *warning* herein, how heedfully we should take care that we miscarry not, that we faint not in our Trials. He looks on us with a great *concernment*, and his Glory and Honour are ingaged in our acquitting of our Selves. If we have a due regard to *him and his Love*, it will excite us unto all Care and Diligence in the discharge of every Duty we are called unto, notwithstanding the Difficulties that it may be attended withal.

In the next words an especial *Reason* is assigned of this merciful Ability of our High Priest, to be affected with a Sense of our Infirmities. *But was in all things tempted as we are, yet without Sin.* The *Assertion* which is the Ground of the Reason assigned, is that he was *tempted*; expressed with the Extent of it; it was κατὰ πάντα *in all things*; and an *Appropriation* unto our concernment, *like as we are*; with a *Limitation* of the Extent and Appropriation, *yet without Sin.*

The whole Substance of what is here intended hath been largely treated on, *Chap.* 2. 17. whither I refer the *Reader*, that we may not repeat the same things again. Some very few words may be added in the Explication of what is peculiar to this Place.

δὲ Πεπειρασμένον δὲ. The Particle δὲ, *but*, is contradictory to what was before denyed. *He is not such a one as cannot be affected; but* One who was himself tempted. And this plainly shews that what is now introduced, is the Principal Proof of the former Assertion. It is evident that he *can be affected* with a sense of our Infirmities, because he was *tempted.*

Πεπειρασμένον

Πεπειρασμένον, *tempted*; That is, tryed, exercised, for no more doth the word originally import. Whatever is the *moral Evil* in Temptation, it is from the depraved Intention of the *Tempter*, or from the weakness and sin of the *tempted*. In it self, and materially considered, it is but a *Trial* which may have a good or a bad Effect

fect. How, whereby, or wherein our High Prieſt was thus tried and tempted. See the place before mentioned.

Κατὰ πάντα; *every way*, *in all things*: that is, from all *means* and Inſtruments of Temptation, By all *Wayes* of it, and in all things, wherein as a man, or as our High Prieſt, he was concerned. κατὰ πάντα,

Καθ' ὁμοιότητα; *ſecundum Similitudinem. In like manner.* There is a plain Alluſion or Relation unto the Temptations of others. For whatever is *like*, is of neceſſity *like to ſomewhat* elſe. And what is done in *like manner* or according to ſimilitude, hath ſomething that anſwers unto it. Now this is the Trials and Temptations of them that do believe. The things that preſs on them by reaſon of their Weakneſs. See as above. καθ' ὁμοιότητα

Χωρὶς ἁμαρτίας, *without ſin.* Sin with reſpect unto Temptation may be conſidered two waies. (1.) As the *Principle* of it. (2.) As its *Effect*. Sin ſometimes is the *Principle* of Temptation. Men are tempted to ſin by ſin; to actual ſin by Habitual ſin; to outward ſin, by indwelling ſin, *Jam.* 1. 14, 15. And this is the greateſt ſpring and ſourſe of Temptations in us who are Sinners. χωρὶς ἁμαρτίας

(2.) It reſpects Temptation as the *Effect* of it; that which it tends and leads unto, which it deſigns, which it bringeth forth or produceth. And it may be enquired with reſpect unto which of theſe Conſiderations it is that the Exception is here put in on the behalf of our High Prieſt; that he was tempted *without Sin*. If the former; then the meaning is, that he was tried and tempted by all wayes and means, from all Principles and Cauſes, in like manner even as we are, excepting only that he was not *tempted by Sin*, which had no place in him, no part, no intereſt, ſo that it had no ground to make ſuggeſtions unto him, upon. And hereby the Apoſtle preſerves in us due apprehenſions of the *Purity and Holineſs of Chriſt*, that we may not imagine that he was liable unto any ſuch *Temptations unto ſin* from within, as we find our ſelves liable unto: & which are never free from Guilt and Defilement. If the later be intended, then all *ſucceſs of Temptation* upon our High Prieſt is denied. We are tried and tempted by Satan and the World, and by our own Luſts. The aim of all theſe Temptations is *Sin*, to bring us more or leſs in one degree or other to contract the guilt of it. Oft-times in this Condition *Sin actually enſues*; Temptation hath its Effect in us, and upon us. Yea, when any Temptation is vigorous and preſſing, it is ſeldom but that more or leſs we are *ſinfully affected* with it. It was quite otherwiſe with our High Prieſt. Whatever Temptation he was expoſed unto or exerciſed withal, as he was with all of all ſorts that can come from *without*, they had none of them in the leaſt degree any effect in him or upon him; He was ſtill in all things abſolutely without Sin. Now the Exception being *abſolute*, I ſee no Reaſon why it ſhould not be applied unto ſin with *both* the reſpects unto Temptation mentioned. He neither was tempted *by Sin*, ſuch was the Holineſs of his Nature, nor did his *Temptation produce any Sin*, ſuch was the Perfection of his Obedience. And concerning all theſe things the Reader may conſult the place before mentioned.

VERSE XVI.

THE laſt verſe of this Chapter contains an Inference from what was diſcourſed in the two foregoing, as the *Contexture* of the Words declares. The Exhortation is inſiſted on, *ver.* 14. *That we would hold faſt our Profeſſion* unto the End. The *Motive* and *Incouragement* hereunto is taken from the Conſideration of the *Prieſthood* of Chriſt with the ſeveral concerns thereof before explained. Here a farther improvement of them in particular is directed unto for the ſame End. For, it is ſuppoſed that we may meet with many Difficulties, Oppoſitions and Temptations in the diſcharge of that duty which in and of our ſelves we are not able to conflict withal and to overcome. Wherefore we are guided and encouraged to ſeek for *Help* and Aſſiſtance againſt them on the Account of what hath been declared concerning the *Prieſthood* of the Son of God.

VERSE XVI.

Vers. 16. Προσερχώμεθα οὖν μετὰ παῤῥησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον, καὶ χάριν εὕρωμεν εἰς εὔκαιρον βοήθειαν.

OYN, *Therefore*; Seeing we have an *High Prieſt*, and He ſuch a one as we have deſcribed. The conſideration hereof is to encourage, guide and influence us unto the enſuing Duty, and in all the concerns of it. Without this we have no Right unto it, no Ability for it.

Προσερχώμεθα

Προσερχώμεθα, *Let us come*; So we. But that is only ἐρχώμεθα. There is ſome Addition of ſenſe from the Compoſition. Nor is it by any Tranſlators rendred, *veniamus* ſingly, *let us come*: but *adeamus*, or *accedamus*, or *appropinquemus*, let us *come to*, *draw near* or *approach*. Syr. נתקרב, *let us draw near*, in a ſacred manner, or to ſacred purpoſes. So have we rendred the ſame word, *Chap.* 10. 22. And it is uſed abſolutely for to *come unto God in his Worſhip*, *Chap.* 7. 25. & 10. 1. & 11. 6. It anſwers קרב in the Hebrew, which as it is uſed for to *approach* or *draw nigh* in general, ſo it is peculiarly uſed to ſignify the *Solemn Approach* that was to be made unto God in his Worſhip or Service. Hence alſo it ſignifies to *offer Sacrifices* and Offerings, which are thence called קרבנים. The word therefore hath reſpect unto the Acceſs either of the *People of* old with their *Sacrifices* to the Altar in the Temple; or the *Prieſts* approach unto the Holy Place, as the next words will more fully declare. Having aſſerted the Lord Jeſus Chriſt the Son of God to be our High Prieſt, as *typed* out by the High Prieſt among the Jews, he expreſſeth our *Addreſſes unto God by him*, in anſwer to the way and manner whereby the Prieſts or People of old made their *Approaches* unto God; as that which agreeth therewith in its general Nature, though on other Accounts variouſly exalted above it. *Let us draw near*; in an holy ſacred manner, according to his Appointment; that is with our Prayers and Supplications.

μετὰ παῤῥησίας

Μετὰ παῤῥησίας, *with Boldneſs*. This word hath been ſpoken unto, on Chap. 3. 6. Here it is variouſly rendred. Syr. בגלא עין, with an *open* or *revealed eye*. Vulg. Lat. *cum fiducia*, with *confidence*. So the *Arabick*: by the Æthopick it is wholly omitted. Beza, *cum loquendi libertate*, *with liberty of ſpeech or ſpeaking*. It is a principal *Adjunct* of the Worſhip of God, which our Apoſtle expreſſeth in this word; both here and Chap. 10. 19. And this ſomewhat that is peculiar to the *Worſhip of the New Teſtament*, in oppoſition unto that of the Old. This he elſewhere calls ἐλευθερίαν, *Liberty*, 2 Cor. 3. 17. The Liberty that is given by the Holy Spirit under the New Teſtament unto Believers, which thoſe who were kept under Bondage by the *Letter of the Old*, had no intereſt in. *For where the Spirit of the Lord is*, *there is liberty*. And he calls it, πρόσωπον ἀνακεκαλυμμένον, ver. 18. *open face*; whence is the *Oculus Revelatus* of the Syriack in this place. This as it hath an eſpecial oppoſition to the *Vail* that was on the *Jews*, and is to this day filling them with Darkneſs and Fear; ſo it denotes *Boldneſs* and *Confidence* of mind in a Freedom from Fear, Shame and Diſcouragements.

There are therefore two things that the Apoſtle intends to *remove*, and to have us free or delivered from in our *drawing near* to the *Throne of Grace* with our Prayers and Supplications, on the account of the Interpoſition of our High Prieſt.

First; A bondage-frame of Spirit, or a *Spirit of Bondage unto Fear*, which was upon the People under the Old Teſtament in the Worſhip of God. This he elſewhere frequently both aſcribes unto them, and *removes* from us. *Rom.* 8. 14, 15. 2 *Cor.* 3. 12, 13, 14, 15, 16, 17, 18. God in the giving of the Law, and the Inſtitution of the Ordinances of Worſhip, wherein he taught the people how he would be reverenced by them, had ſo incompaſſed himſelf with *Fire and Terrour*, that it ingenerated a great and awful *Horrour* in their minds. This made them remove and ſtand afar off, deſiring that God would not approach to them, nor that they might approach unto God, but that all things between them might be tranſacted at a Diſtance by an *Internuntius*, Exod. 20. 18, 19. This *Legal Diffidence* and Diſtruſt

truſt in our Approaches unto God, which ſhuts up the Heart, ſtreightens the Spirit, and takes away the Liberty of treating with him as a Father, is now by Chriſt removed and taken away, *Gal.* 4. 4, 5, 6. Chriſt was made under the Law, to deliver us from the *Dread* and *Bondage* of it; whereby alſo we receive the *Adoption of Children*, and therewithall the Spirit of Chriſt to treat with God with the Liberty, Boldneſs and Ingenuity of Children, crying, *Abba, Father*, with the genuine actings of Faith and Love.

Secondly; A *Diſbelief of Acceptation* ariſing from a ſenſe of our own unworthineſs. From an Apprehenſion of Gods Greatneſs and Terror there ariſes a dread in perſons under the Law. And from the conſideration of their own *vileneſs*, there ariſes a diſtruſt in Sinners accompanied with fear and deſpondency, as though there were no hope for them in him or with them. This alſo the Apoſtle would remove upon the Account of the *Prieſthood* of Chriſt. The manner aſſigned unto us for our Approach to God includes all this; We are to do it μετὰ παῤῥησίας, *with Boldneſs*; which word imports,

1. *Orationis* or *orandi libertatem.* παῤῥησία is πανρησία, a freedom and liberty in ſpeaking; rendred here by Beza, *loquendi libertas.* This liberty is internal and ſpiritual, and is oppoſed unto the *legal Diffidence* and Bondage before deſcribed. This παῤῥησία therefore in the firſt place is our *ſpiritual Liberty* and Freedom attended with an Holy Confidence in our Acceſs unto God, to make our Requeſt known unto him, expreſſing our condition, our wants, our deſires, freely and with Confidence.

2. *Exauditionis Fiduciam*; or a ſpiritual Confidenee of Acceptance with God through the Interpoſition of Jeſus Chriſt. In another place our Apoſtle ſeems to make this to be a thing diſtinct from the παῤῥησία here mentioned, *Epheſ.* 3. 12. ἐν ᾧ ἔχομεν τὴν παῤῥησίαν, καὶ τὴν προσαγωγὴν ἐν πεποιθήσει, διὰ τῆς πίστεως αὐτοῦ· *In whom we have Boldneſs*, and *an Acceſs with confidence through the Faith that is in him.* Our *Acceſs with confidence* includes a Perſwaſion of Acceptance, and is diſtinguiſhed from the *boldneſs* that it is accompanied withal. But yet as this παῤῥησία and προσαγωγὴ ἐν πεποιθήσει, this Boldneſs and Acceſs with Confidence are inſeparable in and from the ſame Duty; ſo they may be mentioned the one for both in other places, as here they ſeem to be. And we thus *draw near*

τῷ θρόνῳ τῆς χάριτος, To the *Throne of Grace.* The proper and immediate Object of our *Acceſs* or Approach is and muſt be a Perſon. Who that is, is not here expreſſed, but is left to be underſtood in the manner of his being repreſented unto us. A *Throne* is a Seat of Majeſty; and is aſcribed to God and men. To God frequently, as he is מלך גדול the *Great King* over all. *Iſaiah* ſaw him on a Throne, High and exalted, *Chap.* 6. 1. And *Ezekiel* as on the likeneſs of a Throne, *Chap.* 1. 26. So Juſtice and Judgment are ſaid to be the Habitation of his *Throne*, Pſal. 89. 14. There they abide and dwell, when other Thrones have but ſome partial Viſits from them. In general *Heaven* is ſaid to be Gods *Throne*, Matth. 5. 34. as the place where principally he manifeſts his Glory and Majeſty. But the Expreſſion being *Metaphorical* is not to be reſtrained to any one thing in particular. The *Hebrews* ſay that God hath a double *Throne*, כסא הדין, a *Throne of Judgment*; and כסא רחמים, *a Throne of Compaſſion* and tender Mercy, That is θρόνος τῆς χάριτος, A *Throne of Grace.* A Throne then is the place where, and from whence *Judgment* is exerciſed, and Mercy adminiſtred; and therefore our coming unto God in his Worſhip for *Grace or Mercy* is ſaid to be a coming unto his *Throne.* Or there may be an Alluſion unto the *Mercy-Seat* in the Tabernacle, which being laid on the *Ark* with a *Coronet of Gold* round about it, and ſhadowed with the *Cherubim*, it was as the *Throne* or Seat of God in that moſt ſolemn Repreſentation of his Preſence amongſt that People. For that which the Apoſtle here calls our *coming to the Throne of Grace*, Chap. 10. 19. He expreſſeth by *drawing nigh with Boldneſs into the Holyeſt*; the place where the *Ark and Mercy-Seat* were placed. And it is the Love and Grace of God in Chriſt which was thereby repreſented, as hath been manifeſted elſewhere.

τῷ θρόνῳ τῆς χάριτος.

Our next Enquiry is after the *Perſon* whom we are diſtinctly to conſider as on this *Throne* in our Addreſſes thereunto. Some ſay it is the *Lord Chriſt* as our Mediator and High Prieſt, who is intended. For concerning him directly is the Diſcourſe immediately preceding. He is alſo in particular here deſcribed as our merciful, faithful, and careful *High Prieſt*; all which are encouragements to come unto him, which accordingly we are exhorted unto, and that with Boldneſs. And a Throne,

is

is peculiarly aſcribed unto him in this *Epiſtle*, Chap. 1. 8. And he ſits in the *Throne of God*, Revel. 3. 21. And at his *Throne of Grace* we may be ſure of Acceptance.

But yet this ſeemes not to be the eſpecial Intention of this Place. For (1.) A *Throne*, Rule, and Government, are aſcribed unto the Lord Chriſt with reſpect unto his *Kingly* and not his *Prieſtly* Office, of which the Apoſtle here diſcourſeth. It is ſaid indeed of him, that he ſhould be a *Prieſt upon his Throne*; Zech. 6. 13. but that is to intimate the Concomitancy of his *Kingly Power* as inſeparable from his Perſon; He ſhall be a Prieſt, though ſitting, or *whileſt he ſits* as a King on his Throne. (2.) Where-ever the Lord Chriſt is ſpoken of as on his *Throne*, exalted in the Glory and Majeſty of his Kingdom, it is always with reference to his Power and Authority *over his Church* for to give Laws and Rules unto it for his Worſhip, or over *his Enemies* for their Ruine and Deſtruction. (3.) The context requires another ſenſe. For the Lord Chriſt in his Office and Interpoſition on our behalf, is not propoſed as the *Object* of our *coming*, but as the *means* of it, and a great incouragement unto it. For *through him we have an Acceſs in one Spirit unto the Father*, Epheſ. 2. 18. On the Account of his undertaking for us, his Appearance before God on our behalf, the Atonement He hath made, we may come in his Name with confidence of Acceptance unto the Throne of God. See *Revel.* 4. 2, 3. *Chap.* 5. 6, 7: *Heb.* 7. 26.

I cannot omit one Argument that is uſed by *Primaſius*, *Haymo*, and *Ludovicus de Tena* on this place, to prove that it is the *Throne of Chriſt* that is here intended. And this is becauſe it is called A *Throne of Grace*, that is, ſay they, of Chriſt; for ſo is he called by our Apoſtle, *Chap.* 2. 9. For following the *Vulgar* Tranſlation, and reading the Words, *ut Gratia Dei guſtaret mortem pro omnibus*, they ſay *Gratia* is of the Nominative and not of the *Ablative* Caſe; that the *Grace of God ſhould taſte of Death for all*; and herein *Tena* urgeth the Conſent of *Thomas* and the *Ordinary Gloſs*. Such woful miſtakes do men, otherwiſe *wiſe and learned*, fall into, who undertake to expound the Scriptures without conſulting the *Original*, or an *Ability* ſo to do. The *Throne of Grace* therefore is unto us, *God as Gracious* in Chriſt, as exalted in a way of *excerciſing Grace* and Mercy towards them that through the Lord Jeſus believe in him and come unto him.

This is the Duty exhorted unto. The *End* hereof is two-fold. (1.) *General* and immediate. (2.) *Particular* as an Effect and Product thereof. The General End hath two Parts; (1.) *That we may obtain Mercy*. (2.) That *we may find Grace*. The Particular and determinate End of all is; *ſeaſonable Help*; Help in a time of need.

ἵνα λάβωμεν ἔλεον. The firſt thing deſigned as a Part of the End to be aymed at in the Diſcharge or Performance of this Duty is, ἵνα λάβωμεν ἔλεον, *That we may receive Mercy*; that we may obtain Mercy: Λαμβάνω doth ſometimes ſignify to *obtain*, to acquire; and ſo by moſt Interpreters it is here rendred; *ut obtineamus*; *ut conſequamur*, as by *Ours*; that *we may obtain*. But the firſt and moſt uſual Signification of the Word, is only to *receive*, or to take; That we may receive. And I ſee no Reaſon why that ſenſe of it may not be moſt proper unto this Place. For the Apoſtle ſeemes to intimate that Mercy is *prepared* for us; only our *Acceſs* unto God by Chriſt with Boldneſs is required to our being made actual *partakers* thereof. And this anſwers his preſcription of *Boldneſs* or ſpiritual confidence in our Approaches to the Throne of Grace for the *receiving* that Mercy which in and through Chriſt is *prepared* for us.

ἔλεος. That we may receive ἔλεος. This word is often uſed to ſignify that *Mercy* in God from whence we obtain and receive the Pardon of our Sins. Mercy in pardoning. הסליכה. So moſt expound this Place; that we may obtain *Mercy* for our Sins, that we may be *pardoned*. But this doth not ſeem to anſwer the preſent Purpoſe of the Apoſtle. For he is not diſcourſing about *Sin* in the Guilt of it, but about *Temptations*, Afflictions, and Perſecutions. Wherefore the ἔλεος or Mercy here intended muſt be that which is the Principle or cauſe of our Supportment, Aſſiſtance, and Deliverance, namely in the Effects of it. This is חסד in the *Hebrew* which the Lxx frequently render by ἔλεος, and we by *mercy*, though it rather ſignify *Kindneſs* and Benignity, than pardoning Grace. Moreover it is not about the firſt approach of Sinners unto God by Chriſt for Mercy and *Pardon*, whereof he treats; but about the daily *Acceſs* of Believers unto him for Grace and Aſſiſtance. To receive

Mercy

Mercy therefore, is to be made Partakers of *Gracious Help* and ſupportment from the *Kindneſs* and *Benignity* of God in Chriſt, when we are in Streights and Diſtreſſes; which ſprings indeed from the ſame Root with pardoning Grace, and is therefore called Mercy.

Καὶ χάριν εὕρωμεν, *And that we may find Grace.* This is the next general End of our Acceſs unto the Throne of Grace. Εὕρωμεν, *that we may find*; or rather *obtain*; for ſo is this Word often uſed. And there may be a two-fold ſenſe of theſe Words. Καὶ χάριν εὕρωμεν,

Firſt, To *find* or *obtain* favour, or *Favorable Acceptance* with God. When God is pleaſed χαριτῶσαι, to make us *acceptable* unto himſelf in Chriſt, as he is ſaid to do, *Epheſ.* 1. 6. then we find χάριν *Grace* or Favour with him. And this is the Foundation of all Grace that is communicated unto us. The phraſe of Speech occurs frequently in the Old Teſtament. *Let me find Grace in thine Eyes*; or Favour in thy ſight, that is, be accepted with thee. מצא חן: and to this doth εὑρεῖν χάριν exactly anſwer; and that is to be accepted. See *Gen.* 6. 8. *Chap.* 18. 3. *Chap.* 39. 4. *Epheſ.* 2. 15. So is the Greek Phraſe, *Acts* 7. 46. ὃς εὗρε χάριν ἐνώπιον τοῦ Θεοῦ, *who found Favour in the ſight of God*; and *Luke* 1. 30. Εὗρες γὰρ χάριν παρὰ τῷ Θεῷ, *Thou haſt found Favour with God*; ſo we in ſtead of Grace; and thence *ver.* 28. ſhe is ſaid to be κεχαριτωμένη, *graciouſly accepted* or highly favoured. χάριν

This ſenſe is pious, and agreeable to the *Analogie of Faith.* For our free, gracious Acceptance with God is the Foundation and Cauſe of all that Grace or Aſſiſtance that we are made partakers of.

But Secondly, the Apoſtle is not treating of the *Perſonal Acceptance* of Sinners or Believers in or by Chriſt in this place, but of that *eſpecial Aſſiſtance* which upon particular Addreſſes unto him we do obtain. Now this may be conſidered two wayes. (1.) In reſpect of the Fountain of it, and ſo it is *Beneficentia*, the *Will of God* to aſſiſt us; or (2ly.) Of the Effect it ſelf, the *Beneficium*, the actual Aſſiſtance and help we do receive. So when our Apoſtle in his ſtreight upon his Temptation made his Addreſs to God for relief, he received that Anſwer, *My Grace is ſufficient for thee; for my ſtrength is made perfect in weakneſs*, 2 Cor. 12. 9. Wherein he had an intimation both of Gods Gracious Care, and *Good Will* towards him, as alſo of the *actual powerful Aſſiſtance* which he ſhould be ſupplyed with, againſt his Temptation. And this ſenſe is determined by the next Words.

Εἰς βοήθειαν. What kind of *help* βοήθεια is, hath been declared on Ch. 2. 18. It is a *Succour*; that is Aid, yielded unto any upon their *Cry*. Θεῖν εἰς βοὴν *to run in to aſſiſt* upon the Cry of any, is the Original of the words ſignification. And this Help is, Εἰς βοήθειαν.

Εὔκαιρος, *Seaſonable*, that is Help בעתו *in its time*; its proper time or ſeaſon. Prov. 15. 23. דבר בעתו מה טוב: *a Word in its time, or its ſeaſon, how good is it?* Help that is fit, ſuitable, *ſeaſonable*; that is, on the part of God that gives it, of the perſons that receive it, of the time wherein it is afforded, of the End for which it is beſtowed, is εὔκαιρος. This kind of Help it becometh the Greatneſs and Wiſdom of God to give. And it is an impreſſion on the minds of men by Nature that ſuch kind of Help is from God. Hence the Proverb, Θεὸς ἀπὸ μηχανῆς, for unexpected *Aid* when all things otherwiſe would be loſt. This the Pſalmiſt excellently expreſſeth; Pſal. 46. 1. עזרה בצרות נמצא מאוד: *God is a Help wonderfully found in ſtreights.* And ſo the *Syr. Verſion* addes in this place; *Help in time of Affliction or Perſecution.* Grace therefore effectual for our Aſſiſtance in every time of need upon our Cry to God in Chriſt, is that which is here intended. I know not whether I may adde an Alluſion that may be found in the *Hebrew* Words, if reſpect may be had to that Language here. For as כסא is a *Throne*, the Throne whereunto we approach for Help, ſo כסא is as much as זימן an appointed time or ſeaſon. We come לכסא for *Help* בכסא. Εὔκαιρος

We have opened the Words in their Order as they lye in the Text. Our Obſervations from the Reſolution of the ſenſe, will ariſe from the laſt clauſe and aſcend unto the firſt, and in them the meaning of the words themſelves will be yet more fully explained: as

(1.) *There is, there will be a Seaſon, many a Seaſon in the Courſe of our Profeſſion and walking before God, wherein we do or ſhall ſtand in need of eſpecial Aid and Aſſiſtance.* This is included in the laſt words, *Help in a time of need*; Help that is ſuitable

and ſeaſonable for and unto ſuch a condition wherein we are found earneſtly to cry out for it. This I ſhall a little enlarge upon. Our Condition all along and inall things is *wanting* and indigent. We do live, we muſt live, if we intend to live, alwaies in a conſtant Dependance on God in Chriſt for ſupplies. There is a continual ἐπιχορηγία τοῦ πνεύματος, Phil. 1. 19. or *additional ſupply of the Spirit* unto what we have received, without which we cannot well ſpiritually ſubſiſt one moment. And God *ſupplies all our wants according to his Riches in Glory* (that is his Glorious Riches in Grace) by *Chriſt Jeſus*, Phil. 4. 19. But beſides that want which alwayes attends our Condition in this World, and which God conſtantly ſupplies according to the tenor of the Covenant of Grace, there are eſpecial Streights and Difficulties which in eſpecial ſeaſons we are expoſed unto. I need not prove this to them that read; they have found it, they have felt it, and ſo have I alſo. I ſhall therefore only call over a few *Inſtances* of ſuch ſeaſons; ſome whereof we have already been exerciſed in, ſome whereof we cannot eſcape for the future, and the *Reſt* may probably befal us, if they have not done ſo already.

(1.) *A Time of Affliction is ſuch a Seaſon.* God is an Help בצרות, Pſal. 46. 1. in all ſorts of Streights and Afflictions. And the Scripture abounds in Inſtances of Believers making their eſpecial Application unto God for eſpecial Aſſiſtance in ſuch a ſeaſon, and Directions for them ſo to do. And the Rule of the Covenant in ſending Relief, is upon the coming up of the *Cry* of the afflicted unto God, *Pſal.* 50. 15. *Exod.* 2. 23, 24, 25. And let mens ſtock of Wiſdom, Grace, Experience and Reſolution be what it will, or what they can fancy, they are not able to go through with the leaſt *New Affliction* to the Glory of God, without *new eſpecial Aid and Aſſiſtance* from him.

(2.) A *Time of Perſecution is ſuch a Seaſon*; yea it may be the Principal Seaſon here intended. For hence aroſe the great Danger of theſe *Hebrews* in the courſe of their Profeſſion, as our Apoſtle declares at large; Chap. 10. And this is the greateſt Tryal that in general God exerciſeth his Church withal. In ſuch a Seaſon ſome *ſeed* quite decayeth, ſome *ſtars* fall from Heaven, ſome prove fearful and unbelieving to their eternal Ruine. And few there are but that where Perſecution is urgent, it hath ſome impreſſion upon them to their diſadvantage. Carnal Fears, with carnal Wiſdom, and Counſels are apt to be at work in ſuch a ſeaſon; and all the fruit that comes from thoſe evil Roots, is bitter. Hence many make it their only deſign in ſuch a Seaſon to *creep through it and live*; to be ſtrong in the Lord and the power of his Grace, unto the performance of all the Duties which the Goſpel requireth, and as it requires them, they have no deſign. But by this means as God hath no Revenue of Glory from them, nor the Church of Advantage, ſo they will ſcarce find inward Peace when outward Trouble is over. This then is a Seaſon wherein if ever an *eſpecial Addreſs* is needful for eſpecial Aid.

(3.) A *Time of Temptation is ſuch a Seaſon.* Our Apoſtle found it ſo, when he had the *Meſſenger of Satan ſent to buffet him.* Thrice did he pray, and cry out for eſpecial Aſſiſtance againſt it, or Deliverance from it; and he got Aſſurance of them both. This added to the former, compleated the condition of theſe *Hebrews.* With their *Perſecutions* they had manifold *Temptations.* Theſe made it a time of need unto them. In reference to this Seaſon and the Power of it doth our Apoſtle give that great Caution: *let him that thinketh he ſtandeth take heed leſt he fall*; 1 Cor. 10. 12. And wherein doth this *Heedfulneſs* principally conſiſt? in an Application to him who is Faithful, who will not *ſuffer us to be tempted above what we are able, but will with the Temptation alſo make a way to eſcape that we may be able to bear it*, *ver.* 13. that is, who will give out ſeaſonable Help; *Help in a time of need.*

(4.) A *Time of ſpiritual Deſertion is ſuch a Seaſon.* When God in any way withdraws himſelf from us, we ſhall ſtand in need of ſpecial Aſſiſtance. *Thou didſt hide thy face*, ſaith *David*, and *I was troubled.* Trouble will enſue on Gods hiding himſelf from us. But this is of the Myſtery of his Grace, that when he withdraws himſelf from any Soul as to ſenſe and experience, whereby it is troubled, he can ſecretly communicate of himſelf unto it in a way of ſtrength, whereby it ſhall be ſuſtained.

(5.) A *Time wherein we are called unto the Performance of any great and ſignal Duty is ſuch a Seaſon alſo.* So was it with *Abraham* when he was called firſt to leave his Country, and afterwards to ſacrifice his Son. Such was the Call of *Joſhua* to enter

ter into *Canaan*, proposed to our Example, *Hebr.* 13. 5. and of the Apostles to preach the Gospel when they were sent out as *Sheep among Wolves*. Now although we may not perhaps be called in particular to such Duties as these; yet we may be so to them, which have an equal *Greatness* in them with respect unto us and our Condition. Something that is new, that we are yet unexperienced in, something that there is great Opposition against, somewhat that may cost us dear, somewhat that as to the state of the inward and outward man, we may seem to be every way unfit for: somewhat that the Glory of God is in an especial manner concerned in, we may be called unto. And there is nothing of this Nature which doth not render the time of it a *season* wherein we stand in need of *especial Aid* and Assistance.

(6.) *Times of Changes and the Difficulties wherewith they are attended* introduce such a season. *Changes and War*, saith *Job*, *are against me*. 10. 17. There is in all changes a *War* against us, wherein we may be foyled if we are not the more watchful, and have not the better Assistance. And freedom from *Changes* is in most the ground of carnal security. *Psal.* 55. 19. *Because they have no Changes, therefore they fear not God.* Changes will beget fear; they are trials to all that are subject unto them. And these we are in all *Instances* of Life continually obnoxious unto. No man can enumerate the *vicissitudes* of our course; yet no one of them can we pass through in a due manner, without *renewed especial Assistances of Grace*.

(7.) *The Time of Death* is such a Season. To let go all hold of present Things, and present Hopes, to give up a departing Soul, entring into the invisible World, and an unchangeable Eternity therein, into the hands of a Soveraign Lord, is a thing, which requires a strength above our own, for the right and comfortable Performance of.

Now it is easy to apprehend how great an *Influence* these things have into our whole course of walking before God, and how much of our Lives and Ways is taken up with them. Either *Afflictions*, or *Persecutions*, or *Temptations*, or *Defections* from God, or *signal Difficult Duties*, or *Changes* are continually before us, and the last of them, *Death*, lies still at the door. And that there is none of these but render their seasons, times of need. It may indeed then be said wherein doth the *specialty* of the Grace and Aid mentioned consist, seeing it is that which we always stand in need of, and always receive? I answer, that indeed all Grace is *special* Grace. It proceeds not from any common Principle, but from the especial Love of God in Christ; and is given out in an *especial* distinguishing manner, and that for especial Ends and Purposes; so that no supply of it hath a peculiar specialty in its own Nature. But it is so here called because it is suited unto *especial occasions*, to be seasonable help in a time of need. And although we may stand in need of it always, yet we do not so always on the *same account*, which gives it its specialty. Sometimes one thing sometimes another make it needful and suitable. That which presently presseth upon us, be it Affliction or Persecution, be it Duty or Change, it makes the Grace we seek for, *Help in a time of need*. And God is pleased so to dispose of things, that we shall have occasion at all times to make our Applications unto him for especial Assistance. If things should be left unto an *ordinary course* without some peculiar concernment to excite us, to awaken us; it is inconceiveable how formal and secure we should quickly grow. Wherefore we have in the Wisdom of God, always somewhat that in *particular* presseth upon us, to make us intent, earnest and vigilant in our Addresses to him for Help. And the especial supplys which we obtain on any particular occasion, affords a contribution of new spiritual strength to the Soul, for all its Duties. The remaining Observations may be briefly represented. For Hence it appears,

(2.) *That there is with God in Christ, God on his Throne of Grace, a spring of suitable and seasonable Help for all times and occasions of Difficulty.* He is the God of all Grace, and a fountain of Living Waters is with him for the refreshment of every weary and thirsty Soul. *Obs.* 2.

(3.) *All Help, Succor, or Spiritual Assistance in our Streights and Difficulties, proceeds from mere Mercy and Grace*, or the Goodness, Kindness, and Benignity of God in Christ. That we may receive Mercy and obtain Grace to Help. Our *Help* is from Grace and Mercy, and thence must it be, or we must be for ever Helpless. And not to exclude that sense of the Words, *Obs.* 3.

Obſ. 4. (4.) *When we have through Chriſt obtained Mercy and Grace for our Perſons, we need not fear, but that we ſhall have ſuitable and ſeaſonable Help for our Duties.* If we find Mercy and obtain Grace, we ſhall have help.

Obſ. 5. (5.) *The way to obtain Help from God, is by a due Goſpel-Application of our Souls for it to the Throne of Grace.* Let us come for it to the Throne of Grace. How this Application is to be made by Faith and Supplications, and how indiſpenſible it is for the procuring of the Aid aimed at, ſhall be elſewhere declared.

Obſ. 6. (6.) *Great Diſcouragements are us'd to interpoſe themſelves in our minds, and againſt our Faith when we ſtand in need of eſpecial Help from God, and would make our Application unto him for Relief.* It is included in the Exhortation to *come with Boldneſs*, that is, to caſt off and conquer all thoſe Diſcouragements, and to uſe confidence of Acceptance and Liberty of ſpeech before him.

Obſ. 7. (7.) *Faiths conſideration of the Interpoſition of Chriſt in our behalf as our High-Prieſt is the only way to remove diſcouragements, and to give us Boldneſs in our Acceſs unto God.* Let us come therefore with Boldneſs; that is, on the Account of the Care, Love, and Faithfulneſs of Chriſt as our High Prieſt, before diſcourſed on. And we may adde,

Obſ. 8. (8.) *That in all our Approaches unto God, we are to conſider him as on a Throne:* Though it be a *Throne of Grace*, yet it is ſtill a Throne; The Conſideration whereof ſhould influence our minds with Reverence and godly Fear, in all things wherein we have to do with him.

Theſe Obſervations are, as included in the Text, ſo of importance in themſelves, as concerning the principal parts of the Life of Faith, and our dayly ſpiritual exerciſe in our Walking before God; yet I ſhall forbear any enlargements upon them, that theſe *Diſcourſes* be not drawn forth unto too great a length.

Μόνῳ τῷ Θεῷ δόξα.

An

AN EXPOSITION OF The Fifth Chapter of the Epistle of PAUL the Apostle to the HEBREWS.

THere are three general parts of *this* Chapter. First; a Description of the Office and Duties of *an* High Priest, *ver.* 1, 2, 3, 4. Secondly; the Application of this general Description unto the Person and Priesthood of *Jesus Christ* in particular, *ver.* 5, 6, 7, 8, 9, 10. Thirdly, an Occasional Diversion into a *Reproof* of, and Expostulation with the *Hebrews*, for and about their Backwardness in learning the *Mysteries* of the Gospel; begun in this, and carried on in the beginning of the next Chapter, *ver.* 11, 12, 13, 14.

In the first part, The general Description of an *High Priest* is given; (1.) From his Original; *He is taken from among men.* (2.) From the Nature of his Office, *He is ordained for men in things pertaining unto God.* (3.) From the especial End of it; *to offer both Gifts and Sacrifices for Sins*, ver. 1. (4.) From the Qualification of his Person for the discharge of his Office; *For he must be one that can have Compassion on the ignorant, and them that are out of the way*; whereunto is subjoyned the ground of that Qualification; for he *also himself is compassed with Infirmity*, ver. 2. (5.) From the Continual Duty arising from his Office and Personal Qualification for it, in respect of others and himself, *ver.* 3. *For by Reason hereof, he ought as for the People, so also for himself to offer for sins.* (6.) From his Call to his Office, which is (1.) asserted to be from God; and *no man taketh this Honour to himself but he that is called of God*: (2.) Exemplified in the Instance of *Aaron*'s, as *was Aaron.*

(2.) The Ἀπόδοσις or *Application* of this Description unto the Person of Jesus Christ (which is the second part of the Chapter) is not to shew an exact conformity thereunto; as though all things should be the same, and even or equal, in the High Priest which he had described, and him whom he would now *represent unto them.* This would have been contrary to the Design of the Apostle. For the Description he hath given us of an *High Priest*, is of him, or such an one as the *Hebrews* had under the Law. And his purpose was to shew them how much more *excellent a Priest* he was of whom he treated. There must therefore of necessity be sundry Differences between them. Wherefore in the Application of this Description of a *Legal* High Priest unto the Person and Office of Christ, three things, (as we shall shew afterwards in particular) the Apostle aimeth at. (1.) To demonstrate that there was nothing *es-*

ſentially requiſite unto the conſtituting of any one to be an High Prieſt, or in the Diſcharge of that Office, but it was found in, and agrees unto the Lord *Jeſus Chriſt*. (2.) Whatever was of Weakneſs or Infirmity in the *High Prieſt* of old, on the Account of his infirm and frail condition, that Jeſus Chriſt was free from. (3.) That he had in this Office ſeveral *Preeminences* and Advantages, which the old High-Prieſt was not Partaker of, nor ſharer in; which things will in our Progreſs be explained. Hence the *Application* made by the Apoſtle of the precedent Deſcription, is not to be expected *ſuch* as ſhould exactly correſpond with it, in all Particulars. Wherefore.

(1.) By an ὑστερον πρότερον, he inſiſteth *firſt* in the Application, on the *laſt* Inſtance of his Deſcription; namely the *call* of an High-Prieſt. And this as to the Perſon of Chriſt is expreſſed. (1.) Negatively; *he glorifyed not himſelf to be made a Prieſt*. (2.) Poſitively, it was of God, which he proves by a double Teſtimony; one from *Pſal.* 2. 7. the other from *Pſal.* 110. 4. *ver.* 5, 6.

(2.) On the *Diſcharge* of his Office whereunto he was ſo called of God; which he deſcribes, (1.) from the *ſeaſon* of it; *it was in the Days of his fleſh*. (2.) The manner of its Performance; he offered up *Prayers and Supplications with ſtrong cryes and tears*; (3.) The general iſſue of it. *He was heard in that he feared*, *ver.* 7.

(3.) He proceeds by the Anticipation of an *Objection*; and therein the Declaration of a ſingular *Preeminence* that he had above all other Prieſts; with the Love and *Condeſcenſion* with which the Diſcharge of his Office was accompanied; together with the great Benefit which enſued thereon. *Though he were a Son, yet learned he Obedience by the things which he ſuffered:* ver. 8.

(4.) The Glorious *End* of his Prieſthood, manifeſting the incomparable Excellency of it, above that of *Aaron*, is expreſſed: *ver.* 9. All iſſuing, (5.) in a ſummary Deſcription of his *Call* and *Office*, as he intends afterwards to inlarge upon them: *ver.* 10.

The Third Part of the Chapter contains a *Diverſion* unto a *Reproof* of, and Expoſtulation with the *Hebrews*, about the things concerning which he intended to treat with them; wherein is expreſſed, (1.) the *Occaſion*, and that (1.) on the Part of the *Things* which he treated about; not abſolutely, but with reſpect unto them. *Of whom we have many things to ſay, and hard to be uttered.* (2.) On their Part; *ſeeing that ye are dull of hearing*, ver. 11. (2.) This fault of theirs, occaſioning their Reproof, is aggravated; (1.) From the means and *Advantages* to the contrary which they had enjoyed: *ver.* 12. (2.) By a particular elegant Deſcription of the nature of that *Weakneſs*, Evil and Defect which he blamed in them. *ver.* 12. 13. (3.) By a declaration of the *contrary vertue*, the want whereof in them he complains of: *ver.* 14.

This is the Subſtance of the Diſcourſes of this *Chapter*, conſidered apart by themſelves. We muſt alſo enquire into their *Relation* unto thoſe foregoing, and the Deſign of the Apoſtle in them; which is two-fold. For (1.) They have reſpect unto His *general Purpoſe* and aim. And herein they contain an Entrance into a full and particular Deſcription of the *Sacerdotal Office of Chriſt*, with the Excellency of it, and the Benefits which thereby redound unto the Church. This was the principal Intention of the *Apoſtle* in the writing of the Epiſtle; For beſides the *Excellency* of the Doctrine hereof in it ſelf; and the ineſtimable Benefits which the whole Church receiveth thereby; it was peculiarly on many Reaſons neceſſary for the *Hebrews* as hath been ſhewed. Wherefore in the *firſt Chapter* he lays down a Deſcription of the *Perſon of Chriſt*, which under the new Teſtament, is veſted with all thoſe *Sacred Offices*, in and over the Church of God, which were *Typically* exerciſed by others under the Old. Of theſe in the following Chapters, he more particularly treats of his *Kingly* and *Prophetical*; comparing him therein with *Moſes* and *Joſhua*, ſhewing in ſundry Inſtances his Preeminence above them. He had alſo by the way interſerted ſeveral things, concerning his ſacerdotal *Office*; with a general Deſcription whereof, and Declaration of the Advantage of the Church thereby, he cloſeth the foregoing Chapter.

In all theſe things, it was the Purpoſe of the Apoſtle, not to handle them *abſolutely*, but with Reſpect unto that Exerciſe of them, which by God's Appointment was in uſe in the Church of the *Hebrews* under the old Teſtament, for that the nature of his Treaty with them did require. And herein he effected two things

both

both oppoſite unto his principal End. For. (1.) He declares what it was in all thoſe *Inſtitutions*, which God intended to inſtruct them in; ſeeing they were all ſhadows of Good things to come. So he lets them know that whatever eſteem they had of them, and however they reſted in them, they were not appointed for *their own ſakes*; but only for a time to *fore-ſignify* what was now in the Perſon and Mediation of Chriſt actually and really exhibited unto them. (2.) He makes it evident how exceedingly the way and worſhip of God which they were now called unto, and made partakers of under the Goſpel, did *excel* thoſe which before they were entruſted with; whence the concluſion was eaſy and unavoidable unto the neceſſity of their *ſtedfaſtneſs* in the Profeſſion of the Goſpel, the Principal thing aymed at in the whole.

On theſe Grounds; the Apoſtle undertaketh a compariſon between the Prieſthood of *Aaron* and his ſucceſſors, with that of Jeſus Chriſt which was prefigured thereby. And this he doth with reſpect unto both the Ends mentioned. For firſt, he ſhews them how they were of old inſtructed in the nature and uſe of that *Prieſthood* which according to the Promiſe of God was to be introduced, and erected in the Church, in the Perſon of his Son. Hence he lays down ſundry things which they knew to belong unto the *Prieſthood of* old, whence they might learn *ſomewhat*, yea much of the nature of this now exhibited, ſeeing they were inſtituted on purpoſe to declare it, although they did it but obſcurely. And then alſo he makes known the Excellency of this *Prieſthood of* Chriſt, above that of old, as the ſubſtance excels the ſhadow, and the permanent Thing repreſented, the obſcure and fading Repreſentations of it. Unto the handling of theſe Things an Entrance is here made, which with ſundry occaſional Diverſions is purſued to the End of the *Tenth* Chapter.

Secondly; in Particular, the *preſent Diſcourſe* of this Chapter hath Relation unto what immediately preceeds in the *cloſe* of the foregoing. For having therein propoſed to their conſideration the *Prieſtly Office* of Chriſt, and given a glorious Deſcription of it in general, with reſpect unto his Perſon, and Exaltation, he ſhews how greatly this conduced to the Advantage and conſolation of the Church as may be ſeen in the Text, and our Expoſition of it. To confirm what he had ſo propoſed, and to ſtrengthen our Faith in Expectation of the Benefits expreſſed, he enters upon a particular Deſcription of that *Office* as exerciſed by Chriſt. And in this Reſpect, the enſuing Diſcourſe renders the Reaſons, and gives the Grounds of what he had immediately before laid down and declared.

VERSE I.

πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεὸν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν.

Ἐξ ἀνθρώπων, Syr. רמן בני נשא: *who is of* (or from amongſt) *the Sons of Man*, ὑπὲρ ἀνθρώπων καθίσταται. Syr. חלק בני נשא קאם *ſtands for men*; that is, in their ſtead. Τὰ πρὸς τὸν θεὸν. Syr. אילין דראלהא אנין: *over the things which are of God*, or which belong to him; not ſo properly as we ſhall ſee. Δῶρα. Syr. קורבנא *Oblations*; Offerings, a general name for all Sacrifices. The *Arab.* renders τὰ πρὸς τὸν θεὸν, *in the things that are offered unto God*; a good ſenſe of the words; and the *Æthiopick*; is *appointed for men, with or before God*; that is to do for them what is to be done with God.

Τὰ πρὸς τὸν θεὸν, Vulg. Lat. *In iis quæ ſunt ad Deum*, *in the things appertaining unto God*; or which are to be done with him: So *Arias*, *ea quæ ad Deum*, to the ſame purpoſe. Beza, *in iis quæ ſunt apud Deum peragenda*, *in the things that are to be performed towards God*; more properly than ours, and the *Rhemiſts*; *in things appertaining unto God*; for ſo do things innumerable on one Account or other, that are not here intended.

Πᾶς γὰρ ἀρχιερεὺς · That is, כל כהן הגדול: *Every Chief or Great Prieſt:* Or as the Syriack כל רב כומרא: *Prince or Chief of the Prieſts.* The Firſt mention of an *High Prieſt*, is *Levit.* 21. 10. כהן הגדול מאחיו: The *Prieſt that is great among his Brethren.* Lxx. ὁ ἱερεὺς ὁ μέγας ἀπὸ τῶν ἀδελφῶν. Jun. *Sacerdot*

πᾶς ἀρχιερεὺς

dos qui maximus est fratrum suorum. All the *Males* of the Family of *Aaron* were equal and Brethren as to the Priesthood. But there was *One* who was the Head and Prince of the Rest, whose Office was not distinct from theirs; but in the Discharge of it and Preparation for it, there were many things peculiarly appropriated unto him. And these things are distinctly appointed and enumerated in several places. The whole Office was firstly vested in him, the remainder of the Priests being as it were his present Assistants, and a *Nursery* for a future succession. The whole Nature of the *Type* was preserved in him alone. But as in one Case, our Apostle tells us of these High Priests themselves, that by the Law they were *many*, that is, in Succession one after another, because they were not suffered *to continue by Reason of Death*, Chap. 7. 23. *One single High Priest* had been sufficient to have represented the Priesthood of Christ: But because God would have that done constantly during the continuance of that Church-State, and every individual person of them *died* in his season, they were to be multiplyed by Succession: So because of their weakness, and the multiplied *carnal Services* which they had to attend unto, no one man was able to discharge the whole Office, there were others added unto the High Priest for the time being as his Assistants, which were so far also *Types* of Christ, as they were Partakers of his Office. But because the Office was principally collated on, and vested in the *High Priest*, and because many important parts of the Duty of it were appropriated unto him; as also, because the glorious *Vestments* peculiar to the Office, made for *Beautie* and *Glory*, to represent the Excellency and Holiness of the Person of Christ, were to be worn by none but him; He alone is singled out as the principal Representative of the Lord Christ in this Office.

And the High Priest was a *single Person*, there was but one at one time, the better to *type out* the Office of Christ. It is true in the Gospel there is mention in τῶν ἀρχιερέων of the *High Priests* that then were, *Matth.* 2. 4. Chap. 16. 21. which we render *Chief Priests*. So *Sceva* the Father of the vagabond Exorcists is said to be ἀρχιερεύς, Acts 19. 14. But these were only such as were, ἐκ γένους ἀρχιερατικοῦ, Acts 4. 6. of the Stock, and *near kindred* of him, (or that Family) who was at present High Priest; or wherein at present the High Priesthood was. For out of them in an ordinary course a Successor was to be taken. It may be also, that those who were the *Heads* or Chiefs of the several Orders or *Courses* of the *Priests* were then so called. But absolutely by the Law the High Priest was but *one* at one time.

And it is of the High Priest according to the Law of *Moses* that the Apostle speaks. *Grotius* thinks otherwise. *Non tantum Legem his respicit; sed et morem ante Legem, cum aut primogeniti familiarum aut à populis electi Reges, inirent Sacerdotium: He respects not only the Law, but the manner before the Law, when the first-born of the Families or Kings chosen by the People took and exercised the Priesthood.* But it is of an *High Priest distinctly* concerning whom the Apostle speaks. And that there were any such among the People of God, either by natural Descent, or the consent of many before the Law, is not true. And this supposition is contrary to the Design of the Apostle, who treats with the *Hebrews* about the Priviledges and Priesthood which they enjoyed by vertue of the Law of *Moses*. So he says expresly; *Chap.* 7. 11. *If Perfection were by the Levitical Priesthood.* That is it whereof he speaks. And *ver.* 28. *The Law maketh men High Priests.* He discourseth of the Priests appointed by the Law, that is of *Moses*; and of them only.

Some Expositors of the *Roman Church*, as our *Rhemists*, take occasion to assert the necessity of a *Christian Priesthood* to offer Sacrifices to God; as also to dispose of all things wherein the Worship of God is contained, and to reprove *Kings and Princes*, if they interpose ought *therein, it being a matter wherewith they have not any thing to do.* But they cannot really imagine, that the Apostle had the least Intention to teach any such thing in this Place. And therefore the most sober *Interpreters* amongst them do confine their Discourses unto the *Levitical Priesthood.* Yea indeed the Purpose of the Apostle is to prove, That all *Priesthood* properly so called, and all *proper Sacrifices* to be offered up by vertue of that Office, were issued in the Priesthood and Sacrifice of Christ; seeing the sole use and End of them were to represent and *prefigure* these in the Church. And to deny them now to be passed away, or to plead the Continuance of any other *proper Priesthood and Sacrifice*, is to deny that Jesus is come again in the flesh; which is that *Spirit of Antichrist*; 1 Joh. 4. 3.

Ἐξ ἀνθρώπων λαμβανόμενος. *Taken from amongst men.* This Expression is not part of the *subject of the Proposition*, or descriptive meerely of that which is spoken of; as if the whole should be, *every High Priest taken from amongst men*; in which way and sense they are restrictive of the Subject spoken of, as containing a limitation in them; and so intimate, that it is thus with *every High Priest, who is taken from amongst men*, though it may be otherwise with others who are not so. But this is one of the things which is attributed unto every High-Priest, every one that is so *absolutely*; He who is so, is to be *taken from amongst men.* And *ex hominibus assumptus*, is as much as *ex hominibus assumitur*, is taken from amongst men; and the whole sense may be supplied by a Copulative, interposed before the next words, *is taken from amongst men, and is ordained.* This is then the first thing that belongs unto an High-Priest, and which here is ascribed unto him, *He is taken from amongst men.* Ἐξ ἀνθρώπων λαμβανόμενος.

And two things are here considerable; (1.) That *he is* from amongst men; and, (2.) That he is *taken* from amongst them.

First, He is ἐξ ἀνθρώπων; and herein two things are included. (1.) That He is *Naturæ humanæ particeps.* He is, and must be partaker in common of humane Nature with the rest of mankind, or he is not on many Reasons meet for the discharge of this Office. Neither the Divine Nature nor Angelical is capable of the exercise of it for Men: And this is principally intended. (2.) That antecedently unto his *Assumption* unto this Office, he was among the number of *common men*; as having nothing in his nature to prefer him above them. So was it with *Aaron*; he was a common man amongst his Brethren; yea, a mean man in bondage before his call to Office. The first of these declares what every High-Priest is and ought to be; the latter what the first *legal High-Priest* actually was. ἐξ ἀνθρώπων

I shewed before that in this Description of the Office of an High-Priest, and the Application of it unto *Jesus Christ*, those things which are *essential* thereunto, and without which it could not be duly executed, are found in him, and that in a far more perfect and excellent manner, than in the Priests of the Law. But those things, which although they were found necessarily in all that were vested with this Office, yet belonged not to the Office it self, nor the execution of it, but arose from *the persons* themselves and their imperfections, they had no place in him at all. So is it here. It was essential to the Office it self, that he should be *partaker of humane nature.* And that it was so with the Lord Christ, our Apostle signally declares, with the Reason of it, *Chap.* 2. 14. But it was not so, that he should be absolutely in the *common State of all other Men*, antecedently to his Call to Office. For so the Apostle declares that he was not; but he was the Son, *the Son* of God, *vers.* 8. So; the *Son was consecrated*, that is, a Priest, *for evermore*: Chap. 7. 28. For he was born into this World King, Priest, and Prophet unto his Church.

Λαμβανόμενος; *assumptus*; or is taken; is separated from them; Being made an High-Priest he is no more of the same Rank, and Quality with them. Λαμβανόμενος.

Ὑπερ ἀνθρώπων καθίσταται, τὰ πρὸς τὸν Θεὸν, is ordained *for Men:* ὑπὲρ is sometimes *vice*, or *loco*; in the stead. *Joh.* 10. 11, 15. *Chap.* 13. 38. sometimes *pro*, only as it denotes the *final Cause*; as to do a thing for the Good of Men. 2 *Tim.* 2. 10. And both these Senses may have place here. For where the *First* intention is, the *Latter* is alwayes included. He that doth any thing in the *stead* of another, doth it alwayes *for his Good.* And the High-Priest might be so far said to stand and act in the *stead of other Men*, as he appeares in their Behalf, represented their Persons, pleaded their Cause, and confessed their Sins. *Levit.* 16. 21. But in their behalf or for their Good and Advantage, to perform what on their Part is with God to be performed, is evidently intended in this place. Ὑπερ ανθρώπων.

Καθίσταται τὰ πρὸς τὸν Θεὸν. Some suppose that because καθίσταται is as they say, *Verbum medium*, it may in this place have an active signification; And then the sense of it would be, that he might *appoint*, *ordain*, or order the things of God. But as it is used most frequently in a *neuter* or a *passive* sense, so in this place it can be no otherwise. So the Apostle explains himself, *Chap.* 8. 3. Πᾶς ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται; *Every High-Priest is ordained to offer Gifts and Sacrifices:* which place expoundeth this. And two things are intended in the word. (1.) God's *Designation* and *Appointment.* (2.) Actual *Consecration* according to the Order of the Law. For so it was in the case of *Aaron.* Καθίσταται.

First, God *gave command* that he should be set apart to the office of the Priesthood. *Take* Aaron *thy brother* (saith God to *Moses*) מבני ישראל, *from amongst the*

Children of Israel, (that is, ἐξ ἀνθρώπων, from among men) *that he may minister unto me in the Priests Office*, Exod. 28. 1. This was the foundation of his *Call*, Separation, and Function..

Secondly, He was actually *Consecrated* unto his Office by sundry Sacrifices, described at large *chap.* 29. So was he ordained τὰ πρὸς τὸν Θεὸν. Now this latter part of his *Ordination* belonged unto the weakness and imperfection of that Priesthood, that he could not be consecrated without the Sacrifices of *other things*. But the Lord Christ, being both Priest and Sacrifice himself, he needed no such Ordination, nor was capable thereof. His Ordination therefore consisted merely in *Divine Designation* and *Appointment*, as we shall see. And this Difference there *was* to be, between them who were made High-Priests by the Law and which had infirmity, and him who was made by the Word of the Oath of God, who is the Son, *chap.* 7. 28.

Τὰ πρὸς τὸν Θεὸν. The Expression is *eliptical* and sacred. But what is intended in it, is sufficiently manifest. The things that were *to be done with God*, or towards God, in his Worship, to answer the duties and ends of the Office of the Priesthood; That is, to do the things whereby God might be *appeased*, *atoned*, reconciled, pacified, and his Anger turned away. See *Chap.* 2. 17.

Ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν· *That he may offer* ויקרב. The word comprises the whole *Sacerdotal performance*, from first to last; in *bringing*, *slaying*, and *burning* the Sacrifice according to the *Law*; of which see *Leviticus*, Chap. 1, 2, 3, 4, 5. and our former *Exercitations* concerning the Sacrifices of the *Jews*. The *Object* of this *Sacerdotal* action is δῶρά καὶ θυσίαι. Interpreters are much divided about the Application of these words unto the ancient Sacrifices. Some think they answer מנחות and עולות; *any Offering* in common, and *whole Burnt-offerings*. Some שלמים and עולת, *Peace-Offerings*, and *Burnt-Offerings*; Some חטאת and אשם, the *Sin*, and *Trespass-Offering*. The most general Opinion is, that by *Gifts*, all Offerings of things *inanimate* are intended; as Meats, Drinks, Oyls, First-fruits, Meal, and the like; and by *Sacrifices*, the Offerings of all Creatures that were slain; as Lambs, Goats, Doves, whose blood was poured on the Altar. And this difference the words would lead us unto; the latter signifying directly the offering of things *killed* or slain. But our Saviour seems to comprise all Offerings whatever under the name of *Gifts*, *Mat.* 5. 23. And if a distinction be here to be supposed, I should think that by *Gifts* all *free-will Offerings* might be intended; and by *Sacrifices*, those that were determined as to occasions, times, and seasons by the Law. But I rather judge that the Apostle useth these *two words* in general to express all *sorts of Sacrifices* for sin whatever. And therefore that expression ὑπὲρ ἁμαρτιῶν, *for sins*, may refer to δῶρα Gifts, as well as θυσίας Sacrifices.

VERSE I.

For every High Priest taken from amongst men is ordained for men in things pertaining to God, that he may offer both Gifts and Sacrifices for sins.

What is the *Relation* of these words unto the Discourse of the Apostle both in general and particular, hath been declared before. I shall pursue that only, which is particular and immediate. Having therefore proposed the *Priesthood of Christ* as a matter of great Advantage and Comfort unto Believers, he ingageth into the Confirmation thereof, by declaring the Nature of that Office, making Application of what he observes therein unto the Lord Christ as our High-Priest. In this verse we have (as was said) a general Description of an High-Priest, as his Office was constituted and consummated by the Law. For he is described, (1.) from his Original. *He is one taken from amongst men*; from amongst those for whom he is to be a Priest, that so he may be one partaker of the same Nature with them. *Exod.* 28. 11. He was not to be an *Angel*, whose Nature was incapable of those *compassionate Impressions*, which are required unto a due discharge of this Office. Besides, the Administrations of an *Angel* amongst Sinners would have been attended with *Dread and Terror*, and have taken away that Spiritual *Boldness* and *Confidence* which an High-Priest is to encourage men unto. Moreover, there would not have been hereby any *Representation* of that *Union* between the Lord Christ and us, which was indispensably necessary unto our High-Priest, who was to be himself both Priest and Sacrifice. Wherefore an High-Priest was to be *taken from amongst men*, and so was our Lord Christ, as hath been at large declared, on *Chap.* 2. 10, 11, 12, 13, 14, 15, 16. And we are here taught, that

Christ's

Christ's participation of our Nature, as necessary unto him for the bearing and discharge of the Office of an High-Priest on our behalf, is a great ground of Consolation unto Believers, a manifest evidence that he is, and will be tender and compassionate towards them. Obs. 1.

The Reader may consult what hath been discoursed to this purpose, on the *second Chapter, ver.* 10, 11, &c.

2. He is described from the *nature of his Office* in general. *He is ordained for men in things appertaining unto God.* There are things to be done with God, on the behalf of men, as sinners, and with respect unto sin, as is declared in the close of the verse. Hence arose the necessity of Priests, as we have shewed elsewhere. Had there been no Sin, no Atonement to be made with God for Sin, every one in his *own person* should have done that which appertained unto God, or what he had to do with God. For God required nothing of any man, but what he might do for himself. But now all men being *sinners*, God will not immediately be treated withal by them; and besides, there is that now *to be done for them*, which in their own persons they cannot perform. It was therefore upon the account of the *Interposition of Jesus Christ*, with respect unto his future Priesthood, that any one was ever admitted *to treat with God* about an Atonement for Sin. And this was the ground of the *Typical Priesthood* of old. Those Priests were ordained for men in things appertaining unto God.

It was the entrance of Sin that made the Office of the Priesthood necessary. This hath been abundantly confirmed elsewhere. Obs. 2.

It was of infinite Grace that such an Appointment was made. Without it all holy Entercourse between God and man must have ceased. For neither (1.) were the persons of sinners *meet* to approach unto God; nor (2.) was any service which they could perform, or were instructed how to perform, *suited* unto the great End which man was now to look after; namely, *Peace with God.* For the persons of all men being defiled, and obnoxious unto the Curse of the Law, how should they appear in the presence of the Righteous and Holy God, *Isa.* 33. 14. *Micah* 6. 8. It may be it will be said, that *these Priests* themselves of whom the Apostle treateth in the first place, were also *sinners*; and yet they were *appointed for men in things appertaining unto God*; so that sinners may appear in such matters before the Lord. I answer; It is true, they were so. And therefore our Apostle sayes, that they were to *offer for their own sins* as well as for the *sins of the people*, v. 3. But then, they did none of them officiate in that Office merely in their *own names* and on their own account, but as they were *Types* and *Representatives* of him who had no sin, and whose Office gave virtue and efficacy unto theirs. Again, Men in their own persons had nothing to *offer* unto God but their *Moral duties*, which the Law of their Creation and the Covenant of Works required of them. Now these, as is known for many Reasons, were no way meet nor able to make *Atonement* for sin, the great Work now to be done with God; and without which every thing else that can be done by sinners is of no consideration. God therefore appointing a *new Service* for this end, namely, that of *Sacrifices*, appointed also a *new way*, with performance by a *Priest* in the name and behalf of others. And a most gracious Appointment it was, as that on which all blessed Entercourse with God, and all hopes of Acceptance with him doth solely depend; though the *occasion was grievous, the Relief is glorious.* Obs. 3.

The Priest is described by the especial *Discharge* of his Duty, or *Exercise* of his Office: which is his *offering both Gifts and Sacrifices for sin.* This is the proper and principal work of a Priest; as we have at large declared in our *Exercitations.* *Priests* and *Sacrifices* are so related, as that they cannot be separated. Take away the one, and you destroy the other. And these *Sacrifices* here are *for sin*; that is, offered unto God, to make Atonement, Propitiation, and Reconciliation for Sin. Obs. 4.

Where there is no proper Propitiatory Sacrifice, there is no proper Priest. Every Priest is to offer Sacrifices for Sin; that is, to make Atonement. And therefore, Obs. 5.

Jesus Christ alone is the High-Priest of his People. For he alone could offer a Sacrifice for our Sins to make Atonement. This our Apostle designs to prove, and doth it accordingly, in this and the ensuing Chapters. Obs. 6.

Obs. 7. *It was a great Priviledge which the Church enjoyed of old, in the representation which it had by Gods appointment, of the Priesthood and Sacrifice of Christ, in their own Typical Priests and Sacrifices.* *In themselves* they were things low and carnal, such as could by no means expiate their Sin. That is a work not to be done by the blood of Bulls and Goats. In expectation of that issue and effect by the meer virtue of such Sacrifices, is the highest *affront* to the Nature, Rule, Holiness, and Righteousness of God. But this was their Glory and Excellency, that they *Typed* out and represented that which should really accomplish the great and mighty work of taking up the controversie between God and Man, about Sin.

Obs. 8. *Much more glorious is our priviledge under the Gospel, since our Lord Jesus hath taken upon him and actually discharged this part of his Office, in offering an absolutely perfect and compleat Sacrifice for sin.* Here is the foundation laid of all our Peace and Happiness. And this is now plainly proposed unto us, and not taught by *Types*, or spoken in Parables. Their teachings of old were obscure, and therefore many missed of the mind of God in them. Hence some thought that they must trust to their Sacrifices for their Righteousness and Pardon. Of these, some took up with them, and rested in them to their ruine. Others, more *galled* with their convictions, thought of other wayes, and how they might out-do what God required, seeing they could not trust unto what he did so require. *Mic.* 6. 7, 8.

But now all things are clearly revealed and proposed unto us. For Jesus Christ in the Gospel is *evidently crucified before our eyes*, Gal. 3. 1. our way is made plain, so that *wayfaring-men, though fools, shall not err therein*, Isa. 35. 8. The Vail being removed, we all with open face behold the Glory of the Lord as in a Glass, 2 *Cor.* 3. 18. The sum of all is,

Obs. 9. *What is to be done with God on the account of sin, that it may be expiated and pardoned, and that the People of God who have sinned, may be accepted with him and blessed, is all actually done for them, by Jesus Christ their High-Priest, in the Sacrifice for sin which he offered on their behalf.* He was ordained τὰ πρὸς τὸν Θεὸν, to do all things with God that *were to be done* for us; namely, that we might be pardoned, sanctified and saved. This he undertook when he took his Office upon him. His Wisdom, Faithfulness and Mercy will not allow us to suppose, that he hath left any thing *undone* that belonged thereunto. If any thing be omitted, as good all were so. For none besides himself in Heaven or Earth could do ought in this matter. He hath therefore *faithfully, mercifully, fully* done all that was to be done with God on our behalf. Particularly, he hath offered that great Sacrifice which was promised, expected, represented from the foundation of the world, as the only means of Reconciliation and Peace between God and Man. So saith the Text he was to do, He *was to offer Sacrifice for sin.* How he did it, and what he effected thereby, must be declared in our progress. For the present it may suffice, that there is no more to be done with God about Sin, as to Atonement, Propitiation and Pardon; there needs no more Sacrifice for it; no Masses, no Merits, no Works of our own.

VERSE II.

TWo things the Apostle hath proposed unto himself, which in this and the ensuing Verses he doth yet further pursue. 1. A *Description* of an High-Priest according to the *Law*. 2. The evincing (1) that what ever was *useful* or excellent in such an High-Priest, was to be found in a *more eminent manner* in Jesus Christ, the only real and proper High-Priest of the Church; as also (2) that what ever was *weak* and *infirm* in such a Priest, necessarily attending his frail and sinful condition, which either eclipsed the Glory, or weakened the efficacy of the Office as by him discharged, had no place in him at all. For whereas the *Affections and Infirmities of our humane Nature* are of two sorts; (1.) Such as arise from the essence and constitution of it, and so are naturally and absolutely necessary unto all that are partakers thereof as created. (2.) Such as came *occasionally* on it by the entrance of Sin, which adhere to all that are partakers of our nature as corrupted; the *former sort* were necessary unto him that should be an High-Priest, and that not only unto his being so, as is the participation of our nature in general; but also as to such a qualification of him as is useful and *encouraging*

ging unto them for whose good he doth exercise and discharge his Office; but the *latter sort* are such, as that although they did not *evacuate* the Office in their discharge of it who were obnoxious unto them, as to the proportion of their interest therein; yet was it an *impeachment* of its perfection, and absolutely hindred it from being able to attain the utmost end of the Priesthood. Wherefore the *first sort* of these Affections, such as are Compassion, Love, Condescention, Care, Pity, were not only in Christ our High-Priest, but also as *graciously prepared*, did belong unto his *Holy Qualification* for the effectual and incouraging discharge of his Office. The *latter sort*, as Death natural, sickness, distempers of mind, producing personal sins inevitably, with other frailties, as they were found in the High-Priest according to the Law, and belonged unto the imperfection of that Priesthood; so being either sinful, or penal, with respect unto the individual Person in whom they were, they had no place in Jesus Christ the Son of God. To understand therefore aright the comparison here made between the *High Priest under the Law*, and Jesus Christ; or the Application of it, as spoken concerning an High Priest by the Law, unto him, we must observe that the Apostle designs the two things mentioned in the second Particular before laid down.

1. *That all real, necessary, useful Conditions and Qualifications of an High Priest, as required in him by the Law, were all of them found in Jesus Christ as our High Priest*, whereby he did answer and fulfil the representation and prefigurations that were made of him under the Old-Testament.

2. *That whatever did adhere necessarily unto the Persons of the High-Priests of old, as they were sinful men, partakers of our nature, as depraved or corrupted, was not to be sought for, nor to be found in him.* And unto these there is added as a necessary exurgency of both,

3. *That sundry things wherein the peculiar eminency, advancement, and perfection of this Office doth consist, were so peculiar unto him, as that they neither were nor could be represented by the High-Priest made so by the Law.*

Wherefore it is not an exact *parallel*, or compleat resemblance, between the *legal High Priest*, and Christ the Son of God, which the Apostle designeth; but *such a comparison*, as wherein there being an agreement in things *substantial*, with respect unto a certain end, yet the differences are great and many, which onely can take place, where one of the *Comparats* is indeed on many accounts *incomparably* more excellent than the other. To this purpose is the Observation of *Chrysostome* on the place. Τέως ὃν ἃ κοινὰ ἄμφω πάθοι πρῶτα; εἶτα τότε δείκνυσιν ὅτι ὑπερέχει; ἢ ὅτε οὐ συγκεῖται ὑπεροχὴ ὅπου — ὅταν ἐν μὲν τοῖς κοινωνῇ; ἐν ᾧ τοῖς ὑπερέχει· εἰ δὲ μὴ οὐκ ἔστι σύγκρισις. First, *He sets down the things that are common to both, then declares wherein he, that is, Christ, excelleth; for so an excellency is set out by comparison; when in some things there is an equality, in others an excellency on one side, and if it be otherwise there is no comparison.* The words of the second Verse are:

Μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περίκειται ἀσθένειαν. *Vers.* 2.

Μετριοπαθεῖν δυνάμενος; Vulg. Lat. *Qui condolere possit; That can grieve with.* Rhem. *That can have compassion.* Arias. *Mensurate pati potens; That is able to bear moderately.* Syr. רגמך נפשה יגבש עם ואינא משכח; *And who can let down, or humble himself, his Soul, and suffer with*; or condescend to suffer with. Arab. *Who can spare and forgive.* The *Ethiopick* Translation referring this wholly to the High-Priest under the Law, by way of opposition, not comparison, reads it; *Who cannot relieve them who err under their hands*, or by their conduct. Eras. *Qui compati possit; Who can suffer together with*, or have compassion on. Beza. *Qui quantum satis est possit miserari vicem ignorantium*, i. e. *Who can sufficiently pity and have compassion on the condition.* There is not only a variety of expression used, but *various senses* also are intended by these Interpreters, as we shall see in the examination of them. Ours, *Who can have compassion on*, and in the Margin, *reasonably bear with.*

Τοῖς ἀγνοοῦσι καὶ πλανωμένοις; *Ignorantibus & errantibus.* Bez. *aberrantibus*; whence is Ours, *Out of the way*; one, *out of the way*, is properly *aberrans.* Rhem. *And do err.* Arab. *Who deal foolishly and err.*

Περίκειται ἀσθένειαν; Syr. לביש; is *cloathed*; compassed with infirmity, as a man is with his Cloathing that is about him, and alwayes cleaving to him.

VERSE II.

Who can have compaſſion on (is able mercifully to bear with) *the ignorant, and thoſe that wander from the way, ſeeing that he himſelf alſo is compaſſed with infirmity.*

THe Diſcourſe begun in the preceding Verſe, is here continued; and all things ſpoken in it are regulated by the firſt words of it; *Every High-Prieſt*; Every High-Prieſt is one who can have compaſſion; and the ſame conſtruction and ſenſe is carried on in the next Verſe.

There are three Things in the words.

1. A great and neceſſary *Qualification* or Endowment of an High-Prieſt. He is, he was to be, one, who is *able to have compaſſion.*

2. The peculiar Object of his *Office-Acts*, proceeding from, and ſuited unto that *Qualification*; which is, *thoſe who are ignorant, and do wander from the way.*

3. A ſpecial *Reaſon* rendring this Qualification neceſſary unto him, or the means whereby it is ingenerated in him; *He himſelf is compaſſed with infirmity*; which things muſt be particularly enquired into.

δυνάμενος. Μετριοπαθεῖν δυνάμενος. Δυνάμαι doth firſt and properly ſignifie *natural Ability*; a Power for the effecting of any Thing. And it is uſed concerning *God* and *Man*, according to their diſtinct Powers and Abilities; the one *original* and abſolutely infinite, the other *derived*, dependent, and variouſly limited. This is the firſt and proper ſignification of the Word, which is ſo known as that it needs no confirmation by Inſtances. (2.) It ſignifies a *moral Power*, with reſpect unto the bounds and limits of our Duty. So, *illud poſſumus quod jure poſſumus*; that we can do, which we can do lawfully. Men *can do* many things *naturally*, that they cannot do *morally*, that is *juſtly*; and they do ſo every day. 1 *Cor.* 10. 21. οὐ δύνασθε ποτήριον Κυρίου πίνειν, καὶ ποτήριον δαιμονίων; *Ye cannot drink the Cup of the Lord and of Devils*; ye cannot do it righteouſly, ye ought not to do it. 2 *Cor.* 13. 8. οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀληθείας; *We can do nothing againſt the Truth but for it.* So then it expreſſeth a power commenſurate unto our Duty, and exerted in the diſcharge of it, *Gen.* 39. 9. (3.) Δυνάμενος, *potens* is as much as ἱκανος, *idoneus*, one that is meetly qualified with *diſpoſitions* and inclinations ſuited unto his Work, or that which is affirmed of him. This ſenſe of the Word we have opened on *Chap.* 2. 17, 18. *Chap.* 4. 15. And this ſenſe which is here intended, may be conceived two wayes, or it includes two things. (1.) The *Denial of an Incapacity* for what is affirmed. He is not of ſuch a Nature, of ſuch a Condition, or ſo qualified, as that he ſhould be unable, that is, *unmeet* and unfit for this Work. (2.) An Aſſertion of a *poſitive Inclination*, meetneſs, readineſs, and ability for it. Who is able, hath nothing in nature or ſtate to hinder him, is diſpoſed unto it, and ready for it.

Μετριοπαθεῖν. Μετριοπαθεῖν. This word is no where uſed in the New-Teſtament, but in this place only. And as moſt ſuppoſe, it is here uſed in a ſenſe new and peculiar. Hence have *Interpreters* ſo variouſly rendred this word as we before obſerved; nor are Expoſitors leſs divided about its ſenſe, though the Differences about it are not great, nor of importance, ſeeing all aſcribe a ſound and uſeful meaning unto it. In other Writers it ſignifies conſtantly to *moderate Affections*. Μετριοπαθὴς is *modicè*, or *moderatè affectus*; *qui modum tenet in animi perturbationibus*; one who is moderate in his Affections, who exceeds not due meaſure in perturbations of mind. And μετριοπάθεια, is rendred by *Cicero*, *Modus naturalis in omni perturbatione*; that is, in the conſideration of ſuch things as are apt to diſturb the Mind and Affections, eſpecially Anger, to obſerve a *mean*, not to be moved above or beyond due meaſure. So μετριοπαθέω, is *moderatè ferre*, to *bear any thing*, eſpecially provocations unto Anger, *moderately*, without any great *commotion of Affections*, ſo as to be ſtirred up to wrath, ſeverity, and diſpleaſure. So *Arias*; *menſurate* (better *moderatè*) *ferre potens*. An Example hereof we may take in *Moſes*. He was μετριοπαθὴς in an high and excellent manner; whence is that Character given of him by the Holy Ghoſt, Numb. 12. 3. *And the Man Moſes was* עני מאד, πραΰς σφόδρα, *very meek above all men.* It is ſpoken of him with reſpect unto his quiet and *patient bearing of exaſperating provocations*, when he was oppoſed and reproached by *Miriam* and *Aaron*. He was μετριοπαθὴς; But

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as the beſt, in the beſt of men, is but weak and imperfect; ſo God in his wiſdom hath ordered things that the failings of the *beſt*, ſhould be in their *beſt*, or that wherein they did moſt excel; that no man ſhould glory in himſelf, but that he that glorieth ſhould glory in the Lord. Thus *Abraham* and *Peter* failed in their Faith, wherein they were ſo eminent. And the failure afterwards of *Moſes* was in this, *meekneſs* or moderate bearing with provocations. He was not able in all things, μετριοπαθεῖν, but upon the provocation of the people ſpoke *unadviſedly* and in wrath; ſaying, *Hear now, ye Rebels; muſt we fetch you Water out of this Rock?* Numb. 20. 10. This priviledge is reſerved in every caſe for Chriſt alone; He can alwayes bear, *quantum ſatis eſt*, ſo much as ſhall aſſuredly prevent any evil conſequent whatever.

If the Word be uſed in this ſenſe, then reſpect is had to what is of *Provocation* and Exaſperation in thoſe who are ignorant and out of the way. The High-Prieſt is one who is *fit* and *able* to bear *moderately* and quietly with the failings, miſcarriages, and ſins of thoſe for whom he executes his Office, not breaking out into any anger or *exceſs of indignation* againſt them by reaſon of their Infirmities. And this as applyed unto Jeſus Chriſt, is a matter of the higheſt Encouragement and Conſolation unto Believers. Were there not an abſolute ſufficiency of this *Diſpoſition* in him, and that as unto all occurrences, He muſt needs caſt us all off in diſpleaſure.

Eraſmus expreſſeth it, by *qui placabilis eſſe poſſit*; one who may be appeaſed, who is ready to be pleaſed again when he is angry or provoked. But the Apoſtle doth not teach us herein how the *High-Prieſt may be appeaſed* when he is angry; but how remote he is, or ought to be, from being ſo on any occaſion.

The Vulg. Lat. as we ſaw, reads, *qui condolere poſſit*; which is the ſame with δυνάμενος συμπαθῆσαι, Chap. 4. 15. *Can be touched with a feeling.* And it is not improbable, but that μετριοπαθεῖν, may be uſed here in the ſame ſenſe with συμπαθῆσαι, *Chap.* 2. 18. *Chap.* 4. 15. But then it may be queſtioned, whether *condoleo* to grieve with, be as extenſive and ſignificant as *compatior*; which alſo it may, ſeeing the proper ſignification of *doleo* is to have a ſenſe of pain. And thus no more ſhould be intended, than what we have already opened on thoſe other places. What is ſaid, belongs to the Deſcription of the Nature of an High-Prieſt as he is *merciful*, and of his Diſpoſition unto Pity and Compaſſion, with his readineſs thereon to relieve and ſuccour them that are tempted.

But I cannot judge that the Apoſtle uſeth this word meerly as it were for change, without a deſign to intimate ſomething farther and peculiar therein. Hence is that Tranſlation of *Beza*; *qui quantum ſatis eſt miſerari poſſit vicem*; who can meetly and ſufficiently pity the condition of the Ignorant. By μέτριος, in this Compoſition, the Apoſtle intends the *juſt* and due *meaſure* of a Diſpoſition unto Compaſſion: Not that he ſets bounds unto it with reſpect unto any *exceſs*; as if he had ſaid, he hath *no more compaſſion* or *condolency* then becomes him, he ſhall obſerve a *meaſure* therein and not exceed it; which although it be true, yet is not the intimation of it in this place unto his purpoſe. But, he is one that doth not *come ſhort herein*, who will not fail in any Inſtance, who hath a ſufficient meaſure of it to anſwer the condition and neceſſities of all with whom he hath to do. And this doth not infer a new ſenſe diſtinct from that laſt before mentioned; but only further explains it, according to the Intention of the Apoſtle in the *peculiar uſe* of this word.

I ſee no reaſon to confine my ſelf unto either of theſe *ſenſes* preciſely; but do rather think, that the Apoſtle on purpoſe made uſe of this word to include them both. For ſuppoſe the Object of this *Qualification* of the High-Prieſt in them that are ignorant, and do wander out of the way, be their *ignorance* and *wandrings*, that is, their ſins, and thoſe conſidered as containing a provocation of Himſelf, as every ſin is attended with provocation, then δυνάμενος μετριοπαθεῖν, is *qui poteſt moderate ferre*; *Who is able to bear with them, with that due moderation of mind and affections*, as not to have any vehement commotion of the one or the other againſt them. For if he ſhould be liable unto ſuch impreſſions, he would be provoked to call them *Rebels*, as did *Moſes*, and to ſay as in the Prophet, *I will feed you no more, let that that dieth die*, Zech. 11. 9. But he is able to bear with them patiently and meekly, ſo as to continue the faithful diſcharge of his Office towards them and for them. This as we obſerved *Moſes* was not able alwayes to do; as he alſo complains, *Numb.* 11. 12. *Have I conceived all this People? Have I begotten them, that thou ſhouldeſt ſay unto me, Carry them in thy boſom, as a Nurſing-Father beareth the Suckling-Child?* Yet this is required in an High-Prieſt, and that he ſhould no more caſt off poor ſinners for their

ignorance

ignorance and wandrings, than a *Nursing-Father* could cast away a Sucking-Child for its crying or frowardness, which who so is ready to do, is very unfit for that Duty. So our Apostle in his imitation of Jesus Christ, affirms, that in the Church he *was gentle amongst them, as a Nurse cherisheth her Children*, 1 Thess. 2. 7. Not easie to be provoked, not ready to take offence, or cast off the care off him. So it is said of God, *Acts* 13. 18. That for forty years ἐτροποφόρησε, *he bare with the manners of the People in the Wilderness*; or as some read it, ἐτροφοφόρησε, he bare, or fed them *as a Nurse feedeth her Child*. Thus ought it to be with an High-Priest, and thus is it with Jesus Christ. He is able, with all Meekness and Gentleness, with Patience and Moderation, to bear the Infirmities, Sins, and provocations of his People, even as a Nurse, or a *Nursing-Father*, beareth with the weakness and frowardness of a poor Infant.

Secondly; Suppose the immediate Object of this Qualification of the High-Priest, to be the *Sins, Temptations*, and *Infirmities* of his People, as they are *grievous*, *troublesome*, and dangerous unto themselves; then this δυνάμενος μετριοπαθεῖν, signifies his Nature and Disposition, as *meet*, prepared and inclined, so to *pity* and commiserate, and consequently relieve in the way of his Office, as *shall be sufficient* on all Occasions. He is one that wants no part nor degree of a *compassionate frame of heart* towards them. Both these the Word signifies as diversly applyed, and both of them, if I mistake not, are intended by the Apostle, and for this end, that they might be both included, did he make use of this *singular* Word. At least I am not able to embrace either of these senses unto the exclusion of the other. An High-Priest therefore is one who can *quietly bear with* the weaknesses and sinful provocations of them that are ignorant and wander out of the way; as also to *commiserate* or pitty them, unto such a measure and degree, as never to be wanting unto their Help and Assistance. Such a Person as is משכיל אל־דל, *Psal.* 41. 1. One that is so *wise and understanding* in the state and condition of the poor, as duly to relieve them.

Secondly; The Compassion described, accompanied with meek and patient bearing, is exercised towards the *ignorant, and them that are out of the way*. These words may be taken two wayes; First, as *distinctive*; Secondly, as *descriptive* of the object of this Compassion. In the first way the sense of them is, *Whereas there are amongst the People of God, some, or many, that are ignorant and out of the way*, the compassion of the High-Priest is to be extended unto them; yea, this Qualification doth respect them *chiefly*, so that they need not be discouraged, but boldly make use of his Help and Assistance in every time of distress. *The ignorant, and those that are out of the way*; that is, those amongst the People who are so. In the latter way, All the People of God are intended. There are indeed degrees in these things, some being more affected with them than others; for there are Degrees in the Infirmities and sins of Believers. And those who are *most obnoxious* unto them, are hereby encouraged to expect relief by the High-Priest. Yet in General this is the Condition of *all the People of God*, they fall more or less under these Qualifications. And because they are so, so *obnoxious* unto *Ignorance* and *Wandrings*, because *actually* in sundry things they are *ignorant* and *do err* from the right way, and because they know this in some measure of themselves, and are therefore apt to be cast down and discouraged, the Holy Ghost here proposeth this Qualification of an High-Priest for their Relief, as that which is required in him, and necessary unto him for that end. And as *such*, He had peculiarly to do with the People, in his dealing with God on their behalf, both in his Oblations and Intercessions. So it is said of our Saviour the great High-Priest, That he made *Reconciliation for the sins of the People*, and *Intercession for Transgressors*. And this is the proper sense of the words. It is the whole People of God who are thus described, as they lie under the Eye and Care of their High-Priest. But because also it is their Duty to make Application unto him for relief, which they will not do without a sense of their Want, it is required moreover in this Description that they be *burdened* with an Apprehension of the Guilt and Danger that is in these things. Those who are sensible of their *Ignorance* and *Wandrings*.

Τοῖς ἀγνοοῦσι. Τοῖς ἀγνοοῦσι. *To them that are Ignorant.* Not the mere Affection of the Mind, or *Ignorance* it self, but the consequence and effects of it in actual sins are principally intended. To such as are obnoxious to sinning, to such as sin, through the *Ignorance* and darkness of their minds. There was under the Law a Sacrifice provided for them who sinned, בשגה, through *ignorance* or error, *Lev.* 4. For whereas in the three first Chapters, *Moses* had declared the Institution and Nature of all those Sacrifices in general, whereby the *justification* and *sanctification* of the Church was

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typically wrought and repreſented, with the Obligation that thence was upon them to walk in new Obedience and Holineſs; He ſuppoſeth yet notwithſtanding what was done, that there would be *ſins* yet remaining among the People, which if they had no relief for, or againſt, would prove their ruine. As our *Apoſtle* in anſwer thereunto, having declared the free *juſtification* of ſinners through the Obedience and Blood of Chriſt, *Rom.* 4. 5. with their *ſanctification* flowing from the Efficacy of his Life and Death, *Chap.* 6. Yet adds, that there will be a remaining *Principle of ſin* in them bringing forth Fruits and Effects anſwerable unto its Nature, *Chap.* 8. which he declares how we are relieved againſt by Jeſus Chriſt, *Chap.* 4. So was it in the *Inſtitution* of theſe Sacrifices, whoſe Order and Nature is in this Chapter unfolded. For, as was ſaid, after the declaration of the Sacrifices which concerned the Juſtification and Sanctification of the Church in General, *Moſes* diſtributes the following ſins of the People into two ſorts; into thoſe which were committed בשגגה by *ignorance*, unadviſedly, or in error; and thoſe which were committed ביד רמה with *an high hand*, or preſumptuouſly. For thoſe of the firſt ſort there were *Sacrifices* allowed; but thoſe who were guilty of the latter, were to be cut off. *Numb.* 15. 27, 28, 30. *If any Soul ſin through ignorance, then he ſhall bring a She-Goat of the firſt year for a ſin-Offering; and the Prieſt ſhall make an atonement for the Soul that ſinneth ignorantly; when he ſinneth by ignorance before the Lord, to make an atonement for him, and it ſhall be forgiven him. But the Soul that doth ought preſumptuouſly,* (with an high hand) *the ſame reproacheth the Lord; and that Soul ſhall be cut off from among his People.* And it is ſo alſo under the Goſpel. For after we *profeſs* an Intereſt in the Sacrifice of Chriſt unto our Juſtification and Sanctification, there are ſins that men may fall into *preſumptuouſly*, and with an high hand, for which there is no relief. *For if we ſin wilfully after we have received the knowledge of the Truth, there remaineth no more ſacrifice for ſins; but a certain fearful looking for of judgment, and fiery indignation, which ſhall devour the Adverſaries*, Heb. 10. 26, 27. All other ſins whatever come within the rank and order of them which are committed בשגגה by *ignorance* or error of mind. Of theſe there is *no man that liveth and is not guilty*, Eccleſ. 7. 20. 1 Sam. 2. 2. Yea, they are ſo multiplyed in us, or upon us, as *no man living can know or underſtand them*, Pſal. 19. 13. By ſins of ignorance then are not underſtood thoſe which were *ex ignorantia juris*; or, when men ſinned againſt the Law, becauſe they knew it not; doing what it *forbade*, as not knowing that it was *forbidden*; and omitting what was commanded, as not knowing that it was commanded. This kind of Ignorance *Abimelech* pleaded in the caſe of his taking *Sarah* the Wife of *Abraham*, in that he knew her not to be a married Woman; which plea, as to ſome part of his Guilt, God admits of, *Gen.* 20. 4, 5, 6. And this *Ignorance* was that which preſerved the Caſe of our Apoſtle, in his *Blaſphemy and Perſecution*, from being remedileſs; and his ſin, from being a *ſin of preſumption*, or with an high hand, 1 *Tim.* 1. 12, 13. But this ſort of ſins only is not intended; although we ſee by theſe Inſtances, how great and heinous Provocations may be of this kind. But thoſe are in this Caſe, and in oppoſition unto *preſumptuous ſins*, reckoned unto *ſins of Ignorance*, when the mind or practical underſtanding, being corrupted or intangled by the power of ſin, and its advantagious Circumſtances, doth not attend unto its Duty, or the Rule of all its Actions, whence *actual ſin* doth enſue. And this is the principal Cauſe and Spring of all the ſins of our Lives, as I have elſewhere declared; *Treating of the power of Indwelling ſin.* Thoſe therefore who *are ignorant* in this place, are ſuch, as who through the inadvertency of their minds, or want of a due and diligent attendance unto the Rule of all their Actions, do *fall into ſin*, as well as thoſe who do ſo, through a mere ignorance of their Duty.

He adds, τοῖς πλανωμένοις; *To them that wander out of the way.* The Reader may ſee what we have ſpoken concerning this Word, on *Chap.* 3. *v.* 10. Our ſinning is often thus expreſſed, *Pſal.* 119. *laſt. I have gone aſtray like a periſhing Sheep.* Iſa. 53. 6. *We like Sheep have gone aſtray, we have turned every one to his own way.* We have erred or wandred aſtray from the Way of God, and turned unto our own ways. *Ye were as Sheep going aſtray*, 1 Pet. 2. 25. But we muſt obſerve, that there is a two-fold *erring* or *wandring* expreſſed by this Word in this Epiſtle. The one is *in heart*; ἀεὶ πλανῶνται τῇ καρδίᾳ; *They alwayes err in their heart.* The other is in *our wayes*; going out of them, which is here intended. The former is the Hearts diſlike of the Ways of God, and voluntary relinquiſhment of them thereon. This anſwers to the *preſumptuous* ſinning before mentioned, and is no object of compaſſion either in God or our High-Prieſt. For concerning them who did ſo, God *ſware in his wrath that they*

should not enter into his Rest. But there may be a *wandring in mens wayes*, when yet their Hearts are upright with God. So it is said of *Asa*, That his *heart was perfect all his dayes*, 2 Chron. 15. 17. Yet his great *wandrings* from the Wayes of God are recorded, *Chap.* 16. *v.* 7,8,9,10,12. There is therefore included in this Word, a *seduction by temptation* into some *course* of wandring for a season from the Ways of God. Who then are these οἱ πλανώμενοι? even those who by the power of their Temptations, have been *seduced* and turned from the straight Paths of Holy Obedience, and have *wandred* in some crooked Paths of their own.

And in these two words doth the Apostle comprize all sorts of sinners what-ever, with all sorts of sins, and not merely those which are commonly esteemed of *infirmity* or *ignorance*. For he intends all those sins which the High-Priest was to confess, sacrifice, and intercede for, on the behalf of the People. And this was, *All the Iniquities of the Children of Israel, and all their transgressions in all their sins*, Levit. 16. 21. It is true; as the Law was the Instrument of the *Jewish Polity*, there was no Sacrifice appointed for some sins, if *known and legally proved by Witnesses*, because the Sinners were precisely to be punished *capitally*, for the preservation of publick Order and Peace. And God would not allow an Instance of *accepting a Sacrifice* where the Offender was to suffer, which would have overthrown the principal Notion of Sacrifices, wherein the Guilt of the Offerer, was as to *punishment*, transferred unto the Beast to be offered. But otherwise, without respect unto *civil Rule*, and *legal Proof*, all sorts of sins were to be expiated by Sacrifices. And they are here by our Apostle reduced unto two Heads, whence two sorts of sinners are denominated. (1.) Such as men fall into by the *neglect and failure of their minds* in attending unto their Duty, which is their sinful Ignorance. (2.) Such as men are *seduced unto* some *continuance* in through the power of their temptation, and that against their light and knowledge; Such are ignorant, or wanderers out of the Way. All sorts therefore of sins, and sinners, are comprized in these Expressions. And with respect unto them, it is required of an High-Priest; (1.) That he should not take the provocation of them so high, or *immoderately*, as to neglect them, or cast them off on their account. (2.) That he should have such pity and *compassion* towards them, as is needful to move him to act for their Relief and Deliverance. And this the High-Priest of old was prompted unto.

Ἐπεὶ ἢ αὐτὸς. Πεϱίκειται. ἀσθένειαν.

Ἐπεὶ ἢ αὐτὸς περίκειται ἀσθένειαν. Ἐπεὶ *quoniam*; seeing it is so: ἢ αὐτὸς; that *even he* himself; His own state and condition will mind him of his Duty in this matter. Πεϱίκειται ἀσθένειαν. This is more than if he had said that he was ἀσθενὴς, *weak* and infirm. He is beset and compassed about on every hand with Infirmity. Περικείμενην ἔχων ἀσθένειαν; as is the meaning of the *Phrase*; having infirmity *round about him*, attended with it in all that he sets himself unto. Now this ἀσθένεια is two-fold. (1.) *Natural.* (2.) *Moral.* There is an Infirmity which is inseparable from our Humane Nature. Such are the weaknesses of its condition, with all the *dolorous* and afflictive affections, in doing or suffering, that attend it. And this our Lord Jesus Christ himself was compassed withal; whence he was a man of sorrow and acquainted with grief, as hath been declared. Had it been otherwise, he could not have been such a *merciful High-Priest* as we stood in need of; nor indeed any Priest at all; for he would not have had any thing of his own to offer, if he had not had that Nature from which in this life, that sort of infirmity is inseparable, *Matth.* 26. 41. (2.) There is a *moral infirmity* consisting in an inclination unto sin, and weakness as to obedience; ὄντων ἡμῶν ἀσθενῶν, *Rom.* 5. 6. *When we were yet infirm without strength*; is the same with ὄντων ἡμῶν ἁμαρτολῶν, *v.* 8. *whilst we were yet sinners*; for our weakness was such as was the cause of our sin, see 1 *Cor.* 8. 7. And the words, both *Substantive*, *Adjective*, and *Verb*, are frequently used in the New-Testament, to express *bodily weakness* by sickness, and Infirmities of every kind. Nothing hinders but that we may take it here in its most comprehensive signification, for Infirmities of all sorts, *Natural*, *Moral*, and *Occasional*. For the first sort do necessarily attend the condition of our Humane Nature, and are requisite unto him that would discharge aright the whole Office of a Priest. And the following Verse affirming, that for *this cause* it was necessary for him to offer Sacrifice *for himself*, declares directly that his *moral* or *sinful infirmities* are also included. He himself was subject to sin as the rest of the People. Whence there were peculiar Sacrifices appointed for the Anointed Priest to offer for himself and his own sin. And for the last, or Infirmities in *bodily Distempers* unto Sickness and Death, it is a necessary

neceſſary conſequent of the former. Wherefore, as theſe words have reſpect unto them that go before, or yield a reaſon why the High-Prieſt is ſuch a one as can have compaſſion on the Ignorant, they expreſs the Infirmity of Nature, which enclined him thereunto from a ſenſe of his own weakneſs and ſuffering. As they reſpect what enſues, *v.* 3. they intend his moral Infirmities, or ſinful Infirmities with their conſequences, from whence it was neceſſary that he ſhould offer Sacrifice for himſelf. And in the latter ſenſe the things intended belong peculiarly to the High-Prieſt according to the *Law*, and not to Chriſt.

And this obviateth an Objection that may be raiſed from the words.

For it may be ſaid; If this be ſo, Why is it mentioned in this place as an *Advantage* for the inducing of the High-Prieſt unto a due meaſure of Compaſſion, or to æquanimity and forbearance. For if this were not in Chriſt, he may be thought to come ſhort in his Compaſſion of the Legal High-Prieſt; as not having this motive unto it, and incentive of it. *Anſw.* That *natural Infirmity* whereof our Lord Chriſt had full experience, is every way ſufficient unto this purpoſe. And this alone was that which qualified the Legal High-Prieſt with due compaſſion. His *moral infirmity* was not any advantage unto him ſo as to help his compaſſion towards the people, which was, as all other Graces, weakned thereby. It is therefore mentioned by the Apoſtle onely as the reaſon why he was appointed to offer Sacrifice *for himſelf*, which Chriſt was not to do. And what advantage ſoever may be made of a ſenſe of *moral weakneſs* and proneneſs unto ſin, yet is it in it ſelf an evil, which weakens the Duty that it leads unto; nor where this is, can we expect any other diſcharge of Duty, but what proceeds from him, who is lyable to ſin and miſcarriage therein. Now the Lord Chriſt being abſolutely free from *this* kind of Infirmity, yet made ſenſible of one by the *other*, doth in a moſt perfect manner perform all that is needful to be done on our behalf. (2.) The Apoſtle treats not of the Nature of the Prieſthood of Chriſt *abſolutely*, but with reſpect unto the Legal High-Prieſts, whom he exalts him above. It was neceſſary therefore that their true ſtate ſhould be repreſented, that it might appear as well wherein he excelled them, as wherein there was an agreement between them. And this he did among other things, in that he was not obnoxious unto any moral Infirmity as they were. From the whole we may obſerve,

Compaſſion and forbearance with meekneſs, in thoſe from whom we expect Help and Relief, is the great motive and encouragement unto Faith, Affiance, and expectation of them. It is unto this end, that the Apoſtle makes mention of this Qualification or Endowment of an High-Prieſt, with reſpect unto its Application to Jeſus Chriſt. He would thereby *encourage* us to come unto him, and to expect all that Aſſiſtance which is neceſſary to relieve us in all our Spiritual Diſtreſſes, and to give us acceptance with God. No man will expect any good or kindneſs from one whom he looks upon as *ſevere*, *incompaſſionate*, and ready to lay hold on occaſions of Anger or Wrath. When God himſelf ſaw it neceſſary to exerciſe *ſeverity*, and give frequent inſtances of his Diſpleaſure for the preſervation of his Worſhip in holineſs and order, among that *ſtubborn Generation* in the Wilderneſs; they ſpake unto *Moſes* ſaying, *Behold we die, we periſh, we all periſh; whoſoever cometh near to the Tabernacle of the Lord he ſhall die; Shall we be conſumed with dying?* Numb. 17. 12, 13. Behold, the Sword hath killed ſome of us, and behold the Earth hath ſwallowed ſome of us; and behold ſome of us are dead with the Peſtilence; as the *Chaldee Targum* expreſſeth it. Moſt apprehend this to be a ſinful repining complaint againſt the Righteous Judgments of God, wherewith they were conſumed for their ſins. I rather judge it an expreſſion of that *Bondage*, *legal Apprehenſion* of the terror of the Lord and his Holineſs, which they were then kept under, finding the Commandment which was *ordained for life*, to become unto them, by reaſon of ſin, *unto death*, Rom. 7. 9, 10. And therefore that laſt expoſtulation, *Shall we be conſumed with dying?* is a deprecation of wrath; as *Pſal.* 85. 5. *Wilt thou be angry with us for ever?* And *Lament.* 5. 22. *Wilt thou utterly reject us?* But evident it is, that want of a clear inſight into God's Compaſſion and Forbearance, is full of terror and diſcouragement. And he who framed unto himſelf a *falſe notion of Chriſt*, was thereby utterly diſcouraged from diligence in his Service. *I knew that thou waſt an hard man*, or an auſtere ſevere man; *and I was afraid, and went and hid thy Talent in the earth*, Matth. 25. 24, 25. Luk. 19. 22. His undue Apprehenſions of Chriſt, the proper effect of unbelief, ruined him for ever. Wherefore *Obſ.* 1.

God himſelf doth not in his dealings with us, more properly, or more fully ſet out any property of his Nature than he doth his *compaſſion*, *long-ſuffering*, and forbearance. And as he propoſeth them unto us for our incouragement, ſo he declares his approbation of our Faith in them. *He delighteth in them that hope in his Mercy*, Pſal. 33. 18. Hence when he ſolemnly declared his Nature by his Name to the full, that we might know and fear him, he doth it by an enumeration of thoſe properties which may convince us of his compaſſionateneſs and forbearance; and not till the cloſe of all, makes any mention of his ſeverity; as that which he will not exerciſe towards any, but ſuch as by whom his *compaſſion* is deſpiſed, *Exod.* 34. 6, 7. So he affirms that *Fury is not in him*, Iſa. 27. 4. Although we may apprehend that he is angry and furious, ready to lay hold of all occaſions to puniſh and deſtroy, yet is it not ſo towards them who deſire ſincerely to *lay hold of him ſtrongly*, and to make peace with him by Jeſus Chriſt, *v.* 5. *Elihu* ſuppoſeth that *Job* had ſuch apprehenſions of God. *Thou haſt ſaid, Behold, he findeth occaſions againſt me, he counteth me for his Enemy. He putteth my feet in the Stocks, he marketh all my Paths*, Job. 33. 10, 11. And indeed in his Agony he had ſaid little leſs, *Chap.* 14. *v.* 16, 17. But it is not ſo. For if God ſhould ſo *mark iniquities*, *who could ſtand?* Pſal. 130. 3. Wherefore the great recompence that God gives to ſinners from firſt to laſt, is from his *compaſſion* and forbearance. And for our Lord Jeſus Chriſt as Mediator, we have evinced, that all things were ſo ordered about him, as that he might be filled with Tenderneſs, *Compaſſion*, and forbearance towards ſinners. And as this we ſtand in need of, ſo it is the greateſt Incouragement that we can be made partakers of. Conſider us either as to our ſins or ſufferings, and it will appear that we cannot maintain a *life of Faith*, without a due apprehenſion of it.

Obſ. 2. Wherefore Secondly; *We live, the life of our Souls is principally maintained upon this compaſſionateneſs of our High-Prieſt*; namely, That he is able to *bear* with us in our provocations, and to *pity* us in our weakneſſes and diſtreſſes. To this purpoſe is the promiſe concerning him, *Iſa.* 40. 11. There are three things that are apt to give *great provocations* unto them that are concerned in us. (1.) *Frequency in offending.* (2.) *Greatneſs of Offences.* (3.) *Inſtability in Promiſes and Engagements.* Theſe are things apt to give provocations, beyond what ordinary moderation and meekneſs can bear withal; eſpecially where they are accompanied with a diſregard of the greateſt Love and Kindneſs. And all theſe are found in Believers, ſome in one, and ſome in another, and in ſome all. For (1.) there is in us all a *frequency of provocation*, as *Pſal.* 19. 12. They are beyond our numbring or underſtanding. What Believer is there that doth not conſtantly admire, how the Lord Chriſt hath patiently born with him in the *frequency* of his daily failings? That he hath carried it towards him without ſuch provocations unto anger, as to lay him out of his care? (2.) Some of them are overtaken with *great offences*, as was the caſe of *Peter*; And there is not one of them, but on one account or other, hath reaſon to make uſe of the Prayer of the *Pſalmiſt*; *Be merciful unto my ſin, for it is great.* And great ſins are attended with great provocations. That our Souls have not dyed under them, that we have not been rejected of God utterly for them, it is from this holy Qualification of our High Prieſt, that he is *able ſufficiently to bear with* all things that are required in the diſcharge of his Office. Were it not ſo, he would, on one occaſion or another, wherein now we admire his lenity and forbearance, have *ſworn in his wrath*, that we ſhould not enter into his Reſt. (3.) *Inſtability* in promiſes and engagements, eſpecially as breaking forth into frequent Inſtances, is a matter of great provocation. This is that which God complains of in *Iſrael*, as wherewith he was almoſt wearied, *Hoſ.* 6. 4. And herein alſo do we try and exerciſe the forbearance of our High-Prieſt. There is not a day wherein we anſwer and make good the Ingagements of our own Hearts, either in matter or manner, as to our walking before him in the conſtant exerciſe of Faith and Love. And that we are yet accepted with him, it is, that δύναται μετριοπαθεῖν; he *can bear with us* in all patience and moderation.

Again; our Ignorances and Wandrings are our *ſufferings*, as well as our ſins. Sin is the principal Affliction, the principal ſuffering of Believers. Yea all other things are light unto them in compariſon hereof. This is that which they continually groan under, and cry out to be delivered from. Herein our High-Prieſt is able ſo to *pity* us, as undoubtedly to *relieve* us; But this hath been already inſiſted on.

Though

Though every ſin hath in it the whole nature of ſin, rendring the ſinners obnoxious unto the curſe of the Law; yet as there are ſeveral kinds of ſins, ſo there are ſeveral degrees of ſin, ſome being accompanied with a greater guilt than others. Obſ. 3. The *Papiſts* have a diſtinction of ſins into *mortal* and *venial*, which is the Foundation of one *moiety* of their ſuperſtition. Some ſins they ſay are ſuch as in their *own nature* deſerve death eternal, ſo that there is no deliverance from the guilt of them without actual *contrition* and repentance. But ſome are ſo ſlight and ſmall, as that they are *eaſily expiated* by an obſervance of ſome outward Rites of the Church, however they endanger no mans eternal Salvation, whether they repent of them or no. The worſt is but a turn in *Purgatory*, or the charge of a pardon. Becauſe this diſtinction is rejected by *Proteſtants*, they accuſe them for teaching, *that all ſins are equal.* But this they do untruly. That diſtinction I confeſs might be allowed with reſpect unto offences againſt the *Law of old*, as it was the Rule of the *Jewiſh Polity.* For ſome of them, as *Murder* and *Adultery*, were to be puniſhed *capitally* without Mercy, which therefore were mortal unto the Offenders. Others were civilly as well as *typically* expiated by ſacrifice, and ſo were *venial* in the conſtitution of the Law; that is, ſuch as were pardoned of courſe, by attending to ſome inſtituted obſervances. But with reſpect unto God, every ſin is a tranſgreſſion of the Law, and the *wages or reward of it is death*, Rom. 6. 23. And the curſe of the whole Law was directed *againſt every one who did not every thing required in it*, or failed in any one point of Obedience, *Deut.* 27. 26. *Gal.* 3. 10. And *whoſoever ſhall keep the whole Law, and yet offend in one point, he is guilty of all*, James 2. 10. But there are degrees of ſin, and degrees of guilt in ſinning. As (1.) There is a diſtinction of ſins with reſpect unto the *Perſons* that commit them. But this diſtinction ariſeth from the *Event*, and not from the Nature of the ſin it ſelf intended. As ſuppoſe the *ſame ſin* committed by an unregenerate Perſon, and by one that is regenerate. Unto the latter it ſhall be pardoned; unto the former, continuing ſo, it ſhall never be pardoned. But whence is this difference? Is it that the ſin is *leſs* in the one than in the other? Nay, being ſuppoſed of the *ſame kind*, commonly it hath more aggravating Circumſtances in the *regenerate* than in the *unregenerate.* Is it becauſe God is *leſs diſpleaſed* with ſin in ſome than others? Nay, God is equally diſpleaſed with equal ſins in whomſoever they are found; if there be any difference, he is more *diſpleaſed* with them in Believers than in others. But the *Difference* ariſeth merely from the *Event.* Regenerate Perſons will, through the Grace of God, certainly uſe the means of Faith and Repentance for the obtaining of pardon, which the other will not; and if they are aſſiſted alſo ſo to do, even they in like manner ſhall obtain forgiveneſs. No man therefore can take a relief againſt the guilt of ſin from *his ſtate and condition*, which may be an aggravation, and can be no Alleviation of it. (2.) There are degrees of ſin amongſt men *unregenerate*, who live in a courſe of ſin all their dayes. We ſee it is ſo, and it ever was ſo in the World. And ſometimes here, but certainly hereafter God deals with them not only according to their *ſtate of ſin*, and their *courſe of ſin*, but according to the *Degrees* and *Aggravations* of ſin in great variety. All do not ſin equally, nor ſhall all be equally puniſhed. (3.) In the ſins of Believers there are different degrees, both in divers, and in the ſame Perſons. And although they ſhall be *all pardoned*, yet have they different effects; with reſpect (1.) unto *Peace of Conſcience.* (2.) *Senſe of the Love of God.* (3.) *Growth in Grace and Holineſs.* (4.) *Uſefulneſs or Scandal* in the Church or the World. (5.) *Temporal Afflictions.* And (6.) a *quiet* or *troubleſome* departure out of this World; but in all a *reſerve* is ſtill to be made for the ſovereignty of God and his Grace.

Our Ignorance is both our calamity, our ſin, and an occaſion of many ſins unto us. Obſ. 4. Having declared that the High-Prieſt was firſt to *offer Sacrifices* for the ſins of men, and then that he was to be *compaſſionate* towards them, both in their ſins and ſorrows; the firſt Inſtance which the Apoſtle gives of thoſe who are concerned herein, is of them that are *ignorant.* They ſtand in need both of Sacrifice and Compaſſion. And Ignorance in Spiritual things is two-fold; (1.) *Original*, ſubjective and univerſal. This is that whereby men have their underſtandings darkned, and are alienated from the Life of God, *Epheſ.* 4. 18. The Ignorance that is in men unregenerate, not ſavingly enlightned, conſiſting in the want or defect of a principle of *heavenly or ſpiritual light* in their minds, which I have elſewhere at large deſcribed. But it is not

this ſort of Perſons, nor this ſort of Ignorance which are here intended. (2.) There is an Ignorance which is *objective* and *partial*, when the light and knowledge that is in us, is but weak and infirm, extending it ſelf unto ſome objects, and affecting the mind with darkneſs and diſorder in the apprehenſion of them alſo. And this alſo may be conſidered two wayes. (1.) *Abſolutely*; and ſo the beſt, and the moſt wiſe, and the moſt knowing are *ignorant*, and to be eſteemed among them that are ſo. For the beſt know but in part, and propheſie but in part, and ſee darkly as in a Glaſs, 1 *Cor.* 13. 9, 12. Yea, how little a portion is it that we know of God! We cannot by ſearching find out the Almighty to perfection, ſuch knowledge is too wonderful for us. Yea, we know *nothing perfectly*, neither concerning God nor our ſelves. If we know him ſo as to believe him, fear him, and obey him, it is all that is promiſed us in this life, all that we can attain unto. Wherefore let the *beſt* of us (1.) Take care that we be not *puffed up*, or fall into any vain elation of mind upon the conceit of our knowledge. Alas! how many things are there to be ſeen, to be known in God, that they know nothing of; and nothing do they know as they ought, or as it ſhall be known. (2.) Endeavour in the conſtant uſe of all means, to grow in the knowledge of God, and our Lord and Saviour Jeſus Chriſt. The more we learn here, the more we ſhall ſee there is to be learned. (3.) Long for the *Time*, or rather that *Eternity* wherein all theſe ſhades ſhall fly away, all darkneſs be removed from our minds, all Vails and Clouds taken away from about the Divine Being and Glory; when we ſhall *ſee him as he is*, with open face, and know as we are known, which is the eternal Life and Bleſſedneſs of our Souls. (4.) Know that on the account of the Ignorance that is yet in the *beſt*, yea that was in the moſt holy Saint that ever was on the Earth, they all ſtand in need of the *compaſſion* of our High-Prieſt to bear with them, pity and relieve them. Secondly; This ſecond ſort of Ignorance may be conſidered *comparatively*. So among Believers ſome are more chargeable with this Evil than others, and are more *obnoxious* unto trouble from it. And theſe we may diſtinguiſh into four ſorts. (1.) Such as are *young* and *tender*, either in years, or in the Work of Grace upon their Souls. Theſe the Apoſtle calls *Babes* and *Children*, that have need to be nouriſhed with *Milk*, and not to have their minds overcharged with things too *high* and *hard* for them. And concerning this ſort many things are ſpoken *graciouſly* and tenderly in the Scripture. (2.) Such as through the weakneſs of their *natural capacities*, are ſlow in Learning, and are never able to attain unto any great meaſure of ſound knowledge and judgment; although we often ſee many notable natural defects in the minds of them that are ſincere, to be abundantly compenſated by the light of the knowledge of the Glory of God in the face of Jeſus Chriſt, ſhining plentifully upon them and in them. (3.) Such as are ſo diſpoſed of by the providence of God, in their *outward concerns* in this World, as that they enjoy not the means of knowledge and growth therein, at leaſt in ſo full and effectual a manner as others do. Hereby are they kept low in their light and Spiritual apprehenſions of things, and are thereby obnoxious to manifold Errors and Miſtakes. And of theſe, partly through the blindneſs of them who in many places take upon themſelves to be the only *Teachers* and *Guides* of the Diſciples of Chriſt, partly through ſome ſloth of their own, in not providing as they ought for their own Edification, there is a great number in the World. (4.) Such as by reaſon of ſome *corrupt affections*, Spiritual ſloth, and Worldly occaſions perpetually diverting their minds, are *dull and ſlow* in learning the Myſteries of the Goſpel, and thrive but little in light or knowledge, under an enjoyment of the moſt effectual means of them. Theſe our Apoſtle complains of, and reproves in particular, *v.* 11, 12, 13. And this ſort of *comparative Ignorance* is attended with the greateſt guilt of any, the reaſons whereof are obvious. But yet unto all theſe ſorts, doth our High-Prieſt extend his compaſſion, and they are all of them here intended; And he is compaſſionate toward us under our Ignorance, (1.) as it is our *calamity*, or trouble, for ſo it is; and as ſuch he *pities* us in it and under it. Who is not ſenſible of the inconveniencies and *perplexities* that he is continually caſt into by the remainders of darkneſs and ignorance in him; who is not ſenſible how much his love and his obedience are weakned by them; who doth not pant after fuller Diſcoveries, and more clear and ſtable Conceptions of the glorious Myſtery of God in Chriſt: Yea, there is nothing on the account whereof *Believers* do more groan for deliverance from their preſent ſtate, than that they may be freed from all remainders of *darkneſs* and *ignorance*, and ſo be brought into a clear and intimate acquaintance with the increated Glories

of

of God, and all the holy Emanations of Light and Truth from them. Herein then our merciful High-Priest exerciseth *compassion* towards us, and leads us on, if we are not slothfully wanting unto our selves, with fresh discoveries of Divine Light and Truth, which although they are not absolutely satisfactory to the Soul, nor do utterly take away its thirst, after the *all-fulness* of the Eternal Fountain of them; yet do they hold our Souls in life, and give a constant increase unto our Light towards the perfect Day. That this Ignorance also is *our sin*, as being our gradual falling short of the knowledge of the Glory of God, required in us; and the occasion of manifold failings and sins in our course, most of our wandrings being from some kind of defect in the conducting light of our minds, are things known and confessed. And with respect hereunto, namely, that efficacious influence which our *ignorance* hath into our frequent surprizals unto sin, it is principally that we have relief from the *compassion* of our High-Priest.

Sin is a wandring from the way; see on *Chap.* 3. 10. *Obs.* 5.

No sort of Sinners are excluded from an interest in the Care and Love of our Compassionate High-Priest, but only those who exclude themselves by their unbelief. Our Apostle useth these two Expressions to comprize all sorts of sinners, as they did under the Law, unless they were such presumptuous sinners as had no relief provided for them in the Institutions thereof. Of this Nature is final unbelief alone under the Gospel. Therefore on all others our High-Priest is able to have compassion, and will especially exercise it towards poor, dark, ignorant Wanderers. And I would not forbear to manage from hence some incouragements unto believing, as also to declare the aggravations of unbelief, but that these Discourses must not be drawn out unto a greater length. Wherefore I shall only add on this Verse. *Obs.* 6.

It was well for us, and enough for us, that the Lord Christ was encompassed with the sinless Infirmities of our Nature. *Obs.* 7.

God can teach a sanctified use of sinful Infirmities, as he did in and unto the Priests under the Law. *Obs.* 8.

VERSE III.

IN the third Verse the Apostle illustrates what he had asserted concerning the High-Priest, as to his being *encompassed with infirmities*, from a necessary consequent thereof. He was to offer Sacrifices for his own sins. Before he had declared in general that the end of his Office was to offer Gifts and Sacrifices to God; that is, for the sins of the People. But proceeding in his Description of him, he mentions his *own frailty*, infirmity and obnoxiousness unto sin. And this he did, that he might give an account of those known Institutions of the Law, wherein he was appointed to offer Sacrifices for his *own sins* also.

Καὶ διὰ ταύτην ὀφείλει καθὼς περὶ τοῦ λαοῦ, οὕτω καὶ περὶ ἑαυτοῦ, προσφέρειν περὶ ἁμαρτιῶν. *Vers.* 3.

For διὰ ταύτην MS. T. δι' αὐτὴν, that is, ἀσθένειαν. Because of which Infirmity. Vulg. Lat. *Propterea debet.* Wherefore, or for which cause he ought. Or, as We, and *by reason hereof.* Syr. *So also for himself to offer for his own sins.*

Καὶ διὰ ταύτην; that is, say some, for διὰ τοῦτο; the *Feminine* put for the *Neuter* by an *Hebraism.* Hence it is rendred by some *propterea.* But ταύτην plainly and immediately refers unto ἀσθένειαν. *Propter hanc*, or *istam infirmitatem.* Had the High-Priest under the Law been ἀναμάρτητος, without any sin, or sinful infirmity, as the Lord Christ was, he should have had nothing to do, but *to offer Sacrifice for the sins of the People.* But it was otherwise with him, seeing he himself also, as well as they, was encompassed with sinful Infirmities. διὰ ταύτην.

ὀφείλει;

ὀφείλει. ὀφέλα; *He ought.* He ought to offer *for his own ſins*, and that on a double account, whereinto this Duty or Neceſſity is reſolved. (1.) The nature of the things themſelves, or the condition wherein he was. For ſeeing he was infirm and *obnoxious unto ſin*, and ſeeing he did, as other men, ſin actually in many things, he muſt have been ruin'd by his Office, if he might not have offered *Sacrifice* for himſelf. It was indiſpenſibly neceſſary that Sacrifices ſhould be offered for him and his ſin, and yet this no other could do for him; He *ought therefore* to do it himſelf. (2.) The Command of God. He *ought ſo* to do, becauſe God had ſo appointed and ordained that he ſhould. To this purpoſe there are ſundry expreſs legal Inſtitutions, as we ſhall ſee immediately.

ὡσὶ τῶ λαῶ. Καθὼς ὡσὶ τῶ λαῶ; *In like manner as for the People.* That is, either the whole People *collectively*, or all the People *diſtributively*, as their occaſions did require. In the firſt way the great *Anniverſary Sacrifice* which he celebrated in his own Perſon for the whole Body of the People is principally intended, *Levit.* 16. 16, 24. Add hereunto the *daily Sacrifice* belonging unto the conſtant Service of the Temple, which is therefore uſed *Synechdochically* for the whole Worſhip thereof, *Dan.* 8. 11, 12. For herein alſo was the whole Church equally concerned. In the latter way, it reſpects all thoſe *occaſional Sacrifices*, whether for Sin or Treſpaſſes, or in Free-will Offerings, which were continually to be offered, and that by the Prieſts alone.

Οὕτω καὶ ὡσὶ ἑαυτῶ; *ſo for himſelf*; in like manner; on the ſame Grounds; and for the ſame Reaſons that he offered for the People. He had a common intereſt with them in the *daily Sacrifice*, which was the publick Worſhip of the whole Church; and therein he offered Sacrifice for himſelf alſo, together and with the People. But beſides this, there were three ſorts of Offerings that were peculiar unto him, wherein he offered for himſelf diſtinctly, or ſeparately.

(1.) The Solemn Offering that enſued immediately on his *Inauguration*; *Levit.* 9. 2. *And he ſaid unto* Aaron, *Take thee a young Calf for a Sin-offering, and a Ram for a Burnt-offering, without blemiſh, and offer them before the Lord.* This was for himſelf, as it is expreſſed, *v.* 8. Aaron *therefore went unto the Altar, and ſlew the Calf, which was the Sin-offering for himſelf.* After this he offered diſtinctly for the People, a Kid of the Goats for a Sin-offering, *v.* 3. *v.* 15. And this was for an Expiation of former ſins, expreſſing the Sanctification and Holineſs that ought to be in them that draw nigh unto God.

2. There was an *Occaſional-offering* or Sacrifice which he was to offer diſtinctly for himſelf, upon the breach of any of God's Commandments by ignorance, or any actual ſin; *Levit.* 4. 2. *And if the Prieſt that is anointed do ſin, according unto the ſin of the People*, (that is in like manner as any of the People do ſin) *then let him bring for his ſin, that he hath ſinned, a young Bullock without blemiſh unto the Lord for a Sin-offering.* After which there is a Sacrifice appointed of the like nature, and in like manner to be obſerved. (1.) For the ſin of the *whole People*, v. 13. and then (2.) for the ſin of any *individual Perſon*, v. 27. And hereby the conſtant Application that we are on all actual ſins to make unto the Blood of Chriſt, for pardon and purification was prefigured.

3. There was enjoyned him another *ſolemn Offering* on the Annual Feaſt or Day of Expiation, which he was to begin the ſolemn Service of that great Day withal; *Levit.* 16. 3. *Aaron ſhall thus come into the Holy Place, with a Bullock for a Sin-offering, and a Ram for a Burnt-Offering.* Verſ. 11. *And* Aaron *ſhall bring the Bullock of the Sin-Offering, which is for himſelf, and ſhall make an atonement for himſelf, and for his Houſe, and ſhall kill the Bullock of the Sin-Offering which is for himſelf.* After this he offers alſo on the ſame Day for the ſins of the People, *v.* 15. a Bullock for himſelf, and a Goat for the People. And this ſolemn Sacrifice reſpecting all ſins and ſorts of them, known and unknown, great and ſmall, in general and particular, repreſents our ſolemn Application unto Chriſt, for pardon and ſanctification, which as to the ſenſe of them may be frequently renewed. The Jews affirm that the High-Prieſt uſed at his Offering this Sacrifice, the enſuing Prayer. אנה השם עויתי פשעתי חטאתי לפניך אני ובית׳ ובני אהרן עם קדושך אנא השם כפר נא לעונות ופשל עי ולחטאי שעויתי ושפשעתי ושחטאתי לפניך אני וביתי ובני אהרן עם קדושך ככתו בתורת משה עבדך כי ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני ה׳: i. e. *I beſeech thee, O Lord, I have done perverſely, I have tranſgreſſed, I have ſinned before thee; I and my Houſe, and the Children of* Aaron, *and thy Holy People. I beſeech thee, O Lord, be propitious unto,*

or

or pardon, I beſeech thee, the Iniquities, Tranſgreſſions, and Sins, wherein I have done amiſs, tranſgreſſed and ſinned before thee, I and my Houſe, and the Sons of Aaron, *and thy Holy People, according as it is written in the Law of* Moſes *thy Servant, that in this day thou wouldeſt pardon and purifie us from all our ſins. Miſhnaiot. Tract. Jom. Perek.* 4. And all theſe ſeveral ſorts of Sacrifices for himſelf, were all of them, as our Apoſtle here ſpeaks, ὑπὲρ ἁμαρτιῶν, for ſins. And this was neceſſary, becauſe he was encompaſſed with Infirmitities, and obnoxious unto ſin, and ſo ſtood in no leſs need of Expiation and Atonement than the People. ὑπὲρ ἁμαρτιῶν.

Expoſitors generally agree, that this is peculiar unto the High-Prieſt according to the Law, the Lord Chriſt being neither intended nor included in this Expreſſion. For we have ſhewed, that in this compariſon, the things compared being on ſome accounts infinitely diſtant, there may be that in the one, which nothing in the other anſwers unto. And that the Lord Chriſt is not intended in this Expreſſion appears;

(1.) The neceſſity of this offering for himſelf unto the High-Prieſt, aroſe from two Cauſes, as was declared. (1.) His *moral infirmity* and weakneſs, that is, unto obedience and obnoxiouſneſs of ſin. (2.) From *God's Command* and Appointment; He had commanded and appointed that he ſhould offer Sacrifice for himſelf. But in neither of theſe had our Lord Chriſt any concern. For neither had he any *ſuch Infirmities*, nor did God ordain or require that he ſhould offer Sacrifice for himſelf.

(2.) Actually Chriſt had *no ſin of his own* to offer for, nor was it poſſible that he ſhould; for he was made like unto us, yet without ſin. And the Offering of the Prieſt here intended, was of the ſame kind with that which was for the People. Both for Actual Sins, of the ſame kind, one for his own, the other for the Peoples.

(3.) It is expreſly ſaid, that the Lord Chriſt *needed not as they to offer firſt for his own ſins, and then for the Peoples*, and that becauſe he was in himſelf, holy, harmleſs, undefiled, ſeparate from ſinners, *Chap.* 7. 26, 27. This therefore belonged unto the weakneſs and imperfection of the legal High-Prieſt.

Two Expoſitors of late have been otherwiſe minded. The firſt is *Crellius* or *Schlichtingius*, who ſayes, That the Infirmities and Evils that Chriſt was obnoxious unto, are here by a *Catechreſis* called ſins, and for them he offered for himſelf. The other is *Grotius*, who ſpeaks to the ſame purpoſe; *Cum hoc generaliter de omni Sacerdote dicitur, ſequitur Chriſtum quoque obtuliſſe pro ſe* ὑπὲρ ἁμαρτιῶν. i. e. *Ut a doloribus illis qui peccatorum pœnæ eſſe ſolent, & occaſione peccatorum noſtrorum ipſi infligebantur, poſſet liberari. Whereas this is ſpoken generally of every Prieſt, it follows that Chriſt alſo offered for himſelf for ſins; That is, That he might be freed from thoſe pains which are wont to be puniſhments of ſins; and which, on the occaſion of our ſins, were inflicted on him.* It is well enough known what *Dogme* or Opinion is intimated in theſe Expreſſions. But I Anſwer,

1. This Aſſertion is not univerſal and abſolute concerning *every High-Prieſt*, but every High-Prieſt that was *under the Law*, who was appointed to be a Type of Chriſt, ſo far as was poſſible by reaſon of his Infirmities.

2. It is not without danger to ſay that Chriſt *offered for himſelf* ὑπὲρ ἁμαρτιῶν; He knew no ſin, he did no ſin, and therefore could not offer a Sin-Offering for himſelf. His *offering himſelf* to God for us, making his Soul an Offering for ſin, our ſins; his being made ſin for us, to make Atonement or Reconciliation for our ſins, is fully declared; but of this Offering for himſelf, eſpecially for ſin, is no where taught nor intimated.

3. If he be intended here, then muſt *he offer for himſelf*, as the High-Prieſt did of old; This the Letter of the Text enforceth. But the High-Prieſt of old was to offer *diſtinctly and ſeparately*, firſt for Himſelf, and then for the People. So the words require it in this place, by the notes of Compariſon and Diſtinction; καθὼς and ὅτω; as for the People, ſo or in like manner for Himſelf. Therefore if the Lord Chriſt be intended, he muſt offer *two diſtinct Sacrifices*, one for himſelf, another for us; Now whereas this he needed not to do, nor did, nor could do, it is undeniably manifeſt, that he hath no concern in this Expreſſion.

There remaineth one *Difficulty* only to be removed, which may ariſe from the conſideration of this Diſcourſe. For if the High-Prieſt of old, notwithſtanding his own ſins, could firſt offer for himſelf, and then for the people, and ſo make Expiation for all ſin, what neceſſity was there that our High-Prieſt ſhould be *abſolutely free* from all ſin, as our Apoſtle declares that he was, and that it was neceſſary he ſhould be, *Chap.* 7. 25, 26. For it ſeems he might firſt have offered for his own ſin, and then for ours.

Anſw. 1. It is one thing to expiate Sin *Typically*, another to do it really. One thing to do it in *repreſentation* by vertue of ſomewhat elſe, another to do it *effectually* by it ſelf. The firſt might be done by them that were ſinners, the latter could not.

2. On that ſuppoſal it would have been indiſpenſibly neceſſary that our High-Prieſt muſt have offered *many Sacrifices*. Once he muſt have offered for himſelf, wherein we ſhould have had no concern. And then he muſt again have offered himſelf for us. Hence whereas he had nothing *to offer but himſelf*, he muſt have dyed and been offered more than once, which lay under all manner of Impoſſibilities.

3. That a real atonement might be made for ſin, it was required that our Nature which was to ſuffer, and to be offered, ſhould be *united* unto the Divine Nature in the Perſon of the Son of God: But this it could not be, had it not been abſolutely ſinleſs and holy. Some Obſervations enſue.

1. The *Order* of God's Inſtitutions, with reſpect unto the ſacrificing of the High-Prieſt for himſelf, and the people, is obſervable. And this was, that he ſhould firſt offer for himſelf, and then for them. This order was conſtant, and is eſpecially obſervable in the great *Anniverſary Sacrifice* for Atonement on the Day of Expiation, *Levit.* 16. Now the reaſon of this was, (1.) Typical, That having firſt received Pardon and Purification for himſelf, he might the better *prefigure* and repreſent the ſpotleſs Holineſs of our High-Prieſt, in his offering of himſelf for us. (2.) *Moral*, to declare how careful they ought to be of their own ſins, who deal about the ſins of others. And we may obſerve, (1.) That

Obſ. 1. *The abſolute Holineſs and ſpotleſs Innocency of the Lord Chriſt in his offering of himſelf, had a ſignal influence into the Efficacy of his Sacrifice, and is a great encouragement unto our Faith and Conſolation.* This our Apoſtle informs us to have been neceſſary, *Chap.* 7. 2, 26. τοιοῦτος γὰρ ἡμῖν ἔπρεπεν ἀρχιερεύς; It was meet, convenient, neceſſary for and unto us, that we ſhould have ſuch an High-Prieſt as was *holy, harmleſs, undefiled, ſeparate from ſinners*. No other ſort of High-Prieſt could have done what was to be done for us. Had he *any* ſin of his own, he could never have taken *all* ſin from us. From hence it was, that what he did was ſo acceptable with God, and that what he *ſuffered* was juſtly imputed unto us, ſeeing there was no cauſe in himſelf why he ſhould ſuffer at all. This therefore is frequently mentioned and inſiſted on, where his Sacrifice is declared. 2 Cor. 5. 21. *He made him to be ſin for us, who knew no ſin, that we might be made the Righteouſneſs of God in him.* He was made ſin for us, when he was made a Sacrifice for ſin, when his Soul was made an Offering for ſin. Hereon depends our being made the Righteouſneſs of God in him, or Righteous before God through him. But not on this as abſolutely conſidered, but as *he was made ſin, who knew no ſin*; who was abſolutely Innocent and Holy. So the Apoſtle *Peter* mentioning the Redemption which we have by his Blood, which was in the Sacrifice of himſelf, he ſayes it was, *as of a Lamb without ſpot, and without blemiſh*, 1 Pet. 1. 19. And treating again of the ſame Matter, he adds, *Who did no ſin, neither was there guile found in his mouth*, Chap. 2. 22. ſo *Rom.* 8. 3. And we may ſee herein, (1.) Pure unmixed Love and Grace. He had not the leaſt concern in what he did or ſuffered herein for himſelf. This was the Grace of our Lord Jeſus Chriſt, that being *rich, for our ſakes he became poor*. All that he did was from Sovereign Love and Grace. And will he not purſue the ſame Love unto the End? (2.) The Efficacy and *merit* of his Oblation, that was animated by the life and Quinteſſence of Obedience. There was in it, the higheſt Sufferings, and the moſt abſolute Innocency, knit together by an Act of moſt inexpreſſible Obedience. (3.) The perfection of the Example that is ſet before us, 1 *Pet.* 2. 21, 22. And from hence we may alſo obſerve; That,

Obſ. 2. *Whoſoever dealeth with God or Man about the ſins of others, ſhould look well in the firſt place unto his own.* The High-Prieſt was to take care about, and firſt to offer for his own ſins, and then for the ſins of the people. And they who follow not this Method, will miſcarry in their Work. It is the greateſt Evidence of *Hypocriſie* for men to be ſevere toward the ſins of others, and careleſs about their own. There are *four wayes* whereby ſome may act with reſpect unto the ſins of others, and not one of them wherein they can diſcharge their duty aright, if in the ſame kind they take not care of themſelves in the firſt place.

1. It

1. It it the Duty of ſome, to endeavour the *Converſion of others* from a ſtate of ſin. As this belongs to Parents and Governors in their place, ſo is it the chief Work of Miniſters, and principal End of the Miniſtry. So the Lord Chriſt determines it in his miſſion of *Paul*; *I ſend thee to the Gentiles, to open their eyes, to turn them from Darkneſs to Light, and from the power of Satan unto God, that they may receive forgiveneſs of ſin, and an Inheritance among them that are ſanctified by Faith that is in me*, Acts 26. 17, 18. How ſhall he apply himſelf hereunto? how ſhall he be uſeful herein, who was never made partaker of this Mercy himſelf? How can they preſs that on others, which they neither know what it is, nor whether it be or no any otherwiſe than as blind men know there are colours? By ſuch Perſons are the Souls of Men ruined, who undertake the Diſpenſation of the Goſpel unto them for their Converſion unto God, knowing nothing of it themſelves.

2. It is our Duty to *keep* thoſe in whom we are concerned as much as in us lyeth, *from ſinning*, or from actual ſin. *Theſe things I write unto you*, ſaith the Apoſtle, *that you ſin not*, 1 John 2. 1. With what Confidence, with what Conſcience can we endeavour this toward others, if we do not firſt take the higheſt care herein of our ſelves? Some that ſhould watch over others, are open and profligate ſinners themſelves. The Preaching, Exhortations, and Reproofs of ſuch Perſons, do but render them the more *contemptible*, and on many accounts tend to the hardning of thoſe whom they pretend to inſtruct. And where men regard Iniquity in their Hearts, although there be no notoriety in their Tranſgreſſions, yet they will grow *languid* and careleſs in their watch over others; and if they keep up the outward form of it, it will be a great means of hardning themſelves in their own ſin.

3. To direct and aſſiſt others in the *obtaining pardon for ſin*, is alſo the Duty of ſome. And this they may do two wayes; (1.) By directing them in their *Application* unto God by Jeſus Chriſt, for Grace and Mercy. (2.) By earneſt *ſupplications* with them and for them. And what will they do, what can they do in theſe things ſincerely for others, who make not uſe of them for themſelves. I look on this as one of the greateſt Bleſſings of the Miniſtry, that we have that enjoyned us to do with reſpect unto others, which may ſanctifie and ſave their Souls; and God hath ſo ordered things, that we neither can, nor will diligently attend unto any thing of that kind towards others, concerning which we do not firſt endeavour to have its Effect upon our ſelves.

4. To adminiſter *Conſolation* under ſinning, or ſurprizals with ſin, unto ſuch as God would have to be comforted, is another Duty of the like kind. And how ſhall this be done by ſuch as were never caſt down for ſin themſelves, nor ever Spiritually comforted of God? It behoves us therefore in all things, wherein we may deal with others about ſin, to take care of our ſelves in the firſt place, that our Conſciences be purged from dead Works, that in all we do we may ſerve the Living God.

No Dignity of Perſon or Place, no Duty, no Merit, can deliver ſinners from ſtanding in need of a Sacrifice for ſin. The High-Prieſt, being a ſinner, was to offer for himſelf. *Obſ.* 3.

It was a part of the Darkneſs and Bondage of the Church under the Old-Teſtament, that their High-Prieſts had need to offer Sacrifices for themſelves and their own ſins. This they did in the view of the people; who might fear leſt he could not fully expiate their ſins, who had many of his own, and was therefore neceſſitated in the firſt place to take care of himſelf. It is a Relief to ſinners, that the word of Reconciliation is adminiſtred unto them, and the Sacrifice of Chriſt propoſed, by men ſubject unto the *like Infirmities* with themſelves. For there is a Teſtimony therein, how that they alſo may find acceptance with God, ſeeing he deals with them by thoſe who are *ſinners* alſo. But theſe are not the Perſons who procure the Remiſſion, or have made the Atonement which they declare. Were it ſo, who could with any confidence acquieſce therein? But this is the Holy Way of God. Thoſe *who are ſinners*, declare the Atonement which was made by him *who had no ſin*. *Obſ.* 4.

VERSE IV.

THe foregoing Verſes declare the *Perſonal Qualifications* of an High-Prieſt. But theſe alone are not ſufficient actually to inveſt any one with that Office; It is required moreover, that he be lawfully *called* thereunto. The former makes him *meet* for it, and this gives him his *right* unto it. And in the Application of the whole unto Jeſus Chriſt, this is firſt inſiſted on, *V.* 5.

Verſ. 4. Καὶ οὐκ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ ὁ καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ ὁ Ἀαρών.

And no man taketh this Honour unto himſelf, but he that is called of God, as was Aaron.

There is no difficulty in the rendring of theſe words, and conſequently very little difference among *Tranſlators*. The *Syr.* and *Vulg. Lat.* read *Honour*, abſolutely without taking notice of the Article τὴν, which is here *emphatical*; *This Honour*; the Honour of the Prieſthood. And for, Himſelf, the *Syriack* reads, *to his own Soul*; by an *idiome* of Speech peculiar to the *Eaſtern Languages*.

The words may be taken, as a *Negative* univerſal Propoſition, with a particular Exception ſubjoyned. No man taketh this Honour to himſelf but only He who is called. He that is called, taketh this Honour to himſelf, or he that hath right ſo to do; namely to poſſeſs and exerciſe the Office of an High-Prieſt. Or they may be reſolved into two *disjunctive* Propoſitions; the one univerſally Negative without Exception or Limitation; *no man taketh this Honour unto himſelf*: The other particularly Affirmative, *he that is called of God*, he doth ſo, or he receiveth this Honour. Thus there is an oppoſition expreſſed between a man's *taking* this Honour unto himſelf, and his *receiving* of it on the call of God. Or we may yet more plainly expreſs the meaning of the Apoſtle. Having laid down the Qualifications neceſſary unto him who was to be an High-Prieſt, he declares what is required for his actual *Inveſtiture* with this Office. And this he expreſſeth (1.) *Negatively*; He is not to aſſume this Honour to himſelf. (2.) *Poſitively*; He is to be called of God, which he exemplifies in the Inſtance of *Aaron*, as was *Aaron*.

Οὐκ ἑαυτῷ τις λαμβάνει. Οὐκ ἑαυτῷ τις λαμβάνει; *Any one doth not take*; that is, no man doth. And λαμβάνω, is not here ſimply *ſumo*, to take; but *aſſumo*, to take upon, to take to him; or as it ſometimes ſignifies, *prehendo, corripio, unduly to take*, by laying hold of any thing. *No man taketh*, that is, according to the Law, according to Divine Inſtitution; It was not the Law that men ſhould ſo do; Men might do otherwiſe, and did do otherwiſe, both as to the Office and Exerciſe of the Prieſthood. So did King *Uzziah* as to the Exerciſe of it, 2 *Chron.* 26. 16. And at the time of the writing of this Epiſtle, as alſo for many years before, there had been no lawful Order nor *Call* obſerved in thoſe who poſſeſſed the Office of the High-Prieſthood among the *Jews*. Some invaded it themſelves, and ſome were intruded into it by forreign Power. And both *Chryſoſtome* and *Oecumenius* ſuppoſe that our Apoſtle in this place doth reflect on that diſorder. His principal Intention is plainly to declare how things *ought* to be by the Law and Conſtitution of God. No man doth, that is, no man *ought* ſo to do; for it is contrary to the Law, and the Order appointed of God in his Church; ſee *Numb.* 18. God's Inſtitution in the *Scripture*, is ſo far the Sacred Rule of all things to be done in his Worſhip, that what-ever is not done by vertue thereof, and in conformity thereunto, is eſteemed as not done, or not at all done to him. But,

Τὴν τιμὴν. Τὴν τιμὴν; This is the Object of the Act prohibited. *The Honour*; *This Honour* whereof we treat. Τιμὴ here intends either the *Office* it ſelf, or the *Dignity* of it. The Office it ſelf may be called *Honour*, becauſe it is honourable. So alſo is the word uſed *Chap.* 3. 3. No man taketh this *honourable Office* upon him, of his own Head, of Himſelf, without Warrant, Call, and Authority from God. If onely the *Dignity* of the Office be intended, then it is, no man arrogateth ſo much to himſelf, ſo ſets up or advanceth himſelf, as to ſet out himſelf for an High-Prieſt. I judge the

Office

Office it self is first intended, yet not absolutely, but as it was *honourable*, such as men would naturally desire, and intrude themselves into, had not God set bounds to their Ambition by his Law. So did *Korah*, for which he was first rebuked, and afterwards destroyed, *Numb.* 16. 9, 10. And this Office was exceeding Honourable, on a two-fold account.

(1.) From the *Nature* of it; wherein there was (1.) an especial *separation* unto God, *Exod.* 28. (2.) An especial *Appropinquation* or drawing nigh unto him, *Levit.* 16. (3.) The discharge of all peculiar Divine Services. These things made the Office honourable; an high Honour unto them that were duly vested with it. For what greater Honour can a mortal Creature be made partaker of, than to be peculiarly nigh unto God?

(2.) Because God required that Honour should be given both unto the *Office* and *Person* vested with it. For this end partly was He to be adorned with Garments made for Beauty and Glory, and had power given him to rule in the House of God. 1 *Sam.* 2. 30. But even in general, it is a great Honour, on any account, to be made nigh unto God.

Ἀλλὰ ὁ καλούμενος; But he that *is called of God.* The Called one of God, he hath, he receiveth, he is made partaker of the Honour of this Office. He is the High-Priest whom God calls. And this Call of God, is the Designation of a man unto an Office or Employment. He doth, as it were, look on a Person among others, and *calls him out* to himself, as *Exod.* 28. 1. It comprizeth also the End of the Call, in the Collation of Right, Power, and Trust, what-ever is necessary unto the due Exercise of that whereunto any one is called; For *God's Will* and Pleasure, is the supream Rule of all Order and Duty. And this Call is here exemplified in the Instance of *Aaron.* Even as was *Aaron.* ὁ καλούμενος.

Καθάπερ καὶ ὁ Ἀαρών; *Even as Aaron*, in like manner as *Aaron.* And the note of Similitude is regulated, either by the Word *Called*, or by the Subject of the Instance *Aaron.* If by the former, no more is intended but that he must have a *Call* of God, as *Aaron* had. The Comparison proceeds no farther but unto the *general Nature* of a *Call.* A Call he must have, but the especial Nature of that Call is not declared. But if the *note of Comparison* be regulated by the Instance of *Aaron*, then the *especial Manner* and Nature of the Call intended, is limited and determined. He must be called of God as was *Aaron*; that is, immediately and in an *extraordinary way.* And this is the sense of the Words and Place. Καθάπερ καὶ ὁ Ἀαρών.

It may be objected, If this be so, that all the High-Priests who succeeded *Aaron* in the *Judaical* Church, are here excluded from a right Entrance into their Office. For they were not immediately *called of God* unto their Office as *Aaron* was, but succeeded one another by vertue of the Law or Constitution, which was only an *ordinary* Call. *Answ.* It doth not exclude them from a right entrance into their Office, but it doth from being considered in *this* place. They had that call to their Office which God had appointed, and which was a sufficient warranty unto them in the Discharge of it. But our Apostle disputes here about the Erection of a *new Priesthood*, such as was that of Christ. Herein no ordinary Call, no Law-Constitution, no Succession could take place, or contribute any thing thereunto. The nature of *such a Work* excludes all those Considerations. And he who first enters on such a Priesthood not *before Erected*, nor Constituted, he must have *such a Call* of God thereunto. So had *Aaron* at the first Erection of a Typical Priesthood in the Church of *Israel.* He had his Call by an immediate Word of Command from God, singling him out from among his Brethren to be set apart unto that Office, *Exod.* 28. 1. And although in other things which belonged unto the Administration of their Office, the Lord Christ is compared to the High-Priests in *general*, executing their Office according to the Law wherein they were Types of him; yet as unto his *entrance* into his Office upon the Call of God, he is compared with *Aaron* only.

This being the proper design of the Words, the things disputed by *Expositors* and others from this place, about the necessity of an ordinary outward Call to the Office of the Priesthood, and by *Analogie* unto the Ministry of the Gospel, though true in themselves, are forreign unto the Intention of this place. For the Apostle treats only of the *first Erection of a Priesthood* in the persons of *Aaron* and Christ, whereunto an extraordinary Call was necessary. And if none might take on him the Office of the Ministry but he that is *called of God*, *as was* Aaron, no man alive could do so at this Day.

Again; the *Note of Similitude* expreſſeth an Agreement in an *extraordinary Call*, but not in the *manner* of it and its ſpecial kind. This is aſſerted, that the One and the Other had an immediate Call from God; but no more. But as unto the *eſpecial kind* and nature of this immediate Call, that of Chriſt was incomparably more excellent and glorious than that of *Aaron*. This will be manifeſt in the *next Verſes*, where it is expreſſed and declared. In the mean time we ſhall conſider the *Call of Aaron*, as our Apoſtle doth the Miniſtry of *Moſes*, Chap. 3. declaring wherein indeed it was excellent, that ſo the real Honour of the Call of Chriſt above it may appear.

(1.) He was called of God, by a *Word of Command* for his Separation unto the Office of the Prieſthood. *Exod.* 28. 1. *Take thou unto thee* Aaron *thy Brother and his Sons with him, that he may miniſter unto me in the Prieſts Office.* His Sons were alſo mentioned, becauſe proviſion was herein made for ſucceſſion. This made his Call extraordinary, He was called of God. But (1.) this Command was not given by a Word from God *immediately unto himſelf.* God doth not ſay unto him, *Thou art my Prieſt, this day have I called thee.* But it is *Moſes* to whom the Command is given, and with whom the execution of it is intruſted. So that (2.) He is in his *Call* put as it were in the power of another, that is, of *Moſes*. To *him* God ſayes, *Take unto thee* Aaron *thy Brother*; be thou unto him in the room of God, and act towards him in my Name.

2. This Command or Call of God was expreſſed in his *actual Separation* unto his Office, which conſiſted in two things.

(1.) His being arrayed by God's Appointment with *glorious Garments*, Exod. 28. 3. And they are affirmed to be contrived on purpoſe for *Beauty* and *Glory*. But herein alſo a double weakneſs is included or ſuppoſed. (1.) That he ſtood in need of an *outward Robe* to adorn him, becauſe of his own Weakneſs and Infirmities, which God would, as it were, hide and cover in his Worſhip under thoſe *Garments*. (2.) That indeed they were all of them but *Typical* of things far more glorious in our High-Prieſt, namely that abundant *fulneſs of the Graces* of the Spirit, which being powred on him, rendred him *fairer than the Children of Men*. It was therefore a part of the Glory of Chriſt, that in the diſcharge of his Office he ſtood in no need of *outward Ornaments*, all things being ſupplyed by the abſolute perfection of his own Perſonal Dignity and Holineſs.

(2.) His *actual Conſecration* enſued hereon; which conſiſted in two things. (1.) His *unction* with the Holy Conſecrated Oyl. (2.) In the *Solemn Sacrifice* which was offered in his Name and for him, *Exod.* 29. And there was much order and glory in the ſolemnity of his *Conſecration*.

But yet ſtill theſe things had their weakneſs and imperfection. For (1.) He had *nothing of his own* to offer at his Conſecration, but he was conſecrated with the Blood of a *Bullock and a Ram*. (2.) Another offered for him, and that for his ſins. And this was the *Call of Aaron*, his Call of God; And that which God vindicated, ſetting a notable remark upon it, when it was ſeditiouſly queſtioned by *Korah*, Numb. 16. 3. Chap. 17. 10. And all theſe things were neceſſary unto *Aaron*, becauſe God in his Perſon erected a *new Order of Prieſthood*, wherein he was to be confirmed by an extraordinary Call thereunto. And this is that, and not an ordinary Call, which the Call of Chriſt is compared unto and preferred above. After this all the *Succeſſors of Aaron* had a ſufficient Call to their Office, but not of the ſame kind with that of *Aaron* himſelf. For the Office it ſelf was eſtabliſhed to continue by vertue of God's Inſtitution. And there was a Law of Succeſſion eſtabliſhed, by which they were admitted into it, whereof I have treated elſewhere. But it was the *perſonal Call of Aaron* which is here intended.

Obſ. 1. *It is an Act of Sovereignty in God to call whom he pleaſeth unto his Work and eſpecial Service; and eminently ſo when it is unto any place of Honour and Dignity in his Houſe.* The Office of the Prieſthood among the *Jews* was the higheſt and moſt honourable that was among them at the firſt plantation of the Church. And an eminent Priviledge it was, not only unto the Perſon of him who was firſt called, but with reſpect alſo unto his whole Poſterity; for they, and they onely, were to be Prieſts unto God. Who would not think now but that God would call *Moſes* to this Dignity, and ſo ſecure alſo the Honour of his Poſterity after him. But he takes another courſe, and Calls *Aaron* and his Family, leaving *Moſes* and his Children after him in the ordinary Rank and Employment of *Levits*. And the Soveraignty of God is evident herein,

herein; (1.) Because every Call is accompanied with *choice* and *distinction*. Some one is called out from among others. So was it in the Call of *Aaron*, Exod. 28. 1. *Take unto thee* Aaron, *from among the Children of* Israel. By a mere act of Sovereign Pleasure, God chose him out from among the many thousands of his Brethren. And this Sovereign Choice God insisteth on to express the favour and kindness that is in any *Call* of his, 1 *Sam.* 2. 27, 28. And herewith he reproacheth the sins and ingratitude of men, upbraiding them with his Sovereign kindness, *Numb.* 16. 9, 10. (2.) Because antecedent unto their Call, there is nothing of *merit* in any to be so called, nor of Ability in the most for the Work whereunto they are called. Under the New Testament none was ever called to greater Dignity, higher Honour, or more eminent Employment than the Apostle *Paul*. And what antecedaneous merit was there in him unto his Vocation? Christ takes him in the midst of his Madness, Rage, Persecution and Blasphemy, turns his Heart unto himself, and calls him to be his Apostle, Witness, and great Instrument for the Conversion of the Souls of Men, bearing forth his Name to the Ends of the Earth. And this we know that himself mentions on all occasions, as an Effect of *Sovereign Grace*, Wisdom and Mercy. What merit was there, what previous Disposition unto their Work, in a few *Fishermen* about the *Lake of Tiberias*, or *Sea of Galilee*, that our Lord Jesus Christ should Call them to be his Apostles, disposing them into that state and condition, wherein they sit on *twelve Thrones*, *judging the twelve Tribes of Israel*? So was it ever with all that God called in an extraordinary manner, see *Exod.* 4. 10, 11. *Jer.* 1. 6. *Amos* 7. 15, 16. In his *Ordinary Calls* there is the same Sovereignty though somewhat otherwise exercised. For in such a Call there are three things; (1.) A *providential Designation of a Person* to such an Office, Work, or Employment. When any Office in the House of God, suppose that of the *Ministry*, is fixed and established, the first thing that God doth in the *Call* of any one thereunto, is the providential Disposition of the Circumstances of his Life, directing his Thoughts and Designs toward such an End. And were not the *Office of the Ministry* in some places accompanied with many secular Advantages, yea, provisions for the lusts and luxuries of men that are forreign unto it, this *entrance into a Call* from God thereunto, by a mere disposal of mens concerns and circumstances, so as to design the *Ministry* in the course of their lives, would be eminent and perspicuous. But whilst multitudes of Persons, out of various corrupt Ends, crowd themselves into the entrances of this Office, the secret workings of the providence of God towards the disposal of *them*, whom he really designs unto his Work herein, are greatly *clouded* and obscured. (2.) It is a part of this Call of God, when he *blesseth*, *succeedeth*, and *prospereth* the *endeavours of men*, to prepare themselves with those previous Dispositions and Qualifications which are necessary unto the actual Call and susception of this Office. And hereof also there are three parts. (1.) An *inclination of their Hearts*, in compliance with his designation of them unto their Office. Where this is not affected, but men proceed according as they are stimulated by outward Impressions or Considerations, God is not as yet at all in this Work. (2.) An *especial blessing* of their Endeavours for the due improvement of their natural Faculties and Abilities, in Study and Learning, for the necessary Aids and Instruments of Knowledge and Wisdom. (3.) The *communications of peculiar Gifts* unto them, rendring them meet and able unto the discharge of the Duty of their Office, which in an ordinary Call is indispensibly required as previous to an actual separation unto the Office it self. (3.) *He ordereth things so, as that a Person whom he will employ in the service of his House, shall have an outward Call* according unto Rule, for his admission thereinto. And in all these things, God acts according to his own *sovereign Will* and Pleasure. And many things might hence be educed and insisted on. As (1.) that we should have an *awful Reverence* of, and an holy Readiness to comply with the Call of God; not (1.) to *run away* from it, or the Work called unto; as did *Jonah*, Chap. 1. Nor to be *weary of it* because of difficulty and opposition which we meet withal in the discharge of our Duty, as it sundry times was ready to befal *Jeremiah*, Chap. 15. 10. Chap. 20. 7, 8, 9. much less *desert* or give it over, on any earthly account what-ever; seeing that he who *sets his hand to this Plough*, and takes it back again, is unworthy of the Kingdom of Heaven: And it is certain that he who *deserts* his Calling on worldly accounts, first *took it* up on no other. (2.) That we should not *envy* nor *repine* at one another, what-ever God is pleased to call any unto. (3.) That we ingage into no

Work

Work wherein the Name of God is concerned without his Call; which gives a ſecond Obſervation; namely, That,

Obſ. 2. *The higheſt Excellency and utmoſt Neceſſity of any Work to be done for God in this World, will not warrant our undertaking of it, or ingaging in it, unleſs we are called thereunto.* Yea;

Obſ. 3. *The more excellent any Work of God is, the more expreſs ought our Call unto it to be.* Both theſe Obſervations will be ſo fixed and confirmed in the conſideration of the Inſtance given us in the next Verſe, as that there is no occaſion here to inſiſt upon them.

Obſ. 4. *It is a great Dignity and Honour to be duly called unto any Work, Service, or Office in the Houſe of God.*

VERSE V.

THe Deſcription of an High-Prieſt according to the Law, with reſpect, 1. unto His *Nature*. 2. His *Employment*, (v. 1.) 3. His *Qualification*, (v. 2.) 4. His eſpecial *Duty*; with regard (1.) to Himſelf; (2.) to Others, (*v.* 3.) 5. His *Call* in the Inſtance of him who was the firſt of the Order (*v.* 4.) being compleated; an Application of the Whole, is in this Verſe entred upon, unto our Lord Jeſus Chriſt. And this is done in all the Particulars wherein there was, or could be an Agreement or Correſpondency between them and Him, with reſpect unto this *Office*. And it was neceſſary to be thus declared by the Apoſtle, unto the End deſigned by him, for two Reaſons. (1.) Becauſe the Original Inſtitution of thoſe Prieſts, and their Office, was to teach and repreſent the Lord Chriſt and His, which was his main intention to manifeſt and prove. Now this they could not do, unleſs there were ſome *Analogie* and likeneſs between them; neither could it be apprehended or underſtood for what end and purpoſe they were deſigned, and did ſo long continue in the Church: (2.) That the *Hebrews* might be ſatisfied, that their Miniſtry and Service in the Houſe of God was now come to an *end*, and the whole uſe whereunto they were deſigned, accompliſhed. For by this Reſpect and *Relation* that was between them, it was evident that he was now actually exhibited, and had done the whole Work which they were appointed to *prefigure* and repreſent. It was therefore impoſſible that there ſhould be any farther uſe of them in the Service of God; yea, their continuance therein, would contradict and utterly overthrow the End of their Inſtitution. For it would declare that they had a Uſe and Efficacy unto Spiritual Ends of *their own*, without reſpect unto him and his Work, whom they did repreſent; which is to overthrow the Faith of both Churches, that under the Old-Teſtament, and that under the New. Wherefore a full diſcovery of the *proportion* between them, and *relation* of the one unto the other was neceſſary, to evince that their continuance was uſeleſs, yea pernicious. But on the other ſide, it could not be, but that thoſe High-Prieſts had many *imperfections* and weakneſſes inſeparable from their Perſons in the Adminiſtration of their Office, which could *repreſent nothing*, nor receive any Accompliſhment in our Lord Jeſus Chriſt. For if any thing in him had anſwered thereunto, he could not have been *ſuch an High-Prieſt* as did become us, or as we ſtood in need of. Such was it, that they were *ſubject to Death*, and therefore were neceſſarily many, ſucceeding one another in a long *ſeries* according to a certain *Genealogie*. *They truly were many Prieſts, becauſe they were not ſuffered to continue by reaſon of Death; but this Man becauſe he continueth ever, hath an unchangeable Prieſthood*, or a Prieſthood that paſſeth not from one to another, *Chap.* 7. 23, 24. Herein therefore, there was a *diſſimilitude* between them, becauſe of *their* being obnoxious unto Death; whence it was inevitable that they muſt be *many*, one ſucceeding to another. But Jeſus Chriſt was to be *one* High-Prieſt onely, and that alwayes the ſame.

Again; they were all of them *perſonally ſinners*, and that both as *Men* and as *High-Prieſts*, whence they might and did miſcarry and ſin even in the Adminiſtration of their Office. Wherefore it was needful that they ſhould *offer Sacrifice for their*

own

own ſins alſo, as hath been declared. Now as nothing could be *repreſented* hereby in Jeſus Chriſt, who knew no ſin, did no ſin, neither was guile found in his Mouth, nor could therefore offer Sacrifice for himſelf; ſo theſe things do caſt ſome *darkneſs* and *obſcurity* on thoſe Inſtances wherein they did repreſent him. Wherefore our Apoſtle ſteers a ſtreight Courſe between all theſe Difficulties. For, firſt, he manifeſts and proves, that the *legal* High-Prieſts were indeed *Types of Jeſus Chriſt* in his Office, and did bear forth a reſemblance of him therein; as alſo that they were appointed of God, for that very end and purpoſe. Secondly, He ſhews what were their *Qualifications* and Properties which he diſtinguiſheth into two ſorts. (1.) Such as belonged *eſſentially*, or were required *neceſſarily* unto the Office it ſelf, and its regular diſcharge: (2.) Such as were *unavoidable Conſequents* or Concomitants of their perſonal weakneſs or infirmity. This latter ſort in this *Application* of their Deſcription unto Chriſt and his Office, as prefigured thereby, he diſcards and lays aſide, as things which though neceſſary unto them from their frail and ſinful condition, yet had no reſpect unto Chriſt, nor accompliſhment in him. And as for the former, he declares in the Diſcourſe immediately enſuing, how they were found in Chriſt as exerciſing this Office, in a far more *eminent manner* than in them. This is the deſign of the Diſcourſe in the *ſecond part* of the Chapter, which we are now entring on. Only whereas in the Deſcription of an High-prieſt in general, He begins with his Nature, Qualifications, Work and Duty, cloſing and iſſuing it in his *Call*; in his Application of the whole unto the Lord Chriſt he taketh up that *firſt*, which he had *laſtly* mentioned, namely the *Call* of an High-Prieſt, and proceedeth unto the other in an order abſolutely *Retrograde*.

οὕτω καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασε γενηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτόν, Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε. *Verſ.* 5.

So alſo Chriſt glorified not himſelf, to be made an High-Prieſt; but he that ſaid unto him, Thou art my Son, to day have I begotten thee.

οὕτω καὶ; So alſo, and ſo, or in like manner. A note τῆς ἀποδόσεως, of the *Application* of things before ſpoken, unto the Subject principally intended. A reſpect may be herein unto *all the Inſtances* in the preceding Diſcourſe; As it was with the *Legal* High-Prieſt in all the things neceſſary unto that Office, ſo in like manner was it with Chriſt, which he now deſigneth to manifeſt. Or the Intention of this Expreſſion may be reſtrained to the *laſt expreſs Inſtance* of a Call to Office. As they were *called of God*, ſo, or in like manner was Chriſt alſo, which he immediately declares. And this is firſt regarded; though reſpect may be had unto it, in all the particular Inſtances of *Analogie* and Similitude which enſue. οὕτω καὶ.

On this Note of Inference, there enſueth a double Propoſition on the ſame Suppoſition. The *Suppoſition* that they both are reſolved into, is, that *Chriſt is an High-Prieſt*. Hereon the firſt Propoſition with reſpect unto his Call and Entrance on that Office is *Negative*; *He glorified not himſelf to be made an High-Prieſt*. The other is Poſitive or Affirmative, *but he that ſaid unto him, Thou art my Son*; that is, he glorified him ſo to be, or he made him ſo.

ὁ Χριστὸς; *Chriſt*; The Subject ſpoken of; that is, The promiſed *Meſſias*, the Anointed One. The Apoſtle in this Epiſtle calls him occaſionally by all ſignal Names; As the *Son*, Chap. 1. 2, 8. The *Son of God*, Chap. 4. 14. The *Word of God*, Chap. 4. 12. *Jeſus*, Chap. 2. 9. *Chriſt*, Chap. 3. 6. *Jeſus Chriſt*, Chap. 3. 1. Here he uſeth the Name of Chriſt, as peculiarly ſuited unto his preſent occaſion. For he had deſigned to prove that the promiſed *Meſſiah*, the Hope and Expectation of the Fathers, was to be the High-Prieſt for ever over the Houſe of God. Therefore he calls him by that Name whereby he was known from the Beginning, and which ſignified his *unction* unto his Office. The Anointed one. He was to be, כהן המשיח. The *Anointed Prieſt*; that is, Chriſt. ὁ Χριστὸς.

The Subject ſpoken of being ſtated or deſcribed by his Name, the *Suppoſition* of his being an High-Prieſt takes place. This the Apoſtle had before taught and proved, *Chap.* 2. 17. *Chap.* 3. 1. *Chap.* 4. 14. But yet conſidering the conſtitutions of the Law, and the way of any one's entring on that Office, a difficult enquiry yet remained, namely, *how* he came ſo to be. Had he been of the *Tribe of Levi*, and of the *Family of Aaron*, he might have been a Prieſt, he would have been ſo, and have

been ſo acknowledged by all. But how he ſhould become ſo, who was a ſtranger to that *Family*, who ſprang of the *Tribe of Judah*, concerning *which Moſes ſpake nothing of the Prieſthood*, might be highly queſtioned. Fully and ſatisfactorily to reſolve this doubt, and therein to take in the whole Difficulty whence it aroſe, the Apoſtle in the preceding Verſe, layes down a conceſſion in an *univerſal Maxime*, That none who had not a right thereunto by vertue of an Antecedent Law or Conſtitution, which Chriſt had not, as not being of the *Tribe of Levi*, could be a Prieſt, without an *immediate Call* from God ſuch as *Aaron* had. By and on this Rule, he offers the Right of the Lord Chriſt unto this Office to tryal, and therein acknowledgeth that if he were not *extraordinarily called* of God thereunto, he could be no High-Prieſt. To this purpoſe he declares;

οὐχ ἑαυτὸν ἐδόξασε. *Firſt*, Negatively; that he *glorified not himſelf to be made an High-Prieſt*. Outward Call by Men, or a Conſtitution by vertue of any Ordinance of the Law, he had none. Seeing therefore he is a Prieſt, or if ſo he be, he muſt be made ſo by God, or by himſelf. But as *for himſelf*, neither did he take this Honour to himſelf, nor was it poſſible that ſo he ſhould do. For the whole Office, and the Benefit of his diſcharge of it, depended on a *Covenant* or *Compact* between him and his Father. Upon the undertaking of it alſo, he was to receive many Promiſes from the Father, and was to do his Will and Work, as we have elſe-where declared and fully proved. It was therefore impoſſible that he ſhould *make himſelf* an High-Prieſt.

The *Socinians* do but vainly raiſe a *Cavil* againſt the Deity of Chriſt from this Place. They ſay, if he were God, why did another *glorifie him* in any kind, why did he not *glorifie himſelf?* And the *Jews* on all occaſions make the ſame Exceptions. There were indeed ſome force in the Objection againſt us, if we believed or profeſſed that the Lord Chriſt were God *only*. But our Doctrine concerning his Perſon is that which is declared by our Apoſtle, *Phil.* 2. 6, 7, 8. *Being in the form of God, he thought it no robbery to be equal with God; but he made himſelf of no reputation, and took upon him the form of a Servant, and was made in the likeneſs of Men.* Wherefore there is no more weight in this *Cavil*, than there would be in another; if one, unto thoſe Teſtimonies, *that all things were made by him*, and he in the beginning laid the Foundation of the World, ſhould ask, How could this be ſeeing he was a Man born in the fulneſs of Time? But this Objection, for the ſubſtance of it, was raiſed by the *Jews* of old, and fully anſwered by himſelf. For whereas they objected unto him, that he being not *fifty years old*, could not have ſeen *Abraham*, as he pretended, who was dead near two thouſand years before; he replyed, *Before Abraham was, I am*, John 8. 58. If he had no other Nature than that wherein they thought he was not *fifty years old*, being indeed little more than *thirty*, he could not have known *Abraham*, nor *Abraham* him. As therefore if he had been *Man only*, he could not have been before *Abraham*, ſo had he been *God only*, another could not have *glorified him* to be a Prieſt. But he was Man alſo. And theſe words are ſpoken not with reſpect unto his Divine Nature, but his Humane.

Again; as it was *impoſſible he ſhould*, ſo it is plain that *he did not* glorifie himſelf to be an High-Prieſt, or take this Dignity and Honour to himſelf by his own Will and Authority. And this may be evidenced by a brief Rehearſal of the *Divine Acts* neceſſary to the making of him an High-Prieſt; all which I have handled at large in the *previous Exercitations*. And they were of two ſorts; (1.) *Authoritative*, and wholly without him; (2.) *Perfective* whereunto his own Concurrence was required. Of the firſt ſort were, (1.) His eternal *Deſignation* unto this Office: (2.) His *Miſſion* unto the Diſcharge of it: (3.) His *Unction* with the Spirit for its due diſcharge: (4.) The *Conſtitution of the Law* of his Prieſthood, which conſiſted of two Parts; the firſt preſcribing what he ſhould do, what he ſhould undergoe, what he ſhould offer, or what ſhould be the *Duties* of his Office; the other declaring, appointing, promiſing, what ſhould be attained, effected, and accompliſhed thereby. (5.) The committing and giving a *people* unto him, for whoſe ſake, and on whoſe Account he was to bear, execute and diſcharge this Holy Office. And all theſe, whereby he was *authoritatively* veſted with his Office, were ſovereign Acts of the Will and Wiſdom of the Father, as I have elſewhere proved. By theſe was he called and *glorified* to be an High-Prieſt. Again there were ſome Acts *Perfective* of his Call, or ſuch as gave it its Complement; And theſe were wrought in him and by him, neither could they be otherwiſe; but yet by them did he not *make himſelf* an High-Prieſt, but only complyed with the Will and Authority of the Father. Thus when

Aaron

Aaron was called of God to his Office, the *Law* for its Constitution being made and given, the *Person* designed and called out by name, his *Pontifical* Garments put on, and the Anointing Holy Oyl poured on him, a Sacrifice was to be offered to compleat and perfect his Consecration. But because of his Imperfection, whence it was necessary that he should come to his Office by Degrees, and the actings of others about him, he could not *himself* offer the Sacrifice for himself. He onely laid *his hand on the head of it* to manifest his concernment therein, but it was *Moses* that offered it unto God, *Exod.* 29. 10, 11, 12. Thus it could not be with respect unto Jesus Christ, nor did he need any other Sacrifice than his *own* for his Consecration, seeing it was necessary unto the Legal High-Priests on the Account of their Personal Sins and Infirmities. But although he was perfectly and compleatly constituted an High-Priest, by those Acts of God the Father before-mentioned, yet his solemn *Consecration* and Dedication, not to his Office, but to the *actual discharge* of it, were effected by Acts of his own, in his preparation for, and actual offering up himself a Sacrifice once for all. And so he was perfected and consecrated in and by his own Blood. Wherefore he did not *glorifie himself* to be made an High-Priest, but that was an Act and Effect of the Will and Authority of God.

It remains only as unto this first Clause, that we enquire how it is said that Christ *glorified not himself*, as unto the End mentioned. Was there an addition of *Glory* or Honour made unto him thereby? Especially may this be reasonably enquired, if we consider what befel him, what he did, and what he suffered in the discharge of this Office? Nay, doth not the Scripture every where declare this as an Act of the highest condescention in him, as *Phil.* 2. 6, 7, 8, 9. *Heb.* 2. 10? How therefore can he be said *not to glorifie* himself herein? Let those answer this Enquiry, who deny his *Divine Nature* and Being. They will find themselves in the same condition as the *Pharisees* were when our Saviour posed them with a Question to the same purpose; namely, how *David* came to call Christ his Lord, who was to be his Son so long after. Unto us these things are clear and evident. For although if we consider the *Divine Nature* and Person of Christ, it was an infinite condescention in him, to take our Nature, and therein to execute the Office of a Priest for us; yet with respect unto the *Nature assumed*, the Office it self was an *Honour* and *Dignity* unto him, on the accounts to be afterwards insisted on.

Secondly, In the *Affirmative* Proposition the way whereby Christ came unto his Office is declared, or by what Authority he was appointed an High-Priest. Ἀλλ' ὁ λαλήσας πρὸς αὐτὸν; *But he that said unto him.* There is an *Elipsis* in the words which must be supplyed to compleat the *Antithesis*; But, *He glorified him*, or he, *made him to be an High-Priest*, who said unto him; υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε. It is not easily apprehended how the Apostle confirmeth the Priesthood of Christ, or his *Call* to Office by these words. They are twice used elsewhere by himself to other Ends, *Heb.* 1. 5. *Acts* 13. 33. For these words do originally signifie the *Eternal Relation* that is between the Father and the Son, with their mutual love thereon. To this purpose are they applyed *Heb.* 1. 5. And because this was manifested in and by the *Resurrection* of Christ from the dead, when and wherein he *was declared to be the Son of God with power*, Rom. 1. 4. This Testimony is applyed thereunto, *Acts* 13. 33. For the direct intention, and the full meaning of the words, the Reader may consult our *Exposition* on *Chap.* 1. *v.* 5. where they are handled at large. But how they are produced by our Apostle here, as a confirmation of the *Priesthood* of Christ, is an Enquiry that is not without its difficulties; and seeing Expositors are variously divided about it, their Apprehensions must necessarily be enquired into and examined.

Ἀλλ' ὁ λαλήσας πρὸς αὐτὸν.

υἱός μου εἶ σύ.

Those of the *Socinian* Way, as *Crellius* and *Schlictingius* affirm that these words are *constitutive of the Priesthood of Christ*; and that they were spoken to him after his Resurrection. Hence they suppose two things will ensue; (1.) That the Lord Christ was not a Priest, at least no *compleat Priest* until after his Resurrection; for not until then, was it said unto him, *thou art my Son.* (2.) That his Priestly and Kingly Office are the *same*; for his Exaltation in his Kingly Power, is principally intended in these words. But these things are fond and impious. For if the Lord Christ were not a Priest until *after his Resurrection*, then he was not so in the *offering of himself to God*, in his Death and Blood-shedding; which to say is to offer violence to the common sense of all Christians, the whole Institution of the Types of old, the *Analogie* of Faith, and expres Testimonies of Scripture in particular, as hath been evinced in

our Exercitations. (2.) It expreſly contradicts the Apoſtle in this very place, or would make him contradict himſelf. For after this he affirms, that as a *Prieſt* he offered unto God *in the dayes of his fleſh*, v. 7. They ſay therefore, that he had ſome kind of *Initiation* into his Office by Death, but he was not *compleatly a Prieſt* until after his Reſurrection. The meaning whereof is, that he was not a *compleat Prieſt* until he had *compleatly finiſhed* and diſcharged the principal Work which belonged unto that Office. I ſay therefore, (1.) That this diſtinction of the Lord Chriſt being firſt an *incompleat* Prieſt, and then afterwards made ſo *compleatly*, is forreign to the Scripture, a vain imagination of bold men, and inconſiſtent with *his* Holy perfection, *who* was at once made ſo by the *Oath of God*. (2.) It is deſtructive of all the inſtructive parts of the Type; For *Aaron* neither did nor could offer any Sacrifice to God, until he was *compleatly* conſecrated unto his Office. Nor is any thing in the Law more ſeverely prohibited, than that any one ſhould draw nigh to God in offering Sacrifice, that was not compleatly a Prieſt. (3.) Thus to interpret the Teſtimony urged by the Apoſtle, is compleatly to diſappoint his purpoſe and intention in it. For he deſigns by it to prove, that Chriſt in the *Offering* which he made in the dayes of his fleſh, did not *glorifie himſelf to be made a Prieſt*, but was made ſo by him, who ſaid unto him, *Thou art my Son, this day have I begotten thee*. And if this was not ſaid unto him until after his Reſurrection, then in his offering of himſelf before, he *glorified himſelf* to be a Prieſt, for he was not yet made ſo of God the Father. (4.) The vanity of confounding the *Kingly* and *Prieſtly* Offices of Chriſt, hath been ſufficiently detected in our Exercitations.

Others ſay that the confirmation of the Prieſthood of Chriſt in theſe words, is taken from the antient uſage before the Law, whereby the Prieſthood was annexed unto the *Primogeniture*. Wherefore God declaring the Lord Chriſt to be his *only begotten Son, the Firſt-Born*, Lord, and Heir of the whole Creation, did thereby alſo declare him to be the High-Prieſt. And this Expoſition is embraced by ſundry learned men, whoſe conjecture herein I cannot comply withal. For (1.) The *Foundation* of it is very queſtionable, if not unqueſtionably falſe; namely, concerning the *Prieſthood of the Firſt-Born* before the Law. This indeed is the Opinion of the *Jews*, and is ſo reported by *Hierome Epiſt. ad Evagr.* But the matter is not clear in the Scripture. *Abel* was not the Firſt-Born, nor *Abraham* either; yet they both offered Sacrifice to God. (2.) This would include an expreſs contradiction unto the ſcope of the Apoſtle. For his deſign is to prove that Chriſt was a Prieſt after the Order of *Melchiſedeck*, called of God, and raiſed up extraordinarily; in a way peculiar and not common to any other. But on this ſuppoſition he ſhould be a Prieſt after the *Order of the Firſt-Born*. For what belonged unto Chriſt as the *Firſt-Born*, ſee our Expoſition on *Chap.* 1. *v.* 3.

Thirdly; Some judge that although the Apoſtle recites expreſly only theſe words, *Thou art my Son, this day have I begotten thee*; yet he directs us thereby to the whole paſſage in the *Pſalm*, whereof theſe words are a part, *v.* 7, 8. *I will declare the Decree; the Lord hath ſaid unto me, Thou art my Son, this day have I begotten thee; Aſk of me, and I ſhall give thee the Heathen for thine Inheritance, and the utmoſt parts of the Earth for thy poſſeſſion.* Here ſeems to be an expreſs Conſtitution, ſuch as the Apoſtle refers unto. For if we would know when, or how God the Father *glorified* Chriſt to be an High-Prieſt, it was in that *Decree* of his which is declared *Pſal.* 2. 7. It was before eſtabliſhed in Heaven, and then declared in Propheſie. And moreover here is added an eſpecial mention of the diſcharge of one part of his Office as a Prieſt, in theſe words, *Aſk of me*; wherein Authority is given him to make *Interceſſion* with God. And this Expoſition, whereof as far as I can find, *Junius* was the Author, I ſhall not oppoſe; only for two Reaſons I cannot readily aſſent unto it. For (1.) it ſeems not probable that the Apoſtle in the *Quotation of a Teſtimony*, ſhould omit that which was directly to his purpoſe, and produce thoſe words onely, which alone were not ſo. (2.) The *Aſking* here enjoyned, is not his *Sacerdotal Interceſſion*, but only an Expreſſion denoting the *dependence* of Chriſt as *King*, on God the Father for the ſubduing of his Enemies.

Fourthly; Some conceive that the Apoſtle intends not a Teſtimony of the *Conſtitution* of Chriſt in his Office of Prieſthood, but only to give an account of the *Perſon* by whom he was called thereunto. He made not himſelf an High-Prieſt, but was made ſo by *him* from whom he had all his Honour and Glory as Mediator, and that becauſe he *was his Son*, and in his Work declared ſo to be. But the Teſtimony given

unto

unto his Prieſthood is brought in in the next Verſe. Nor do I ſee any more than *one* Exception which this Expoſition is liable unto, and which thoſe that follow it, have taken no notice of. And this is, that the *manner* of the introduction of the next Teſtimony, *as he alſo ſaith in another place*, doth evidence that they are both produced and urged to the ſame purpoſe, for the confirmation of the ſame Aſſertion. But withal I anſwer thereunto by conceſſion; that indeed they are both here of the ſame importance, and uſed to the ſame purpoſe. For theſe words in this place, *Thou art a Prieſt after the Order of Melchiſedeck*, are conſidered as *ſpoken to him by God the Father*, even as the former were. This therefore is the deſign of the Apoſtle in the Introduction of this Teſtimony; for the clearing whereof we may obſerve. (1.) That it is not the *Prieſthood of Chriſt* but his *Call* thereunto, which in this place the Apoſtle aſſerts, as was before declared. (2.) As to this he intends to ſhew only that it was *God the Father*, from whom he had all his Mediatory Power, as King, Prieſt, and Prophet to his Church. (3.) This is evidently proved by this Teſtimony, in that therein God declares him to *be his Son*, and his acceptance thereby of him in *the diſcharge of the Work* committed unto him. For this ſolemn Declaration of his Relation unto God the Father, in his Eternal Sonſhip, and his approbation of him, doth prove that he undertook nothing, performed nothing, but what *He* had appointed, deſigned and authoriſed him unto. And that he had ſo deſigned him unto this Office, is more particularly declared in the enſuing Teſtimony.

The Office of the High-Prieſthood over the Church of God, was an Honour and Glory to Jeſus Chriſt. It was ſo unto his *Humane Nature*, even as it was *united* unto the Divine. For it was capable of Glory, of degrees of Glory, and an Augmentation in Glory, *John* 17. 3. 1 *Pet.* 1. 21. And the Lord Chriſt had a two-fold Glory upon him, in the bearing and diſcharging of this Office; (1.) The Glory that was *upon him*, or of the Work it ſelf: (2.) The Glory that was propoſed *unto him*, in the Effects of it. (1.) There was a Glory *upon him* in his Work, from the nature of the Work it ſelf. So it was propheſied of him. *Zech.* 6. 13. *He ſhall build the Temple of the Lord, and ſhall bear the Glory.* All the Glory of the Houſe of God ſhall be on him, *Iſa.* 22. 24. And it was a Glory unto him becauſe the Work it ſelf was great and glorious. It was no leſs than the healing of the Breach made between God and the whole Creation, by the firſt Apoſtacy. Sin had put variance between God and all his Creatures, *Gen.* 3. *Rom.* 8. 20. No way was left but that God muſt be perpetually *diſhonoured*, or all Creatures everlaſtingly *curſed*. And hereby there ſeemed to be a kind of defeatment of God's firſt deſign to glorifie himſelf in the making of all things. For to this purpoſe he made them all *exceeding good*, Gen. 1. 31. And his Glory depended not ſo much upon their *being*, as their being *good*; that is, their Beauty, and Order, and Subjection to himſelf. But this was now loſt, as to all the Creation, but only a Part and Portion of the Angels, who ſinned not. But yet the Apoſtaſy of thoſe who were partakers of the ſame Nature, Priviledges, and Advantages with them, made it manifeſt what they alſo in their natural State and Condition, were obnoxious unto. How great how glorious a Work muſt it needs be, to put a ſtop unto this entrance of Confuſion; to lay hold on the *periſhing Creation*, running headlong into eternal ruine, and to preſerve it, or ſome portion of it, ſome *firſt-Fruits* of it unto God from deſtruction? Muſt not this be a Work equal unto, if not exceeding the firſt forming of all things? Certainly it is a glorious and honourable thing unto him that ſhall undertake and accompliſh this great and glorious Work. What is ſaid with reſpect unto one particular in it, may be applyed unto the whole. When the Sealed Book containing the *States* of the Church and the World was repreſented unto *John*, it is ſaid that there was *none in Heaven or Earth, or under the Earth, that was able to open the Book or look thereon*, Rev. 5. 3. Whereon the Apoſtle *wept* that none was found worthy to ingage in that Work. But when the Lord Chriſt, the *Lion of the Tribe of Judah* appeared to do it, and prevailed therein, *v.* 5. *All* the Hoſt of Heaven, all the Saints of God joyned together in aſcribing *Glory and Honour unto him*, v. 6, 7, 8, 9, 10, 11, 12, 13, 14. The Work was great and honourable, and therefore on the account of it, doth that harmonious aſcription of Glory and Honour unto him enſue. How much more muſt the whole Work be eſteemed ſuch whereof that *Book* contained only a ſmall portion. Herein then was the Lord Jeſus Chriſt exceedingly *glorious* in his Prieſtly Office, becauſe in the diſcharge of it, he was the only means and way of the Recovery and Advance-

Obſ. 1.

ment of the Glory of God; the greatneſs of which Work, no Heart can conceive, nor Tongue expreſs. (2.) It appears from the Effects and Conſequents of the diſcharge of his Office, or the Glory propoſed unto him. And that (1.) on the part of them for whom he did diſcharge it. And theſe were all the *Elect* of God; He himſelf looked on this as a part of the *Glory ſet before him*, that he ſhould be a Captain of Salvation unto them, and bring them unto the eternal enjoyment of God in immortal Glory; And a double Honour ariſeth hence unto Jeſus Chriſt. (1.) *Initial*, the Love, Thankfulneſs, and Worſhip of the *Church* in all Ages in this World, ſee *Rev.* 1. 5, 6. This is a *Glory* wherein he is delighted, that all his Saints in all parts of the World, do ſeverally, and in their Aſſemblies, with all Humility, Love, and Thankfulneſs; Worſhip, Adore, Bleſs, Praiſe, and Glorifie him, as the Author and Finiſher of their Recovery unto God, and eternal Salvation. Every day do they *come about his Throne*, cleave unto him, and live in the admiration of his Love and Power. (2.) This *Glory* will be full at the latter Day, and ſo hold unto all Eternity, when all his Saints from the Beginning of the World unto the End thereof, ſhall be gathered unto him, and abide with him, adoring him as their Head, and ſhouting for joy when they behold his Glory. (2.) On his *own part* there is a peculiar Honour and Glory given him of God, as a conſequent of his Diſcharge of this Office, and on the Account thereof, 1 *Pet.* 1. 21. *Phil.* 2. 9, 10. *Epheſ.* 1. 20, 21, 22, 23. whereof ſee our Expoſition on *Chap.* 1. 2. (3.) That *Glory* wherein God will be exalted unto all Eternity in the praiſe of his Grace, the End of all his Holy Purpoſes towards his Church, *Epheſ.* 1. 6. doth enſue and depend hereon. For theſe and the like Reaſons it was that our Bleſſed Saviour knowing how unable we are in this World to comprehend his *Glory*, as alſo how great a part of our Bleſſedneſs doth conſiſt in the knowledge of it, makes that great requeſt for us, that after we are preſerved in, delivered from, and carried through our courſe in this World, as a principal part of our Reſt and Reward, that *we may be with him* where he is, *to behold his Glory which is given him of his Father*, John 17. 24. And our preſent Delight in this Glory and Honour of Chriſt, is a great evidence of our Love of him, and Faith in him.

Obſ. 2. *Relation and Love, are the Fountain and Cauſe of God's committing all Authority in and over the Church to Jeſus Chriſt.* By this expreſſion of Relation and Love, *Thou art my Son, this day have I begotten thee*, doth the Apoſtle prove that God called him to be the High-Prieſt of the Church. To the ſame purpoſe himſelf ſpeaketh, *Joh.* 3. 35. *The Father loveth the Son, and hath given all things into his hand.* In his Conſtitution and Declaration to be the great and only Prophet of the Church, God did it by an expreſſion of his *Relation* and *Love* to him. *This is my beloved Son, in whom I am well pleaſed; hear ye him*, *Matth.* 17. 5. And this alſo was the Foundation of his *Kingly Office*, Chap. 1. 2. He hath ſpoken unto us by his *Son* whom he hath appointed Heir of all things; He who was his Son, and becauſe he was his Son. God would give this Glory and Honour unto none but unto his only Son, which to prove is the Deſign of our Apoſtle in the firſt *Chapter of this Epiſtle*. And this his Relation unto God manifeſted it ſelf in all that he did in the diſcharge of his Office; for ſaith the *Evangeliſt*, *We beheld his Glory, the Glory as of the only begotten of the Father, full of Grace and Truth*, John 1. 14. Now the Relation intended is that one ſingle eternal Relation of his being the *Son of God*, the only begotten of the Father, through the divine ineffable Communication of his Nature with him, or unto him. And hence the Faith hereof, is the foundation of the Church. For when *Peter* made that confeſſion of it, in oppoſition unto all falſe conceptions of others concerning his Perſon, *Thou art Chriſt the Son of the living God*; he Anſwers, *Upon this Rock will I build my Church*, Matth. 16. 16, 18. And why doth the Lord Chriſt build his Church on the profeſſion of this Article of our Faith concerning his Perſon? It is becauſe we declare our Faith therein, that God would not commit all power in and over the Church, and the work of Mediation in its behalf, unto any but him who ſtood in that *relation* to him, of his only begotten Son. And hereby as God declares the greatneſs of this Work, which none could effect but his *Son*, he who was God with himſelf, that none other ſhould partake with him in this Glory; ſo he directs us to the Worſhip and Honour of him as his Son. For it is the *Will of God that all men ſhould honour the Son, as they honour the Father*, John 5. And thoſe who put in themſelves, their Wills and Authorities, as the *Pope*, or bring in others into the honour of this Work, as Saints and Angels,

Angels, do rise up in direct opposition to the design of the Will and Wisdom of God. They must first give any one the *Relation* of an only Son to God, before they ought to ascribe any thing of this great Work, or the Honour of it unto him. *Secondly*; The *Love* intended is two-fold. (1.) The Natural and Eternal Love of the Father unto the Son, and his delight in him, as participant of the same nature with himself. This is expressed *Prov.* 8. 30, 31. which place hath been explained and vindicated before. (2.) His *actual Love* towards him on the account of his infinite Condescention and Grace, in undertaking this Work, wherein his Glory was so deeply concerned, see *Phil.* 2. 6, 7, 8, 9, 10, 11. And this *Love* hath a peculiar influence into the Collation of that Glory and Honour on Christ, which God bestowed on him. And in these things, which must not be here inlarged, doth lie the blessed, sure, stable Foundation of the Church, and of our Salvation, by the mediation of Christ.

VERSE VI.

THe next Verse gives us a farther confirmation of the *Call of Christ* unto his Office by another Testimony taken from *Psal.* 110. 4. And much time with diligence would be needful to the Explanation hereof, but that this is not its proper place. For that the whole *Psalm* was prophetical of Jesus Christ, I have proved before, and vindicated it from the Exceptions of the *Jews*, both in our *Exercitations* and *Expositions* on the first Chapter. The Subject Matter also spoken of, or the Priesthood of *Melchisedec*, with the Order thereof, the Apostle expresly reassumes and handles at large, *Chap.* 7. where it must be considered. There is therefore only *one concernment* of these words here to be enquired into. And this is, how far, or wherein they do give testimony unto the Assertion of the Apostle, that *Christ did not glorifie himself to be made an High-Priest*, but that he was designed thereunto of God even the Father.

Καθὼς λέγει ἐν ἑτέρῳ λέγει; Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. *Vers.* 6.

As he saith in another (Psalm), *Thou* (art) *a Priest for ever after the Order of* Melchisedeck.

There are two things in these words. (1.) The *manner* of the Introduction of a new Testimony. (2.) The *Testimony* it self. The first; As, *he saith in Another*. And therein we may consider; (1.) The connexion unto, and complyance with that foregoing. Καθὼς λέγει; *In the same manner*, as he had said in *Psal.* 2. *Thou art my Son, this day have I begotten thee*; so he speaks in another place to the same purpose. So great and important a Truth had need of solid confirmation. (2.) The *Author* of the Testimony, or he that spake the words of it; λέγει, *He saith*. And this may be taken two wayes; (1.) With respect unto the *delivery* of the words. (2.) With respect unto the *subject matter* of them, or the thing signified in them. In the first way; He that speaks may be (1.) *David*. He who was the Penman of the Second *Psalm*, was so also of this Hundred and Tenth. As therefore the words foregoing, as to the Declaration of them, were *His*; so were *these* also. As he said in that place, so he saith in this. Or (2.) The *Holy Spirit* himself who in both places spake in and by *David*. *Saying in David*, Chap. 4. *v.* 7. But (2.) the thing spoken and signified is principally here intended. And λέγει, *He saith*, referreth immediately to *God the Father* himself. That which the Apostle designed to prove, is, that Christ was called and constituted an High-Priest by the Authority of God the Father. And this was done by his immediate *speaking* unto him. The Holy Ghost by the Mouth of *David* speaks these things to us. But he doth onely therein, declare what the Father said unto the Son; and that was it whereby the Apostles Intention was proved and confirmed. *He saith*. This was that which God said unto him; and this is recorded (3.) ἐν ἑτέρῳ, in *Another*; that is τόπῳ, *place*; or rather Ψαλμῷ, in another *Psalm*, that is *Psal.* 110.

Καθὼς λέγει.

ἐν ἑτέρῳ.

Secondly; The *Testimony* it self is expressed, or the Words of the Father unto the Son, whereby the Apostle's Assertion is confirmed. *Thou art a Priest for ever after the*

the *Order of* Melchisedec. It was sufficient for the Apostle at present to produce these words only; But he will elsewhere make use of the *manner* how they were uttered; namely, by and with the *Oath of God*, as it is declared in the *Psalm*; *The Lord hath sworn, and will not repent, thou art a Priest*, &c. And these words of *vers.* 4. do indissolubly depend on the first Verse: *The Lord said unto my Lord*; that is, God the Father said unto the Son, with respect unto his Incarnation and Mediation; as I have proved elsewhere. And this Word, *Thou art*; is *verbum constitutivum*, a constituting word, wherein the Priesthood of Christ was founded. And it may be considered: (1.) As *declarative* of God's eternal Decree, with the Covenant between the Father and Son, whereby he was designed unto this Office, whereof we have treated expresly and at large in the previous *Exercitations*. (2.) As *Demonstrative* of his Mission; or his actual sending to the Discharge of his Office. These words are the *Symbol* and solemn Sign of God's conferring that Honour upon him, which gave him his Instalment. (3.) There is included in them a supposition that God would *prepare a Body for him*, wherein he might exercise his Priesthood, and which he might offer up unto him. In the whole, it is undeniable from this Testimony, that God called and appointed him to be a Priest; which was to be proved.

Thus Christ was called of God as was *Aaron*; that is, immediately, and in an extraordinary manner, which was necessary in the first *Erection* of that Office in his Person. But yet as to the especial manner of his Call, it was every way more excellent and glorious than that of *Aaron*. What his Call was, and what were the weaknesses and imperfections of it, was before declared. But the *Call of Christ* (1.) had no need of any outward *Ceremony* to express it; yea, it had a Glory in it which no Ceremony could express. (2.) It consisted in the words of God spoken immediately *to himself*, and not to any others concerning him, only they are reported unto the Church in the *two Psalms* mentioned. (3.) The words spoken are present, *effective*, constituting, Authoritative words; and not meerly *declarative* of what God would have done. By these words was he called and made a Priest. (4.) They are expressive of infinite love to, and acquiescency in the Person of Christ as an High-Priest. *THOU art my Son*; *THOU art a Priest for ever*. (5.) They were spoken and pronounced with the solemnity of an *Oath*; the Lord hath sworn; whereof elsewhere. He was not therefore only called of God, as was *Aaron*, but also in a peculiar way far more eminently and gloriously.

We may hence observe, *That in all things wherein God hath to do with Mankind, Jesus Christ should have an absolute preheminence.* It was necessary that some things should be made use of of old to represent and prefigure him. And it is necessary *now* that some things should be made use of to reveal and exhibit him unto us. And these things must, as they are Appointments of God, Effects of his Wisdom, and out of their respect unto him, be precious and excellent. But yet in and through them all it is his *own Person*, and what he doth therein, that hath the Preeminence. And this is so on a two-fold account. (1.) Because in the representation which they made of him, there was an Imperfection, by reason of their own Nature, that they could not perfectly represent him. So *Aaron* was called in extraordinary manner, to prefigure his Call unto his Priesthood. But that Call of his was accompanied with much *Weakness* and *Imperfection*, as hath been declared. It belonged unto the Preeminence of Christ, that there should be something, yea very much in his Call absolutely peculiar. (2.) The principal Dignity of all these things depended on their respect and *relation* unto him, which exalts him infinitely above them. And so also is it with all the means of Grace, whereby at present he is exhibited, and the *Benefits* of his mediation communicated unto us.

VERSE

VERSE VII.

IN this Verſe, two Inſtances of the *Qualifications* of an High-Prieſt are accommodated unto our Lord Jeſus Chriſt, and that in the *Retrograde Order* before propoſed. For the *laſt Thing* expreſſed concerning an High-Prieſt according to the Law, was, That he was *encompaſſed with Infirmities*, v. 3. And this in the *firſt place* is applyed unto Chriſt; For that it was *ſo* with him when he entred upon the diſcharge of his Office. And therein, the Apoſtle gives a double Demonſtration. (1.) From the *Time* and Seaſon wherein he did execute his Office; it was *in the dayes of his fleſh*. So openly do they contradict the Scripture, who contend, that he entred not directly on his Prieſtly Office until theſe *dayes of his fleſh* were finiſhed and ended. Now in the *dayes of his fleſh*, he was compaſſed with Infirmities, and that becauſe he was in the fleſh. (2.) From the *manner* of his Deportment in this diſcharge of his Office; he did it with *Cries and Tears*. And theſe alſo are from the Infirmity of our Nature.

Secondly; The *Acting* of the High-Prieſt, as ſo qualified in the Diſcharge of his Office, is accommodated unto him. For an High-Prieſt was appointed, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν, v. 1. *That he might offer Gifts and Sacrifices for ſins*. So it is here affirmed of our Saviour, that he alſo *offered to God*; which is expreſſive of a *Sacerdotal Act*, as ſhall be declared. And this is farther deſcribed (1.) by an eſpecial *adjunct* of the Sacrifice he offered, namely, *Prayers and Tears*. (2.) By the *immediate Object* of them, and his Sacrifice which they accompanied; *He that was able to ſave him from death*. (3.) By the Effect and Iſſue of the whole; *He was heard in that which he feared*.

> Ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυ- *Verſ.* 7.
> νάμενον σῴζειν αὐτὸν ἐκ θανάτου, μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων
> προσενέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας.

Ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ. Syriac; *Alſo when he was cloathed with fleſh*. Arab. *In the dayes of his humanity*. Μετὰ κραυγῆς ἰσχυρᾶς. Syr. *With a vehement out-cry*. Ἀπὸ τῆς εὐλαβείας. This is wholly omitted in the *Syriack*: Only in the next Verſe mention of it is introduced, as חלחא *fear* or *dread*, which is evidently transferred from this place; the Interpreter it ſeems not underſtanding the meaning of it in its preſent conſtruction.

> *Who in the dayes of his fleſh, offered up Prayers and Supplications, with a ſtrong cry*, (or vehement out-cry) *and tears unto him that was able to ſave him from death, and was heard*, (or delivered) *from (his) fear.*

The Perſon here ſpoken of, is expreſſed by the Relative ὅς, *Who*; that is, ὁ Κύριος, mentioned *v.* 4. to whoſe Prieſthood thence-forward Teſtimony is given; *Who*; that is *Chriſt*, not abſolutely, but as an High-Prieſt. ὅς.

The firſt thing mentioned of him, is an Intimation of the *Infirmity* wherewith he was attended, in the diſcharge of his Office, by a Deſcription of the *Time* and Seaſon wherein he was exerciſed in it; it was ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ; *in the days of his fleſh*. That theſe *Infirmities* were in themſelves perfectly *ſinleſs*, and abſolutely *neceſſary* unto him in this Office was before declared. And we may here inquire; (1.) What is meant by the *fleſh of Chriſt*? (2.) What were the *dayes of his fleſh*? ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ.

The *fleſh of Chriſt*, or wherein he was, is in the Scripture taken two wayes. (1.) Naturally by a *Synecdoche* for his whole Humane Nature; John 1. 14. *The Word was made fleſh*. 1 Tim. 3. 16. *God was manifeſt in the fleſh*. Rom. 9. 5. *Of whom was Chriſt according to the fleſh*. Heb. 2. 9, 10. *He partook of fleſh and blood*, 1 Pet. 3. 18. *Rom.* 1. 3. ſee our Expoſition on *Chap.* 2. 9, 10, 11. In *this fleſh*, or in the *fleſh* in this ſenſe, as to the ſubſtance of it, Chriſt ſtill continues. The *Body* wherein he ſuffered and roſe from the dead, was altered upon his Reſurrection and Aſcenſion, as to its *Qualities*, but not as to its Subſtance; it conſiſted ſtill of Fleſh and Bones, *Luke*

24. 39. And the ſame Spirit which when he dyed he reſigned into the Hand of God, was returned unto him again when he was *quickned in the Spirit*, 1 Pet. 3. 18. when God ſhewed *him again the Path of Life*, according to his promiſe, *Pſal.* 16. 11. This fleſh he carried entire with him into Heaven, where it ſtill continueth, though inwardly and outwardly exalted and glorified, beyond our apprehenſion, *Acts* 1. 11. And in this fleſh ſhall he come again unto Judgment, *Acts* 1. 11. *Chap.* 3. 21. *Chap.* 17. 31. *Rev.* 1. 7. For the Union of this Fleſh with the Divine Nature in the Perſon of the Son of God, is eternally indiſſoluble. And they overthrow the Foundation of Faith, who fancy the Lord Chriſt to have any *other Body* in Heaven than what he had on the Earth; as they alſo do who make him to have ſuch fleſh as they can eat every day. It is not therefore the *fleſh of Chriſt* in this ſence as abſolutely conſidered, which is here intended. For the dayes of *this fleſh* abide alwayes, they ſhall never expire to Eternity.

(2.) Fleſh as applyed unto Chriſt, ſignifies the *frailties*, *weakneſſes*, and *infirmities* of our Nature; or our Nature as it is weak and infirm, during this mortal Life. So is the word often uſed, *Pſal.* 78. 39. He remembreth כי בשר המה that they are but *fleſh*; that is, poor, weak, mortal, frail Creatures, *Pſal.* 65. 2. Unto thee ſhall *all fleſh come*; poor helpleſs Creatures ſtanding in need of Aid and Aſſiſtance. So fleſh and blood is taken for that *principle of Corruption* which muſt be done away before we enter into Heaven, 1 *Cor.* 15. 50. And this is that which is meant by the *fleſh of Chriſt* in this place; Humane Nature not yet glorified, with all its *Infirmities*, wherein he was expoſed unto Hunger, Thirſt, Wearineſs, Labour, Sorrow, Grief, Fear, Pain, Wounding, Death it ſelf. Hereby doth the Apoſtle expreſs what he had before laid down, in the Perſon of the High-Prieſt according to the Law, he *was compaſſed with Infirmities*.

Secondly; What were the *days of his fleſh* intended? It is evident that in general his whole Courſe and Walk in this World, may be comprized herein. From his Cradle to the Grave, he bare all the Infirmities of our Nature, with all the dolorous and grievous Effects of them. Hence all his days he was איש מכאובות וידוע חלי, *Iſa.* 53. 3. a *Man of ſorrows*, filled with them, never free from them, and *familiarly acquainted* with Grief, as a Companion that never departed from him. But yet reſpect is not had here unto this whole ſpace of Time; only the ſubject matter treated of, is *limited* unto that Seaſon; it fell out neither before nor after, but in and during the *dayes of his fleſh*. But the Seaſon peculiarly intended, is the cloſe of thoſe dayes, in his *laſt ſuffering*, when all his Sorrows, Tryals, and Temptations came unto an Head. The ſole Deſign of the Expreſſion is to ſhew that when he offered up his Sacrifice, he was encompaſſed with *Infirmities*, which hath an eſpecial Influence into our *Faith and Conſolation*.

Secondly; An account is given of what he did in theſe *dayes of his fleſh*, as an High-Prieſt, being called of God unto that Office. And this in general, was his acting *as a Prieſt*, wherein many things are to be conſidered.

προσενέγκας *Firſt*; The *Act* of his Oblation, in that word προσενέγκας; προσφέρω, is *accedo appropinquo*, or *accedere facio*, when applyed unto things in common uſe, or unto Perſons in the common occaſions of Life. So doth קרב ſignifie in the *Hebrew*, but when it doth ſo, the LXX conſtantly render it by ἐγγίζω and προσεγγίζω, that is, to *draw near*. But when it is applyed to things *Sacred*, they render it by προσφέρω; that is *offero*, or to *offer*. And although this word is ſometimes uſed in the New-Teſtament in the common ſenſe before mentioned; yet it alone, and *no other*, is made uſe of to expreſs an *Acceſs* with *Gifts and Sacrifices*, or Offerings on the Altar; ſee *Matth.* 2. 11. *Chap.* 5. 23, 24. *Chap.* 8. 4. *Mark* 1. 44. *Luke* 5. 14. כי־יקריב קרבן, *Levit.* 1. 2. That is, προσφέρη δῶρον; *Offer a Gift*, that is, at the Altar. And in this Epiſtle it conſtantly expreſſeth a *Sacerdotal* Act, *Chap.* 5. 1, 3. *Chap.* 8. 3, 4. *Chap.* 9. 7, 9, 14, 25, 28. *Chap.* 10. 1, 2, 8, 11, 12. *Chap.* 11. 4, 17. And προσφορὰ is a Sacred Oblation, or a Sacrifice, *Chap.* 10. 5, 8, 10, 14, 18. Nor is the Word otherwiſe uſed in this Epiſtle; and the end why we obſerve it, is to manifeſt, that it is a *Prieſtly Sacerdotal Offering* that is here intended. He offered as a Prieſt.

δεήσεις καὶ ἱκετηρίας. *Secondly*; The matter of his Offering, is expreſſed by δεήσεις καὶ ἱκετηρίας, *Prayers* and *Supplications*. Both theſe words have the ſame general ſignification. And they alſo agree in this, that they reſpect an eſpecial kind of Prayer, which is for the *averting or turning away* of impendent Evils, or ſuch as are deſerved and juſtly feared. For whereas all ſorts of Prayers may be referred unto two Heads; (1.) Such as

are

are *Petitory* for the Impetration of that which is good; (2.) Such as are *deprecatory* for the keeping off, or turning away that which is evil; the latter sort only are here intended. Δεήσεις are every where *preces deprecatoriæ*; and we render it *supplications*, 1 Tim. 2. 1. And *supplicationes*, are the same with *supplicia*; which signifies both *Punishments* and *Prayers* for the diverting of them; as in the *Hebrew*, חטאת is both sin, and a Sacrifice for the expiation of it.

Ἱκετηρία is no where used in the Scripture but in this place only. In other Authors it originally signifies a *Bough, or Olive-Branch, wrapped about with Wooll or Bayes*, or something of the like Nature, which they carried in their Hands, and lifted up, who were *Supplicants* unto others for the obtaining of Peace from them, or to avert their Displeasure. Hence is the Phrase of *Velamenta pretendere*, to hold forth such covered Branches. So *Liv. de Bell. Punic. Lib.* 4. *Ramos Oleæ ac velamenta alia supplicum porrigentes orare ut reciperent festè. Holding forth Olive-Branches, and other covered Tokens used by Supplicants, they prayed that they might be received into Grace and Favour.* And *Virgil* of his *Æneas* to *Evander*.

Optime Grajugenum cui me fortuna precari,
Et vitta comptos voluit pretendere Ramos.

And *Herodian* calls them ἱκετηρίας θαλλοὺς; *Branches of Supplication*. Hence the word came to denote a Supplicatory Prayer, the same with ἱκέτευμα. And it is in this sense usually joyned with δεήσεις as here by our Apostle. So *Isoc. de Pace*; ἱκετηρίας πόλλας καὶ δεήσεις ποιούμενοι; *using many deprecatory Intreaties and Supplications*. So constantly the Heathen called those Prayers, which they made solemnly to their Gods, for the averting of impendent Evils, *supplicia* and *supplicationes*. *Liv. lib.* 10. *Eo anno multa prodigia erant, quorum averruncandorum causâ, supplicationes in biduum Senatus decrevit*; that is, *Iræ Deûm averruncandæ*, as he speaks *lib.* 8. to turn away the wrath of their Gods. And such a kind of Prayer is that whose form is given; in *Cato de re Rustic.* cap. 14. *Mars Pater, te precor, quæsoque, ut calamitates intemperiasque prohibessis, defendas, averrunces. Hesychius* explains ἱκετηρία by παράκλησις, a word of a much larger signification; but ἱκετώσυνα, a word of the same Original and Force, by καθαρτήρια, λυτήρια; *Expiations* and *Purgations*, from Guilt deserving punishment; ἱκετηρία, Gloss. Vet. *Oratio, precatio supplicum*; The Prayer of Suppliants. The word being used only in this place in the Scripture, it was not unnecessary to enquire after the signification of it in other Authors. It is an *humble Supplication* for Peace, or deprecation of Evil, with the turning away of Anger. And this sense singularly suits the scope of the Place. For respect is had in it to the sufferings of Christ, and the Fear which befel him in the apprehension of them as they were *penal*, as we shall see afterwards.

But it must also be here farther observed, that however this word might be used to express the naked *supplication* of some men in distress unto others, yet when-ever it is used in *Heathen* Authors, with respect unto their Gods, it was alwayes accompanied with expiatory Sacrifices, or was the peculiar name of those Prayers and Supplications which they made with those Sacrifices. And I have shewed before, that the solemn Expiatory Sacrifice of the High-Priest among the *Jews* was accompanied with deprecatory Supplications, a form whereof, according to the apprehensions of their Masters, I gave out of the *Mishna*. And so he was appointed in the great Sacrifice of Expiation, to confess over the Head of the Scape-Goat, all *the iniquities of the Children of Israel, and all their transgressions in all their sins*, Lev. 16. 21. which he did not without Prayers for the Expiation of them, and deliverance from the Curse of the Law due to them. And they are not the mere supplications of our blessed Saviour that are here intended, but as they accompanied and were a necessary adjunct of the offering up of Himself, his Soul and Body, a real Propitiatory Sacrifice to God. And therefore where-ever our Apostle elsewhere speaks of the Offering of Christ, he calls it the *Offering of Himself*, or of his Body, *Ephes.* 5. 2. *Heb.* 9. 14, 25, 28. *Chap.* 10. 10. Here therefore he expresseth the whole Sacrifice of Christ by the *Prayers and Supplications* wherewith it was accompanied, and therefore makes use of that word, which peculiarly denotes such Supplications. And he describes the Sacrifice or Offering of Christ by this *Adjunct*, for the Reasons ensuing.

1. To evince what he before declared, that in the *dayes of his flesh*, when he offered up himself unto God, he was encompassed with the weakness of our Nature, which made *Prayers and Supplications* needful for him, as at all Seasons, so especially

in Straits and Distresses; when he cryed from the Lyons Mouth, and the Horns of Unicorns, *Psal.* 22. 21. He was in earnest, and pressed to the utmost in the Work that was before him. And this expression is used,

2. That we might seriously consider how *great* a Work it was to expiate sin. As it was not to be done without *suffering*, so a meer and bare suffering would not effect it. Not only Death, and a bloody Death was required thereunto, but such as was to be accompanied with *Prayers* and *Supplications*, that it might be effectual unto the End designed, and that he who suffered it might not be overborn in his undertaking. The Redemption of Souls was *precious*, and must have ceased for ever, had not every thing been set on work which is acceptable and prevalent with God. And,

3. To shew that the Lord Christ had now made this Business his own; he had taken the whole Work, and the whole *Debt of sin* upon himself. He was now therefore to manage it, as if he alone were the Person concerned. And this rendred his Prayers and Supplications necessary in and unto his Sacrifice. And,

4. That we might be instructed how to make use of, and plead his Sacrifice in our stead. If it was not, if it could not be offered by him but with *Prayers* and *Supplications*, and those for the averting of Divine Wrath, and making Peace with God, we may not think to be interessed therein whilst under the power of lazy and slothful unbelief. Let him that would *go to Christ*, consider well how *Christ went to God* for him; which is yet farther declared,

μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων.

Thirdly, In the *manner* of his offering these Prayers and Supplications unto God, whereby he offered up himself also unto him. He did it μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων, with *strong crying*, or a strong Cry, and Tears. *Chrysostome* on the place observes that the Story makes no mention of these things. And indeed of his *Tears* in particular it doth not, which from this place alone we know to have accompanied his *Sacerdotal* Prayers. But his strong crying is expressly related. To acquaint our selves fully with what is intended herein, we may consider; (1.) How it was expressed in Prophesie; (2.) How it is related in the Story; (3.) How reported here by our Apostle.

(1.) In Prophesie, the Supplications here intended are called his *roaring*, Psalm. 22. 1. *My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from* דברי שאגתי *the words of my Roaring?* *Rugitus*, the proper cry of a *Lion*, is κραυγὴ ἰσχυρά, *clamor validus*, a strong and vehement Outcry. And it is used to express such a vehemency in Supplications, as cannot be compressed or confined, but will ordinarily break out into a loud expression of it self; at least such an intention of Mind and Affection, as cannot be outwardly expressed without *fervent outcries*, Psal. 32. 3. *When I kept silence*; that is, whilst he was under his perplexities from the guilt of sin, before he came off to a full and clear acknowledgment of it, as v. 5. *My Bones waxed old through my roaring all the day long.* The vehemency of his complainings consumed his natural strength. So *Job* 3. 24. *My sighing cometh before I eat,* ויתכו כמים שאגתי, *and my roarings are poured out like waters*; namely, that break out of any place with great noise and abundance. So is a sense of extream pressures and distresses signified. *I have roared by reason of the disquietment of mine heart*, Psal. 38. 8. This is κραυγὴ ἰσχυρά, a strong Cry. And if we well consider his Prayer as recorded *Psal.* 22. especially from *v.* 9. to 21, we shall find that every word almost, and sentence, hath in it the *spirit of roaring* and a strong cry, however it were uttered. For it is not meerly the *outward noise*, but the inward earnest intention and ingagement of Heart and Soul, with the greatness and depth of the occasion of them that is principally intended.

(2.) We may consider the same matter as related in Story by the *Evangelists*. The Prayers intended are those which he offered to God during his Passion, both in the Garden and on the Cross. The first are declared *Luke* 22. 44. *And being in an agony, he prayed more earnestly, and his Sweat was as drops of Blood falling on the Earth.* The inward Frame is here declared, which our Apostle shadows out by the external expressions and signs of it, in *strong Cries and Tears*: ἐν ἀγωνίᾳ γενόμενος; *Constitutus in Agonia.* He was in, under the power of, wholly pressed by an *Agony*; that is a strong and vehement conflict of mind, in and about things dreadful and terrible; Ἀγωνία is φόβου διαπλάσεως, saith *Nemes. de Natur. Hom.* A dread of utter Ruine. *Timor extrinsecus advenientis mali*; *Aquin.* A dread of evil to come upon us from without. It signifies, *Ita vehementi discriminis objecti metu angi ut quo-*

quodammodo exanimis & attonitus sis, saith *Maldonat.* on *Matth.* 26. 37. He prayed ἐκτενέστερον, with more vehement intention of Mind, Spirit, and Body. For the word denotes not a *degree* of the acting of *Grace* in Christ, as some have imagined, but the highest degree of *earnestness* in the actings of his Mind, Soul, and Body; another token of that wonderful conflict wherein he was ingaged, which no Heart can conceive, nor Tongue express. This produced that *preternatural sweat*, wherein θρόμβοι αἵματος, *thick drops of blood* ran from him to the ground. Concerning this he sayes, כמים נשפכתי, *Psal.* 22. 14. *I am poured out like Water*; that is, my Blood is so by an emanation from all parts of my Body, descending to the ground. And they consult not the Honour of Jesus Christ, but the maintenance of their own false Suppositions, who assign any ordinary cause of this *Agony*, with these consequents of it, or such as other men may have experience of. And this way go many of the Expositors of the *Roman* Church. So *A Lapid.* in loc. *Nota secundò hunc Christi angorem Lacrymas & sudorem sanguineum, testem infirmitatis a Christo assumptæ, provenisse ex vivaci imaginatione, flagellationis, coronationis, mortis dolorùmque omnium quas mox subiturus erat; inde enim naturaliter manabat eorundem Horror & Angor.* He would place the whole cause of this *Agony*, in those previous Fancies, Imaginations or Apprehensions, which he had of these Corporeal Sufferings which were to come upon him. Where then is the *Glory* of his Spiritual strength and fortitude? Where the *Beauty* of the Example which herein he set before us? His outward Sufferings were indeed grievous; but yet considered merely as such, they were as to mere sense of pain, beneath what sundry of his *Martyrs* have been called to undergo for his Names sake. And yet we know that many, yea through the power of his Grace in them, the most of them who have so suffered for him in all Ages, have chearfully, joyfully, and without the least consternation of Spirit, undergone the exquisite *tortures* whereby they have given up themselves unto death for him. And shall we *imagine* that the *Son of God*, who had Advantages for his supportment and consolation, infinitely above what they had any interest in, should be given up to this dreadful trembling conflict wherein his whole Nature was almost dissolved, out of a mere Apprehension of those Corporeal Sufferings which were coming on him? Was it the fore-thought of them only, and that as such, which dispelled the *present sense* of Divine Love and Satisfaction from the indissoluble Union of his Person, that they should not influence his mind with Refreshments and Consolations? God forbid we should have such mean thoughts of what he was, of what he did, of what he suffered. There were other causes of these things, as we shall see immediately.

Again; on the Cross it self it is said, ἀνεβόησε φωνῇ μεγάλῃ, *Mat.* 27. 46. that is plainly, he Prayed, μετὰ κραυγῆς ἰσχυρᾶς; *He cryed out with a great out-cry*, or *loud voice*, with a strong cry. This was the manner of the *Sacerdotal Prayers of Christ*, which concerned his Oblation, or the offering himself as a Sacrifice, as is reported in the *Evangelist*. The other part of his Sacerdotal Prayer, which expressed his intercession on a supposition of his Oblation, he performed and offered with all *calmness*, quietness and sedateness of mind, with all assurance and joyful Glory, as if he were actually already in Heaven, as we may see *John* 17. But it was otherwise with him, when he was to offer himself a Sin-Offering in our stead. If therefore we do compare the 22^d *Psalm*, as applyed and explained by the Evangelists and our Apostle, with the 17^th of *John*, we shall find a double Mediatory or *Sacerdotal* Prayer of our Saviour in behalf of the whole Church. The first was that which accompanied his Oblation, or the offering of himself an Expiatory Sacrifice for sin. And this having respect unto the Justice of God, the Curse of the Law, and the punishment due to sin, was made in an *Agony*, distress and conflict, with wrestlings, expressed by Cries, Tears, and most vehement intensions of Soul. The other, which though in order of Time, antecedent, yet in order of Nature was built on the former, and a supposition of the work perfected therein, as is evident *v.* 4. and *v.* 11. represents his *intercession* in Heaven. The first was μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων; The other μετὰ πεποιθήσεως καὶ πληροφορίας.

These are the things which are thus expressed by our Apostle, *He offered up Prayers and Supplications with strong Cries and Tears.* Such was the frame of his Soul, such was his Prayer and Deportment in his Sacrifice of himself. His Tears indeed are not expressly mentioned in the Story. But *weeping* was one of those Infirmities of our Nature which he was subject unto. *John* 11. 35. *Jesus wept.* He expressed his sorrow thereby. And being now in the greatest distress, conflict, and sorrow which

reached unto the Soul, until that was sorrowful to death, as we may well judge that in his dealing with God, he poured out *Tears* with his Prayers; so it is here directly mentioned. So did he here offer up himself through the eternal Spirit.

πρὸς δυνάμενον σῴζειν αὐτὸν ἐκ θανάτου.

Fourthly; The *Object* of this Offering of Christ; He to whom he offered up Prayers and Supplications, is expressed and described. And this was, ὁ δυνάμενος σῴζειν αὐτὸν ἐκ θανάτου; *He that was able to save him from Death*, that had power so to do. It is *God* who is intended, whom the Apostle describes by this *Periphrasis*, for the Reasons that shall be mentioned. He calls him neither *God*, nor the *Father of Christ*, although the Lord Jesus in the Prayers intended, calls upon him by both those Names. So in the Garden he calls him *Father*; *Father, if it be possible, let this Cup pass from me*, Luk. 22. 42. And on the Cross he called him *God*; *My God, my God, why hast thou forsaken me?* Matth. 27. 46. And Father again in the Resignation of his Life and Soul into his hands, *Luke* 23. 46. But in the reporting of these things our Apostle waveth these Expressions, and only describeth God, as *He who was able to save him from Death*. Now this he doth, to manifest the consideration that the Lord Christ at that time had, of *God*, of *Death*, and of the Causes, Consequents, and Effects of it. For his Design is to declare what was the Reason of the frame of the *Soul* of Christ in his Suffering and Offering before described, and what were the Causes thereof.

1. In general, God is proposed as the *Object* of the Actings of Christ's Soul in this offering of himself, as He who had *all Power* in his hand to order all his present Concernments. *To him who was able.* Ability or Power is either *Natural* or *Moral*. Natural Power is strength and active Efficiency; in God *Omnipotency*. Moral power, is Right and Authority; in God *absolute Sovereignty*. And the Lord Christ had respect unto the *Ability* or Power of God in both these senses. In the *first*, As that which he relyed upon for Deliverance. In the *latter*, as that which he submitted himself unto. The former was the Object of his *Faith*; namely, That God by the greatness of his Power could support and deliver him in and under his Tryal. The latter was the Object of his *Fear* as to the dreadful Work which he had undertaken. Now because our Apostle is upon the description of that frame of heart, and these actings of Soul, wherewith our High-Priest offered himself for us unto God, which was with *Prayers and Supplications*, accompanied with *strong Cries and Tears*, I shall consider from these words three Things; considering the Power or Ability of God principally in the latter Way.

(1.) What were the *general Causes* of the State and Condition wherein the Lord Christ is here described by our Apostle, and of the Actings ascribed unto him therein.

(2.) What were the *immediate Effects* of the Sufferings of the Lord Christ in and upon his own Soul.

(3.) What *Limitations* are to be assigned unto them; from all which it will appear why and wherefore he offered up his Prayers and Supplications unto him who was *able to save him from Death*, wherein a fear of it is included, on the account of the *Righteous Authority* of God, as well as a faith of Deliverance from it, on the account of his *Omnipotent Power*.

(1.) The general Causes of his State and Condition with his actings therein, was included in that Consideration and Prospect which he then had of God, Death, and Himself, or the Effects of Death upon him.

1. He considered *God* at that Instant as the *Supream Rector* and Judge of all; The Author of the Law, and the Avenger of it; who had *power of Life and Death*, as the one was to be destroyed, and the other inflicted, according to the Curse and Sentence of the Law. Under *this Notion* he now considered God, and that as actually putting the *Law in Execution*, having Power and Authority to give up unto the sting of it, or to save from it. God represented himself unto him first, as armed and attended with infinite Holiness, Righteousness, and Severity, as one that would not pass by sin, nor acquit the Guilty; and then as accompanied with Supream or *Sovereign Authority* over *Him*, the *Law*, *Life*, and *Death*. And it is of great importance under what *Notion* we consider God when we make our Approaches unto him. The whole *frame* of our Souls, as to fear or confidence, will be regulated thereby.

2. He

2. He conſidered *Death* not *naturally*, as a Separation of Soul and Body, nor yet merely as a *painful ſeparation* of them, ſuch as was that Death, which in particular he was to undergo; But he looked on it as the *Curſe of the Law*, due to ſin, inflicted by God, as a juſt and righteous Judge. Hence in and under it, he himſelf is ſaid to be *made a Curſe*, Gal. 3. 13. This Curſe was now coming on Him, as the *ſponſor* or *ſurety* of the New-Covenant. For although he conſidered *Himſelf*, and the Effects of things upon himſelf, yet He offered up theſe Prayers as our *Sponſor*, that the Work of Mediation which he had undertaken, might have a good and bleſſed Iſſue.

From hence may we take a view of that frame of Soul which our Lord Jeſus Chriſt was in, when he *offered* up Prayers and Supplications with ſtrong Cries and Tears, conſidering God as he who had Authority over the *Law*, and the Sentence of it, that was to be inflicted on him. Some have thought that upon the confidence of the *indiſſolubleneſs of his Perſon*, and the *actual Aſſurance*, which they ſuppoſe, he had alwayes of the Love of God, his *Sufferings* could have no Effect of *Fear*, *Sorrow*, *Trouble*, or *Perplexity* on his Soul, but onely what reſpected the natural enduring of pain and ſhame, which he was expoſed unto. But the Scripture gives us another account of theſe Things. It informs us, that he *began to be afraid*, and *ſore amazed*, that his *Soul was heavy and ſorrowful to death*, that he was in *an Agony*, and afterwards cryed out, *My God, my God, why haſt thou forſaken me?* under a ſenſe of Divine Dereliction. There was indeed a mighty acting of *love* in God *toward us*, in the giving up of his Son to death for us, as to his gracious ends and purpoſes thereby to be accompliſhed. And his ſo doing is conſtantly in the Scripture reckoned on the ſcore of *Love*. And there was alwayes in him, a great love to the *Perſon of his Son*, and an ineffable complacency in the Obedience of Chriſt, eſpecially that which he exerciſed in his Suffering. But yet the *Curſe* and puniſhment which he underwent, was an effect of *Vindictive Juſtice*, and as ſuch did he look upon it, and conflict with it. I ſhall not enter into the Debates of thoſe Expreſſions which have been *controverted* about the Sufferings of Chriſt; as whether he underwent the *Death of the Soul*, the *ſecond Death*, the *pains of Hell*. For it would cauſe a *prolix Digreſſion*, to ſhew diſtinctly what is eſſential unto theſe things, or purely *penal* in them, which alone he was ſubject unto, and what neceſſarily follows a ſtate and condition of Perſonal ſin and guilt in them who undergoe them, which he was *abſolutely free* from. But this alone I ſhall ſay, which I have proved elſewhere, whatever was *due to us* from the Juſtice of God and Sentence of the Law, that he underwent and ſuffered. This then was the cauſe in general of the ſtate and condition of Chriſt here deſcribed, and of his actings therein expreſſed.

In the ſecond place the Effects of his Sufferings in himſelf, or his ſufferings themſelves, on this account, may be reduced in general unto theſe two Heads.

(1.) His Dereliction. He was under a ſuſpenſion of the *comforting Influences* of his Relation unto God. His Relation unto God, as his God and Father, was the Fountain of all his Comforts and Joys. The *ſenſe* hereof was now ſuſpended. Hence was that part of his Cry; *My God, why haſt thou forſaken me?* The *ſupporting Influences* of this Relation were continued, but the *comforting Influences* of it were ſuſpended, ſee *Pſal.* 22. 1, 2, 3, *&c.* And from hence, He was filled with *heavineſs and ſorrow*. This the *Evangeliſts* fully expreſs; He ſayes of himſelf, that his *Soul was exceeding ſorrowful, even unto death*, Matth. 26. 38. which Expreſſions are *emphatical*, and declare a Sorrow that is abſolutely inexpreſſible. And this Sorrow was the Effect of his *penal Deſertion*. For ſorrow is that which was the Life of the Curſe of the Law. So when God declared the nature of that Curſe unto *Adam* and *Eve*, he tells them that he will give them *Sorrow*, and *multiply their Sorrow*, Gen. 3. 16, 17. With this *Sorrow* was Chriſt now filled, which put him on theſe ſtrong Cries and Tears for relief. And this Dereliction was poſſible, and proceeded from hence, in that all Communications, from the Divine Nature unto the Humane, beyond ſubſiſtence, were voluntary.

(2.) He had an intimate ſenſe of the *Wrath and Diſpleaſure* of God againſt the ſin that was then imputed unto him. All our ſins were then cauſed by an Act of *Divine and Supream Authority* to meet on him; *or God laid on him the Iniquity of us all*, Iſa. 53. 6. Even all our Guilt was imputed unto him, or none of the puniſhment due unto our ſins could have been juſtly inflicted on him. In this ſtate of things, in that great hour, and wonderful tranſaction of Divine Wiſdom, Grace and Righteouſneſs,

ouſneſs, whereon the Glory of God, the recovery of fallen Man, with the utter condemnation of Sathan depended, God was pleaſed for a while, as it were, to hold the *Scales of Juſtice* in *æquilibrio*, that the turning of them might be more conſpicuous, eminent, and glorious. In the one Scale, as it were, there was the weight of the firſt ſin and Apoſtaſie from God, with all the conſequents of it, covered with the Sentence and Curſe of the Law, with the Exigence of Vindictive Juſtice; a *Weight* that all the Angels of Heaven could not ſtand under one moment. In the other were the Obedience, Holineſs, Righteouſneſs, and *penal ſufferings* of the Son of God, all having weight and worth given unto them by the Dignity and Worth of his Divine Perſon. Infinite Juſtice kept theſe things for a ſeaſon, as it were, at a *poyze*, until the Son of God, by his Prayers, Tears, and Supplications, prevailed unto a glorious ſucceſs in the delivery of himſelf and us.

Wherefore (3.) as to the limitation of the Effects of Chriſt's ſufferings in and upon himſelf, we may conclude in general; (1.) That they were ſuch *only* as are conſiſtent with abſolute Purity, Holineſs, and freedom from the leaſt Appearance of ſin. (2.) Not ſuch as did in the leaſt impeach the *glorious union* of his Natures in the ſame Perſon; Nor (3.) ſuch as took off from the Dignity of his Obedience, and merit of his ſuffering; but were all neceſſary thereunto. But then (4.) as he underwent, whatever is or can be, grievous, dolorous, afflictive and penal in the Wrath of God, and Sentence of the Law executed; ſo theſe things really wrought in him, *Sorrow*, *Amazement*, Anguiſh, Fear, Dread, with the like *penal Effects* of the Pains of Hell, from whence it was that he offered up *Prayers and Supplications with ſtrong Cries and Tears, unto him that was able to ſave him from Death*; the event whereof is deſcribed in the laſt clauſe of the Verſe.

Κὶ εἰσακυσθεὶς ἀπὸ τ῀ ἐυλαβείας.

Κὶ εἰσακυσθεὶς ἀπὸ τ῀ ἐυλαβείας; And was heard in that which he feared. To be heard in Scripture ſignifies two things. (1.) To be *accepted in our Requeſts*, though the thing requeſted be not granted unto us. God will *hear me*, is as much as God will accept of me, is pleaſed with my Supplication, *Pſal.* 55. 17. *Pſal.* 22. 21. (2.) To be *anſwered in our Requeſt*. To be heard, is to be delivered. So is this expreſſed *Pſal.* 22. 24. In the firſt way there is no doubt but that the Father *alwayes heard* the Son, *John* 11. 42. alwayes, in all things, accepted him, and was well-pleaſed in him. But our enquiry is here, How far the Lord Chriſt was heard in the *latter way*, ſo heard as to be *delivered* from what he prayed againſt. Concerning this obſerve, that the Prayers of Chriſt in this matter were of two ſorts.

(1.) *Hypothetical* or conditional; ſuch was that Prayer for the *paſſing of the Cup* from him. *Luk.* 22. 42. *Father, if thou wilt let this Cup paſs from me.* And this Prayer was nothing but what was abſolutely neceſſary unto the verity of Humane Nature in that ſtate and condition. Chriſt could not have been a Man, and not have had an extream *averſation* to the things that were coming upon him. Nor had it been otherwiſe with him, could he properly have been ſaid to *ſuffer*. For nothing is *ſuffering*, nor can be *penal* unto us, but what is grievous unto our Nature, and what it is abhorrent of. This acting of the Inclination of Nature, both in his Mind, Will, and Affections, which in him were purely Holy, our Saviour expreſſeth in that *conditional* Prayer. And in this Prayer he was thus *anſwered*. His mind was fortified againſt the dread and terror of Nature, ſo as to come unto a perfect compoſure in the Will of God. *Nevertheleſs, not my Will but thine be done.* He was heard herein, ſo far as he deſired to be heard. For although he could not but deſire deliverance from the whole as he was a man; yet he deſired it not *abſolutely*, as he was wholly ſubjected to the Will of God.

(2.) *Abſolute*; The chief and principal Supplications which he offered up to him who was able to ſave him from death were *abſolute*, and in them he was abſolutely heard and delivered. For upon the preſentation of *death* unto him, as attended with the Wrath and Curſe of God, he had deep and dreadful apprehenſions of it; And how unable the Humane Nature was to undergoe it, and prevail againſt it, if not mightily ſupported and carried through by the Power of God. In this condition, it was part of his Obedience, it was his Duty to *pray*, that he might be delivered from the *abſolute prevalency of it*; that he might not be caſt in his Tryal, that he might not be confounded nor condemned. This he hoped, truſted, and believed, and therefore prayed abſolutely for it, *Iſa.* 50. 7, 8. And herein he was *heard abſolutely*. For ſo it is ſaid; He was heard, ἀπὸ τ῀ ἐυλαβείας.

The

ὁ The Word here used, is in a singular construction of speech, and is it self of various significations. Sometimes it is used for a *Religious Reverence*; but such as hath *Fear* joyned with it, that is, the fear of Evil. Frequently it signifies Fear it self, but such a fear as is accompanied with a Reverential Care and Holy Circumspection. The word it self is but once more used in the New-Testament, and that by our Apostle, And *Chap.* 12.28. where we well render it *Godly Fear*; εὐλαβὴς, the *Adjective* is used three times, *Luk.* 2. 25. *Acts* 2. 5. *Chap.* 8.2. every where denoting a *Religious Fear*. *Chap.* 11. 7. We render the Verb εὐλαβηθεὶς, by *moved with Fear*; that is, a reverence of God mixed with a dreadful apprehension of an approaching Judgment. And the use of the *Preposition* ἀπὸ, added to εἰσακουσθεὶς is also singular; *Auditus ex metu*, heard from his Fear. Therefore is this Passage variously interpreted by all sorts of Expositors. Some read it, He was heard *because of his Reverence*. And in the exposition hereof they are again divided. Some take Reverence *actively*, for the Reverence he had of God; that is, his Reverential Obedience. He was heard, because of his Reverence, or *Reverential Obedience* unto God. Some would have the Reverence intended to relate to God; the *Reverential Respect* that God had unto him. God heard him from that Holy Respect and Regard which he had of him. But these things are fond, and suit not the design of the place; neither the coherence of the words, nor their construction, nor their signification, nor the scope of the Apostle, will bear this sense. Others render it, *pro metu*; *from* fear, or out of fear. And this also is two wayes interpreted. (1.) Because *heard from fear*, is somewhat an harsh Expression, they explain *auditus*, by *liberatus*, delivered from fear; and this is not improper: So *Grotius*; *Cum mortem vehementer perhorresceret in hoc exauditus fuit ut ab isto metu liberaretur.* In this sense Fear internal and subjective is intended. God relieved him *against his fear*, removing it, and taking it away, by strengthning and comforting of him. Others by fear intend the *thing feared*, which sense our *Translators* follow, and are therefore plentifully reviled and railed at by the *Rhemists*. He was heard; that is, delivered from the things which he feared as coming upon him. And for the vindication of this Sense and Exposition, there is so much already offered by many Learned Expositors, as that I see not what can be added thereunto, and I shall not unnecessarily enlarge my self. And the opposition that is made hereunto, is mannaged rather with clamours and out-cries, than Scripture Reasons or Testimonies. Suppose the Object of the fear of Christ here, to have been what he was delivered from, and then it must be his fainting, sinking, and perishing under the Wrath of God, in the Work he had undertaken. Yet (1.) the same thing is expressed elsewhere unto an *higher Degree* and more emphatically; as where in this state he is said, λυπεῖσθαι καὶ ἀδημονεῖν, and ἐκθαμβεῖσθαι, *Mark* 14. 33. *Luke* 22. 47. to be sorrowful, perplexed, and amazed. (2.) All this argues no more, but that the Lord Christ underwent an Exercise in the opposition that was made unto his Faith, and the mighty conflict he had with that Opposition. That his Faith or Trust in God, were either overthrown or weakned by them, they prove not, nor do any plead them unto that purpose. And to deny that the Soul of Christ was ingaged in an *ineffable Conflict* with the Wrath of God in the Curse of the Law, that his Faith and Trust in God were pressed and tryed to the utmost, by the Opposition made unto them, by fear, dread, and a terrible Apprehension of Divine displeasure due to our sins, is to renounce the benefit of his Passion, and turn the whole of it into a shew, fit to be represented by Pictures and Images, or acted over in Ludicrous Scenes, as it is by the *Papists*.

Ἀπὸ τῆς εὐλαβείας.

It remains that we consider the Observations which these words afford us for our Instruction, wherein also their sense and importance will be farther explained. And the first thing that offers it self unto us is; That,

The Lord Jesus Christ himself had a Time of Infirmity in this World. A Season he had wherein he was beset and *encompassed* with Infirmities. So it was with him in the *dayes of his flesh*. It is true, his Infirmities were all *sinless*, but all troublesome and *grievous*. By them was he exposed unto all sorts of Temptations and Sufferings, which are the two Springs of all that is evil and dolorous unto our Nature. And thus it was with him, not for a few dayes, or a short season only, but during his *whole course* in this World. This the Story of the Gospel gives us an account of, and the Instance of his offering up Prayers with *strong Cries and Tears*, puts out of all Question. These things were real, and not acted to make an Appearance or *Obs.* 1.

Repreſentation of them. And hereof himſelf expreſſeth his ſenſe; *Pſal.* 22. 6, 7. *I am a worm and no man; a reproach of men, and deſpiſed of the People: All that ſee me, laugh me to ſcorn*; ſo *v.* 14, 15. How can the Infirmities of our Nature, and a ſenſe of them, be more emphatically expreſſed. So *Pſal.* 69. 20. *Reproach hath broken my heart, and I am full of heavineſs; I looked for ſome to take pity, but there was none; and for Comforters, but I found none.* And *Pſal.* 40. 12. *Innumerable evils have compaſſed me about.* He had not onely our Infirmities, but he felt them, and was deeply ſenſible both of them, and of the Evils and Troubles which through them he was expoſed unto. Hence is that deſcription of him, *Iſa.* 53. 3.

Two things are herein by us duly to be conſidered. Firſt, That it was out of Infinite condeſcention and *love* unto our Souls, that the Lord Chriſt took on himſelf this condition, *Phil.* 2. 6, 7, 8. This ſtate was neither natural nor neceſſary unto him upon his own account. In himſelf he was in the *form of God*, and *counted it no robbery to be equal unto God*; but this *mind* was in him, that for our ſakes, he would take on himſelf all theſe Infirmities of our Nature, and through them, expoſe himſelf unto Evils innumerable. It was *voluntary Love*, and not defect, or neceſſity of Nature, which brought him into this Condition. Secondly, As he had other Ends herein, for theſe things were indiſpenſibly required unto the Diſcharge of his *Sacerdotal Office*; ſo he deſigned to ſet us an *Example*, that we ſhould not faint under our Infirmities and Sufferings on their account, *Heb.* 12. 2, 3. 1 *Pet.* 4. 1. And God knows ſuch an Example we ſtood in need of, both as a *Patern* to conform our ſelves unto under our Infirmities, and to encourage us in the expectation of a good iſſue unto our preſent deplorable condition.

Let us not then think ſtrange, if we have our *ſeaſon of weakneſs* and infirmity in this World; whereby we are expoſed unto Temptation and Suffering. Apt we are indeed to complain hereof; the whole *Nation of Profeſſors* is full of complaints; one is in Want, Straights, and Poverty; Another in Pain, under Sickneſs, and variety of Troubles; Some are in diſtreſs *for* their Relations, ſome *from* and by them; ſome are perſecuted, ſome are tempted, ſome preſſed with Private, ſome with Publick Concerns; ſome *are ſick*, and *ſome are weak*, and *ſome are fallen aſleep*. And theſe things are apt to make us faint, to diſpond, and be weary. I know not how others bear up their Hearts and Spirits; for my part, I have much adoe to keep from continual longing, after the embraces of the Duſt, and ſhades of the Grave, as a Curtain drawn over the reſt in another World. In the mean time every momentany *Gourd*, that interpoſeth between the vehemency of Wind and Sun, or our frail fainting Natures and Spirits, is too much valued by us.

But what would we have? Do we conſider who, and what, and where we are, when we think ſtrange of theſe things? Theſe are the *dayes of our fleſh*, wherein theſe things are due to us and unavoidable, *Man is born to trouble, as the ſparks flie upward*, Job 5. 7. Neceſſarily and abundantly. All complaints, and all contrivances, whereby we endeavour to extricate our ſelves from thoſe *innumerabl Evils* which attend our weak frail infirm condition, will be altogether vain. And if any through the flatteries of *youth*, and health, and ſtrength, and wealth, with other ſatisfactions of their Affections, are not ſenſible of theſe things, they are but in a *pleaſant dream*, which will quickly paſs away.

Our only relief in this condition, is a due regard unto our *great Example*, and what he did, how he behaved himſelf in the *dayes of his fleſh*, when he had more difficulties and miſeries to conflict with, then we all. And in him we may do well to conſider three Things.

(1.) His *Patience*, unconquerable and unmoveable in all things that befel him in the dayes of his fleſh. He did not *cry, nor lift up, nor cauſe his Voice to be heard in the ſtreets*, Iſa. 42. 2. Whatever befel him, he bore it quietly and patiently. Being buffeted, he threatned not; being reviled, he reviled not again. As a Sheep before his Shearers is dumb, ſo he opened not his mouth. (2.) His *Truſt in God*. By this Teſtimony that it is ſaid of him, *I will put my Truſt in God*, doth our Apoſtle prove that he had the ſame Nature with us, ſubject to the ſame Weakneſs and Infirmities, *Heb.* 2. 13. And this we are taught thereby, that there is no management of our Humane Nature, as now beſet with Infirmities, but by a conſtant Truſt in God. The whole Life of Chriſt therein was a Life of Submiſſion, Truſt, and Dependance on God. So that when he came to his laſt ſuffering, his Enemies fixed on that to reproach him withal, as knowing how conſtant he was in the Profeſſion thereof,

Pſal.

Pſal. 22. 8. *Mat.* 27. 43. (3.) His *earneſt fervent Prayers and Supplications*, which are here expreſſed by our Appoſtle, and accommodated unto the dayes of his fleſh. Other Inſtances of his Holy Gracious deportment of himſelf, in that condition wherein he ſet us an *Example* might be inſiſted on, but theſe may give us an entrance into the whole of our Duty. *Patience*, *Faith*, and *Prayer*, will carry us comfortably and ſafely through the whole courſe of our frail and infirm Lives in this World.

A Life of Glory may enſue after a Life of Infirmity. If, ſaith our Apoſtle, we have hope in *this Life* only, then were we of all men the moſt miſerable. For beſides that we are obnoxious to the ſame common Infirmities within, and Calamities without, with all other men, there is and ever will be a peculiar ſort of diſtreſs that they are expoſed unto who will *live Godly* in Chriſt Jeſus. But there is nothing can befal us, but what may iſſue in Eternal Glory. We ſee that it hath done ſo with Jeſus Chriſt. His ſeaſon of Infirmity is iſſued in Eternal Glory. And nothing but unbelief and ſin can hinder ours from doing ſo alſo. *Obſ.* 2.

The Lord Chriſt is no more now in a ſtate of Weakneſs and Temptation; the dayes of his fleſh are paſt and gone. As ſuch the Apoſtle here makes mention of them. And the Scripture ſignally in ſundry places takes notice of it. This account he gives of himſelf; *Rev.* 1. 18. *I am he that liveth, and was dead, and behold I am alive for evermore.* The ſtate of Infirmity and weakneſs, wherein he was obnoxious unto death, is now paſt, he now lives for evermore. Henceforth he dyeth no more, Death hath no more power over him, nor any thing elſe that can reach the leaſt trouble unto him. With his Death ended the *dayes of his fleſh*. His revival or return unto Life, was into abſolute eternal, unchangeable Glory. And this Advancement is expreſſed by, *his ſitting at the right Hand of the Majeſty on High*, which we have before declared. He is therefore now no more on any account obnoxious; (1.) Unto the *Law*, the Sentence or Curſe of it. As he was made of a Woman, he was made under the Law, and ſo he continued all the *dayes of his fleſh*. Therein did he fulfil all the Righteouſneſs it required, and anſwered the whole penalty for ſin that it exacted. But with the dayes of his fleſh ended the Right of the Law towards him, either as to require obedience of him, or exact ſuffering from him: hence a little before his expiration on the Croſs, he ſaid concerning it, *it is finiſhed*. And hereon doth our freedom from the Curſe of the Law depend. The Law can claim no more dominion over a Believer then it can over Chriſt himſelf. He lives now out of the reach of all the power of the Law, to plead his own obedience unto it, ſatisfaction of it, and tryumph over it, in the behalf of them that believe on him. Nor (2.) unto *Temptations*. Theſe were his conſtant Attendants and Companions during the dayes of his fleſh. What they were, and of what ſorts, we have in part before diſcourſed. He is now freed from them and above them, yet not ſo but that they have left a *compaſſionate ſenſe* upon his Holy Soul, of the ſtraights and diſtreſſes which his Diſciples and Servants are daily brought into by them, which is the Spring and Foundation of the Relief he communicates unto them. Nor (3.) unto *Troubles*, Perſecutions, or Sufferings of any kind. He is not ſo in his own Perſon. He is far above, out of the reach of all his Enemies. Above them in Power, in Glory, in Authority and Rule. There is none of them but he can cruſh at his pleaſure, and daſh *them in pieces like a Potters Veſſel*. He is indeed ſtill hated as much as ever, *maligned* as much as in the dayes of his fleſh, and expoſed unto the utmoſt Power of *Hell* and the World in all his Concerns on the Earth. But he *laughs all his enemies to ſcorn*, he hath them in deriſion, and in the midſt of their wiſe Counſels, and mighty Deſigns, diſpoſes of them and all their undertakings, unto his Ends and Purpoſes, not their own. He is pleaſed indeed as yet to *ſuffer*, and to be perſecuted in his Saints and Servants, but that is from a gracious Condeſcenſion, by vertue of a Spiritual Union, not from any neceſſity of ſtate or condition. And ſome may hence learn how to fear him, as others may and do to *put their Truſt* in Him. *Obſ.* 3.

The Lord Chriſt filled up every ſeaſon with Duty, with the proper Duty of it. The *dayes of his fleſh*, were the only ſeaſon wherein he could *offer* to God; and he miſſed it not, he did ſo accordingly. Some would not have Chriſt offer himſelf until he came to Heaven. But then the *ſeaſon of offering* was paſt. Chriſt was to uſe no *ſtrong Cries and Tears* in Heaven, which yet were neceſſary Concomitants of his Oblation. *Obſ.* 4.

lation. It is true; in his glorified ſtate, he continually repreſents in Heaven the Offering that he made of himſelf on the Earth, in an effectual Application of it unto the Advantage of the Elect. But the *Offering it ſelf* was in the *dayes of his fleſh*. This was the only ſeaſon for that Duty; for therein onely was he meet unto this Work, and had proviſion for it. Then was his *Body* capable of pain, his *Soul* of ſorrow, his *Nature* of diſſolution, all which were neceſſary unto this Duty. Then was he in a condition wherein Faith, and Truſt, and Prayers, and Tears, were as neceſſary unto himſelf, as unto his Offering. This was his *Seaſon*, and he miſſed it not. Neither did he ſo on any other occaſion during the dayes of his fleſh, eſpecially thoſe of his *publick Miniſtry*; wherein we ought to make him our Example.

Obſ. 5. *The Lord Chriſt in his offering up himſelf for us, laboured and travelled in Soul to bring the Work unto a good and holy iſſue.* An hard labour it was, and as ſuch it is here expreſſed. He went through it with Fears, Sorrows, Tears, Outcries, Prayers, and humble Supplications. This is called עמל נפשו, the preſſing, wearying, laborious *travel of his Soul*, Iſa. 53. 11. He laboured, was ſtraightned and pained to bring forth this glorious Birth. And we may take a little proſpect of this *Travel of the Soul* of Chriſt as it is repreſented unto us. 1. All the holy, *natural Affections* of his Soul, were filled, taken up, and extended to the utmoſt capacity, in acting and ſuffering. The *travel* of our Souls lie much in the Engagement and Actings of our Affections. Who is there who hath been acquainted with great *Fears*, great *Sorrows*, great *Deſires*, great and ardent *Love*, who knows it not? All and every one of theſe had now their Sayles filled in Chriſt, and that about the higheſt, nobleſt, and moſt glorious Objects that they are capable of. The Sorrows of his Holy *Mother*, *Luk.* 2. 35. the Danger of his *Diſciples*, *Zech.* 13. 7. the Scandal of the *Croſs*, the Shame of his *Suffering*, *Heb.* 12. 2. the ruine of his People according to the fleſh, for their ſin, *Luk.* 23. 28, 29, 30. with ſundry other the like Objects and Conſiderations, filled and exerciſed all his *natural Affections*. This put his Soul into Travel, and had an Influence into the conflict wherein he was ingaged. (2.) All his *Graces*; the gracious Qualifications of his Mind and Affections, were in alike manner, in the height of their Exerciſe. Both thoſe whoſe immediate Object was God himſelf, and thoſe which reſpected the Church, were all of them excited, drawn forth, and ingaged. As (1.) *Faith* and *Truſt in God*. Theſe himſelf expreſſeth in his greateſt Tryal, as thoſe which he betook himſelf unto, *Iſa.* 50. 7, 8. *Pſal.* 22. 9, 10. *Heb.* 2. 13. Theſe *Graces* in him were now tryed to the utmoſt. All their ſtrength, all their efficacy, was exerciſed and proved. For he was to give in them an Inſtance of an excellency in *Faith*, riſing up above the inſtance of the provocation that was in the unbelief of our firſt Parents, whereby they fell off from God. There is no *Object* about which Faith can be exerciſed, no *Duty* which it worketh in and by, but what it was now applyed unto, and in, by Jeſus Chriſt. (2.) *Love to Mankind*. As this in his Divine Nature was the peculiar Spring of that Infinite Condeſcenſion whereby he took our Nature on him for the Work of Mediation, *Phil.* 2. 6, 7, 8. So it wrought mightily and effectually in his *Humane Nature*, in the whole courſe of his Obedience, but eſpecially in the *offering of himſelf* unto God for us. Hence where there is mention made of his giving himſelf for us, which was in the Sacrifice of himſelf, commonly the cauſe of it is expreſſed to have been his Love. The Son of God *loved me*, and gave himſelf for me. *Gal.* 2. 20. Chriſt *loved the Church* and gave himſelf for it, *Epheſ.* 5. 25, 26. He *loved* us, and waſhed us from our ſins in his own Blood, *Rev.* 1. 5. With this Love his Soul now travelled, and laboured to bring forth the bleſſed Fruits of it. The workings of this love in the Heart of Chriſt, during the Tryal inſiſted on, whereby he ballanced the ſorrow and diſtreſs of his ſufferings, no Heart can conceive, nor Tongue expreſs. (3.) *Zeal* to the Glory of God. Zeal is the height of careful ſolicitous Love. The Love of Chriſt was great to the Souls of Men; but the life of it lay in his love to God, and zeal for his Glory. This he now *laboured* in; namely, that God might be glorified in the ſalvation of the Elect. This was committed unto him, and concerning this he took care that it might not miſcarry. (4.) He was now in the higheſt exerciſe of *Obedience* unto God, and that in ſuch a peculiar manner, as before he had no occaſion for. It is obſerved as the height of his Condeſcenſion, that he was *obedient unto Death*, the death of the Croſs, *Phil.* 2. 8. This was the higheſt Inſtance of Obedience that God ever had from a Creature, becauſe performed by him who was God alſo. And if

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the Obedience of *Abraham* was so acceptable to God, and was so celebrated when he was *ready to offer up his Son*; How glorious was that of the Son of God, who *actually offered* up himself, and that in such a way and manner, as *Isaac* was not capable of being offered? And there was an eminent specialty in this part of his Obedience; Hence *v.* 8. it is said, that he *learned Obedience by the things which he suffered*; which we shall speake to afterwards. And in the exercise of this *Obedience* that it might be full, acceptable, meritorious, every way answering the terms of the Covenant between God and him about the Redemption of Mankind, he laboured and travelled in Soul. And by this his Obedience was a compensation made for the disobedience of *Adam*, Rom. 5. 19. So did he travel in the exercise of *Grace*. (3dly) He did so also with respect unto that confluence of calamities, distresses, pains, and miseries, which was upon his whole Nature. And that in these consisted no small part of his Tryals, wherein he underwent and suffered the utmost which *humane nature* is capable to undergoe, is evident from the description given of his dolorous sufferings both in Prophesie, *Psal.* 22. *Isa.* 53. and in the *story* of what befel him in the *Evangelists*. In that death of the Body which he underwent, in the means and manner of it, much of the *curse* of the Law was executed. Hence our Apostle proves that he was made a *curse* for us, from that of *Moses*, *Cursed is every one that hangeth on a Tree*, *Gal.* 3. 13. *Deut.* 21. 22, 23. For that ignominy of being *hanged on a Tree*, was peculiarly appointed to represent the Execution of the Curse of the Law on Jesus Christ, who in his own Body bore *our sins on the Tree*, 1 Pet. 2. 24. And herein lies no small mystery of the Wisdom of God. He would have a Resemblance among them who suffered under the Sentence of the Law, of the suffering of Christ. But in the whole Law there was no appointment that any one should be put to death by being *hanged*. But whereas God foreknew that at the time of the suffering of Christ, the Nation would be under the Power of the *Romans*, and that the Sentence of Death would be inflicted after their manner, which was by being *nailed unto*, and *hanging on a Cross*, he ordered for a prefiguration hereof, that some great Transgressors, as Blasphemers, and open Idolaters, after they were stoned, should be *hanged up on a Tree*, to make a Declaration of the Curse of the Law inflicted on them. Hence it is peculiarly said of such a one, *He that is hanged on the Tree, is the Curse of God*; because God did therein represent the suffering of him, who underwent the *whole Curse* of the Law for us. And in this manner of his Death, there were sundry things concurring. (1.) A *natural sign* of his readiness to embrace all sinners that should come unto him, his Arms being, as it were, stretched out to receive them, *Isa.* 42. 22. *Chap.* 65. 1. (2.) A *moral token* of his condition, being left as one rejected of all between Heaven and Earth for a season; but in himself interposing between Heaven and Earth, the Justice of God and Sins of Men, to make Reconciliation and Peace, *Ephes.* 2. 16, 17. (3.) The accomplishment of *sundry Types*; As (1.) of that, of him who was *hanged on a Tree*, as cursed of the Lord, *Deut.* 21. 22. (2.) Of the *brazen Serpent* which was lifted up in the Wilderness, *John* 3. 14. with respect whereunto, he sayes that when *he is lifted up*, he would draw all men to him, *Joh.* 12. 32. (3.) Of the *Wave-Offering*, which was moved, shaken, and turned several ways; to declare that the Lord Christ in this offering of himself, should have respect unto *all parts of the World*, and all sorts of Men, *Exod.* 29. 26. And in all the concerns of this Death, all the means of it, especially as it was an effect of the Curse of the Law, or penal immediately from God himself, (for he that is hanged on a Tree is accursed of God) did he labour and travel in the Work that lay before him. (4.) The conflict he had with *Sathan* and all the Powers of Darkness, was another part of his *Travel*. This was the Power of Men, and power of Darkness, *Luk.* 22. 53. The time when the Prince of this World came, *Joh.* 16. to try the utmost of his Skill, Interest, Horror, Rage, and Power for his Destruction. Then were all infernal Principalities and Powers engaged in a conflict with him, *Col.* 2. 14, 15. What-ever Malice, Poyson, Darkness, Dread, may be infused into Diabolical Suggestions, or be mixed with external Representations of things to the sight, or imagination, he was now contending with. And herein he laboured for that victory and success which in the issue he did obtain, *Col.* 2. 13. 14. *Heb.* 2. 14. 1 *John* 3. 8. (5.) His inward conflict, in the making his *Soul an Offering for sin*, in his Apprehensions, and undergoing of the Wrath of God due unto sin, hath been already spoken unto, so far as is necessary unto our present purpose. (6.) In, and during all these things, there was in his Eye continually that unspeakable Glory that was set be-

fore him, of being the Repairer of the Breaches of the Creation, the Recoverer of Mankind, the Captain of Salvation unto all that obey him, the Destruction of Satan, with his Kingdom of Sin and Darkness, and in all, the great *Restorer* of Divine Glory, to the eternal praise of God. Whilst all these things were in the height of their transaction, Is it any wonder if the Lord Christ laboured and travelled in Soul, according to the Description here given of him?

Obs. 6. *The Lord Christ in the Time of his Offering and Suffering, considering God with whom he had to do, as the Sovereign Lord of Life and Death, as the Supream Rector and Judge of all, casts himself before him with most fervent Prayers for Deliverance, from the Sentence of Death and the Curse of the Law.* This gives the true account of the Deportment of our Saviour in his Tryal here described. There are two great mistakes about the Sufferings of Christ, and the condition of his Soul therein. Some, place him in that *security*, in that sense and enjoyment of Divine Love, that they leave neither Room nor Reason for the *fears*, *cries*, and *wrestlings* here mentioned; indeed so as that there should be nothing *real* in all this Transaction, but rather that all things were done for ostentation and shew. For if the Lord Christ were alwayes in a full comprehension of Divine Love, and that in the Light of the *Beatifick Vision*; what can these Conflicts and Complaints signifie? Others grant that he was in real Distress and Anguish; but they say it was meerly on the account of those *outward sufferings* which were coming on him, which, as we observed before, is an intollerable Impeachment of his Holy Fortitude and constancy of Mind. For the like outward things have been undergone by others, without any tokens of such consternation of Spirit. Wherefore to discern aright the true frame of the Spirit of Christ, with the Intention of his *Cries and Supplications*, the things before insisted on, are duly to be considered.

(1.) How great a matter it was, to *make peace with God for sinners*, *to make Atonement and Reconciliation for sin*. This is the Life and Spirit of our Religion, the Center wherein all the Lines of it do meet, *Phil.* 3. 8, 9, 10. 1 *Cor.* 2. 2. *Gal.* 6. 14. And those by whom a due and constant consideration of it is neglected, are strangers unto the *animating Spirit* of that Religion which they outwardly profess. And therefore Satan doth imploy all his Artifices to divert the minds of men from a due meditation hereon, and the exercise of Faith about it. Much of the Devotion of the *Romanists* is taken up in dumb Shews, and painted Representations of the Sufferings of Christ. But as many of their *scenical Fancies* are childishly ridiculous, and unworthy of men who have the least apprehension of the Greatness and *Holiness* of God; or that he is a Spirit, and will be *worshipped in Spirit and in Truth*; so they are none of them of any other use, but to draw off the mind, not only from a *spiritual* contemplation of the Excellency of the Offering of Christ, and the Glorious Effects thereof, but also from the *rational* comprehension of the Truth of the Doctrine concerning what he did and suffered. For he that is instructed in, and by the taking, shutting up, and setting forth of a *Crucifix*, with painted Thorns, and Nails, and Blood, with *Jews*, and *Theives*, and I know not what other company about it, is obliged to believe, that he hath, if not all, yet the principal part at least of the Obedience of Christ in his suffering represented unto him. And by this means is his mind taken off from enquiring into the great *Transactions* between God and the Soul of Christ, about the finishing of sin, and the bringing in of everlasting Righteousness, without which those other things which by carnal means, they represent unto the carnal minds and imaginations of men, are of no value nor use. On the other hand, the *Socinians* please themselves, and deceive others with a vain imagination, that there was no such work to be done now with God as we have declared. If we may believe them, there was no Atonement to be made for sin, no Expiatory Sacrifice to be offered, no Peace thereby to be made with God, no Compensation to his Justice, by answering the Sentence and Curse of the Law due to sin. But certainly if this sort of men had not an unparallel'd mixture of confidence and dexterity, they could not find out Evasions unto so many express Divine Testimonies as lie directly opposite to their fond imagination, unto any tolerable satisfaction in their own minds; or to suppose that any men can with patience bear the account they must give of the *Agony*, *Prayers*, *Cries*, *Tears*, *Fears*, *Wrestlings*, and Travel of the Soul of Christ on this Supposition. But we may pass them over at present as express Enemies of the Cross of Christ; that is, of that *Cross* whereby he made Peace with God for sinners;

ners; as *Eph.*2.14,15,16. Others there are who by no means approve of any diligent enquiry into these Mysteries. The whole Business and Duty of Ministers and others, is in their mind to be conversant in and about *Morality*. For this Fountain and Spring of Grace, this Basis of Eternal Glory, this Evidence and Demonstration of Divine Wisdom, Holiness, Righteousness and Love, this great discovery of the purity of the Law, and vileness of sin; this first, great, principal subject of the Gospel, and motive of Faith and Obedience, this Root and Cause of all Peace with God, all sincere and incorrupted Love towards him, of all Joy and Consolation from him, they think it scarcely deserves a place in the Objects of their Contemplation, and are ready to ghess, that what men write and talk about it, is but *Phrases*, *Canting*, and *Fanatical*. But such as are admitted into the fellowship of the Sufferings of Christ, will not so easily part with their immortal interest and concern herein. Yea, I fear not to say, that he is likely to be the best, the most humble, the most holy and fruitful Christian, who is most sedulous and diligent in spiritual enquiries into this great *Mystery of the Reconciliation of God* unto sinners, by the Blood of the Cross, and in the exercise of the Faith about it. Nor is there any such powerful means of preserving the Soul in a constant abhorrency of sin, and watchfulness against it, as a due apprehension of what it cost to make Atonement for it. And we may also learn hence,

(2.) *That a sight and sense of the Wrath of God due unto sin, will be full of dread and terror for the Souls of men, and will put them to a great conflict with wrestling for Deliverance.* We find how it was with the Lord Christ in that Condition. And such a view of the Wrath of God, all men will be brought unto sooner or later. There is a view to be had of it in the *Curse* of the Law for the present; there will be a more terrible expression of it in the *execution* of that Curse at the last day, and no way is there for to obtain a Deliverance from the distress and misery wherewith this prospect of Wrath due to sin is attended, but by obtaining a *spiritual view* of it in the Cross of Christ, and acquiescing by Faith in that Atonement.

In all the pressures that were on the Lord Jesus Christ, in all the Distresses he had to conflict withal in his suffering, his Faith for deliverance and success, was firm and unconquerable. This was the Ground he stood upon in all his Prayers and Supplications. *Obs.* 7.

The success of our Lord Jesus Christ in his Tryals as our Head and Surety, is a Pledge and Assurance of success unto us in all our Spiritual Conflicts. *Obs.* 8.

VERSE VIII.

THe things discoursed in the foregoing Verse, seem to have an *inconsistency* with the Account given us concerning the Person of Jesus Christ, at the Entrance of this Epistle. For he is therein declared to be the *Son of God*, and that in such a glorious manner, as to be deservedly exalted above all the Angels in Heaven. He is so said to be the Son of God, as to be the *brightness of the Father's Glory*, and the *express Image of his Person*, even partaker of the same Nature with him; God by whom the Heavens were made, and the *foundations of the Earth* were laid, *Chap.* 1. 8, 9, 10. Here he is represented in a low, distressed condition, humbly, as it were, *begging for his Life*, and pleading with *strong Cries and Tears*, before him who was able to deliver him. These things might seem unto the *Hebrews* to have some kind of Repugnancy unto one another. And indeed they are a *stone of Stumbling*, and a *Rock of Offence* unto many at this day; they are not able to *reconcile* them in their Carnal Minds and Reasonings. Wherefore since it is by all acknowledged, that he was truly and really, in the low distressed condition here described, they will not allow that he was the *Son of God*, in the way declared by the Apostle, but invent *other Reasons* of their own, for which he should be so termed. Their Pleas and Pretences we have discussed elsewhere. The aim of the Apostle in this place, is not to refel the *Objections* of Unbelievers, but to instruct the *Faith* of them who do believe, in the Truth and Reason of these things. For he doth not only manifest that they were all possible, upon the account of *his participation of flesh and blood*, who was in himself the Eternal Son of God; but also that the whole of the Humiliation and Distress thereon

thereon aſcribed unto him, was neceſſary with reſpect unto the *Office* which he had undertaken to diſcharge, and the Work which was committed unto him. And this he doth in the next enſuing and following Verſes.

Verſ. 8. Καίπερ ὢν υἱὸς, ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν.

I obſerved before that the *Syriack Tranſlation* hath tranſpoſed ſome Words in theſe two Verſes; and thus reads this latter of them; *And although he were a Son, from the Fear and Sufferings which he underwent*, he learned Obedience. That concerning *Fear* is traduced out of the foregoing Verſe, where it is omitted. Some Copies of the *Vulgar* read, *Et quidem cum eſſet Filius Dei*; As do our old Engliſh Tranſlations reſtoring it before its connection, as alſo in other places. The *Rhemiſts* only; *And truly whereas he was the Son*; no other Tranſlation acknowledgeth the Addition, of, *God*. *Arias: Exiſtens Filius*; which ſome other Tranſlations add ſome Epithete unto to expreſs the Emphaſis; a *Faithful Son*, *Ethi.* a *Son alwayes*, *Arab.*

Although he were a Son, yet learned he obedience by (or from) *the things which he ſuffered.*

Καίπερ. Καίπερ; *Quamvis*, *Tametſi*, *Although*. An *Adverſative*, with a Conceſſion. An Exception may be ſuppoſed unto what was before delivered. Namely, if *he were a Son*, how came he ſo to Pray and Cry, ſo to ſtand in need of Help and Relief? this is here tacitely inſerted, ſaith the Apoſtle, *although* he were ſo, yet theſe other things were neceſſary. And this gives us a connexion of the words unto thoſe foregoing. But according to the Apoſtle's uſual way of Reaſoning in this *Epiſtle*, there is alſo a proſpect in this Word towards the neceſſity and advantage of his being brought into the condition deſcribed; which in our *Tranſlation* is ſupplyed by the Addition of, *yet*.

Υἱὸς ὤν. Υἱὸς ὤν; *He were a Son*; and yet being a Son; that is, *ſuch* a *Son* as we have deſcribed; or, *that Son of God*. It was no great nor ſingular thing for a *Son* or Child of God by Adoption, to be chaſtiſed, to ſuffer, and thereby to be inſtructed unto Obedience. He therefore ſpeaks not of him as a Son on *any common account*, or ſuch as any meer Creature can claim intereſt in. But he was *God's own Son*, Rom. 8. 3. the *only begotten of the Father*, John 1. 14. who was himſelf alſo in the *Form of God*, Phil. 2. 7. That *He* ſhould do the Thing here ſpoken of, is great and marvellous. Therefore is it ſaid that he did thus, *Although he were a Son*. Two things are included herein; namely, in the Introduction of Chriſt in this place under that Title of the Son. (1.) The *neceſſity* of doing what is here aſcribed unto him, with reſpect unto the end aimed at. And this is more fully declared in the next Verſe. The things that were in themſelves neceſſary unto the great End of the Glory of God in the Salvation of the Elect, were not to be waved by Chriſt, *although he were the Son*. (2.) His *Love*, that he would ſubmit to this Condition for our ſake. On his own Account no ſuch thing was required of him, or any way needful unto him; but for our ſakes (ſuch was his Love) he would do it, *although he were a Son*.

Beſides; whereas the Apoſtle is comparing the Lord Chriſt as an High-Prieſt, with *Aaron* and thoſe of his Order, he intimates a double advantage which he had above them. (1.) That he was *a Son*, whereas they were *Servants* only; as he had before expreſſed the ſame difference in comparing him with *Moſes*, Chap. 3. 4, 5, 6. (2.) That he *learned Obedience* by what he ſuffered; which few of them did, none of them in the ſame way and manner with him.

Ἔμαθεν, ἀφ' ὧν ἔπαθε, τὴν ὑπακοήν.

As to the manner of the Expreſſion, or *Phraſeologie*; ἀφ' ὧν ſeems to be put for ἐξ ὧν; *by*, *out of*, *from*, the things. And moreover there is an *Ellipſis*, or a *Metaptoſis* in the words; being put for, ἔμαθεν ἀπ' ἐκείνων ἃ ἔπαθε; and ſo we expreſs the ſenſe in our Tranſlation. Alſo the *Paronomaſia* which is in them, ἔμαθεν ἀφ' ὧν ἔπαθε, is obſerved by all. And there is ſome correſpondence in the whole unto that common antient Saying, τὰ παθήματα μαθήματα.

Three things we are to enquire into; (1.) What is the *Obedience* which is here intended. (2.) How Chriſt is ſaid to *learn* it. (3.) By what means he did ſo.

(1.) ὑπακοὴ,

(1.) Ὑπακοὴ, is, an *Obediential Attendance* unto the Commands of Another. A due consideration of, a ready complyance with *Authoritative* Commands. For the word cometh from that which signifieth to *Hearken* or Hear. Hence to hearken or hear, is frequently in the Scripture used, for to *obey*; and to *refuse to hear*, is to be stubborn and disobedient. Because *Obedience* respects the Commands of another, which we receive, and become acquainted withal by hearing; and a readiness with diligence therein, is the great means to bring us unto Obedience: ὑπακοὴ therefore, is an Obediential Complyance with the commands of another, when we hear, and thereby know them. τὴν ὑπακοήν.

This Obedience in Christ was two-fold. (1.) General in the whole course of his Holy Life in this World. *Every thing he did, was not onely materially Holy*, but *formally Obediential*. He did all things because it was the Will and Law of God that so he should do. And this Obedience to God, was the Life and Beauty of the Holiness of Christ himself; yea *Obedience* unto God in any Creature, is the formal Reason constituting any Act or Duty, to be Good or Holy. Where that consideration is excluded, what-ever the matter of any Work or Duty may be, it is neither Holy nor accepted with God. Wherefore the whole course of the Life of Christ, was a course of Obedience unto God, whereon he so often professed, that he *kept the Commands*, and *did the Will of* him that sent him, thereby fulfilling all Righteousness. But yet this is not the Obedience here peculiarly intended, although no part of it can be *absolutely excluded* from the present Consideration. For whereas this Obedience hath respect unto suffering, he *learned it from the things that he suffered*, his whole Life was a Life of Suffering. One way or other, he *suffered* in all that he did, at least when, and whilst he did it. His state in this World, was a state of Humiliation and Exinanition, which things have *suffering* in their Nature. His outward condition in the World, was mean, low and contemptible, from which *sufferings* are inseperable. And He was in all things continually exposed unto Temptations, and all sorts of Oppositions from Satan and the World; this also added to his Sufferings.

(2.) But yet moreover, there was a *peculiar Obedience* of Christ, which is intended here in an especial manner. This was his Obedience in *dying*, and in all things that tended immediately thereunto. *He became obedient to Death, even the Death of the Cross*; for this *Commandment* had he of his Father, that he should lay down his Life; and therefore did it in a way of Obedience. And this especial Obedience to the Command of God for suffering and dying the Apostle here respects. With regard hereunto, he said of old, *Lo, I come, in the Volumn of thy Book it is written of me; I delight to do thy Will, O my God*, Psal.40.7,8. which was in the offering up of himself a Sacrifice for us, as our Apostle declares, *Heb.* 10. 9, 10. And concerning the things which befel him herein, he sayes he *was not rebellious, but gave his Back to the Smiters, and his Cheeks to them that plucked off the Hair*, Isa. 50. 6.

Concerning this *Obedience*, it is said, that ἔμαθε, *he learned it*. Μανθάνω, is to learn as a *Disciple*; with an humble willing subjection unto, and a ready reception of the Instructions given. But of the Lord Christ it is said here, he *learned Obedience*; not that he *learned to obey*, which will give us light into the meaning of the whole. For to *learn Obedience*, may have a three-fold sense. (1.) To learn it *materially*, by coming to know *That* to be our Duty, to be required of us, which before we knew not, or at least did not consider as we ought. So speaks the *Psalmist*; *Before I was afflicted, I went astray, but now have I learned thy Commandments*. God *by* his Chastisements, and *under* them, taught him the Duties he required of him, and what diligent attendance unto them was necessary for him. But thus our Lord Jesus *learned not Obedience*, nor could so do. For he knew before-hand all that he was to do, or undergoe, what was proposed unto him, what was to come upon him in the discharge of his Office, and performance of the Work he had undertaken. And the Law of the whole of it was *in his heart*; no Command of God was new to him, nor ever forgotten by him. (2.) To learn it *formally*; that is, to be guided, instructed, directed, helped in the Acts, and acting of the Obedience required of him. This is properly to *learn to obey*; so is it with us, who are rude and unskilful in holy Obedience, and are by supplies of Light and Grace gradually instructed in the knowledge and practice of it. This Wisdom do we learn, partly by the Word, partly by Afflictions, as God is pleased to make them effectual. But thus the Lord Christ neither did nor could *learn Obedience*. He had a fulness of Grace alwayes in him and with him, inclining, directing, guiding, and enabling him unto all Acts of Obe- ἔμαθε.

dience that were required of him. Being full of Grace, Truth, and Wisdom, he was never at a loss for what he had to do, nor wanted any thing of a *perfect readiness* of Will or Mind for its performance. Wherefore (3.) He can be said to *learn Obedience* only on the account of having an *experience* of it in its Exercise. So a man knoweth the taste and savour of meat by eating it. As our Saviour is said to *taste of Death*; or to experience what was in it, by undergoing of it. And it was one especial kind of *Obedience* that is here intended, as was declared before; namely, a submission to undergo great, hard, and terrible things, accompanied with Patience and quiet Endurance under them, and Faith for Deliverance from them. This he could have no *experience* of, but by suffering the Things he was to undergo, and the exercise of the Graces mentioned therein. Thus *learned he Obedience*, or experienced in himself what difficulty it is attended withal, especially in Cases like his own. And this way of his learning Obedience it is, that is so useful unto us, and so full of consolation. For if he had only *known Obedience*, though never so perfectly in the Notion of it, What relief could have accrued unto us thereby? How could it have been a Spring of pity or compassion towards us? But now whereas he himself took in his own Person, a *full Experience* of the nature of that especial Obedience which is yeelded to God in a suffering Condition, what difficulty it is attended withal, what opposition is made unto it, how great an exercise of Grace is required in it, he is constantly ready to give us *relief*, as the matter doth require.

ἀφ' ὧν ἔπαθε. The way or means of his *learning Obedience* is lastly expressed, ἀφ' ὧν ἔπαθε; from the things that he suffered. It is an usual saying, παθήματα, μαθήματα; *Sufferings or Corrections, are Instructions.* And we cannot exclude from hence any thing that Christ *suffered* from first to last in the dayes of his flesh. He suffered in his whole course, and that in great variety, as hath been shewed elsewhere. And he had *experience of Obedience* from them all in the sense declared. But seeing the Apostle treats concerning him as an High-Priest, and with especial respect to the offering of himself unto God; the suffering of Death, and those things which immediately lead thereunto, is principally intended; *He was obedient unto Death, the Death of the Cross*, Phil. 2. 7, 8. Now we may be said to learn from Suffering, *objectively* and occasionally. In their own nature and *formally*, they are not instructive. All things that outwardly come upon us, are ἐκ τοῦ μέσου; and may be abused, or improved unto a good end. But in them that believe, they give a *necessity* and especial *occasion* unto the exercise of those Graces wherein our Obedience in that season doth consist. So *from* them, or *by* them, did the Lord Christ himself learn Obedience; for by reason of them he had *occasion* to exercise those Graces of Humility, Self-denyal, Meekness, Patience, Faith, which were habitually resident in his Holy Nature, but were not capable of the peculiar Exercise intended, but by reason of his Sufferings. But moreover there was still somewhat peculiar in that Obedience which the Son of God is said to *learn* from his own Sufferings; namely, what it is for a *sinless Person* to suffer for sinners, the just for the unjust. The Obedience herein was peculiar unto him, nor do we know, nor can we have an experience of the Wayes and Paths of it.

1. *The Lord Christ undertaking the Work of our Redemption, was not, on the account of the Dignity of his Person, to be spared in any thing that was necessary thereunto.* He was enabled by it to undertake and perform his Work, but he was not *for it* spared any part of it. It is all one for that; although he were a Son, he must now learn Obedience. And this we have sufficiently cleared on the former Verses. And we may hence observe, That

Obs. 1. *Infinite Love prevailed with the Son of God, to lay aside the priviledge of his Infinite Dignity, that he might suffer for us and our Redemption.* Although he was a Son, yet he learned, &c. The name of *Son* carrieth with it Infinite Dignity, as our Apostle proves at large, *Chap.* 1. 3, 4, &c. The Son, that is, the Son of the *Living God*, Matth. 16. 16. The *only begotten of the Father*, Joh. 1. 14. He who in the *beginning was with God, and was God*, Joh. 1. 1, 2. For as *he was God's own Son*, Rom. 8. 3. he *was in the form of God*, equal to him, *Phil.* 2. 5, 6. one with him, *Joh.* 14. So that infinite Glory and Dignity were inseparable from him. And so long as he would make use of this Priviledge, it was impossible he should be exposed to the *least suffering*, nor could the whole Creation, divest him of the least Appurtenance of it. But, 2. He *voluntarily* laid aside the Consideration, Advantage, and Exercise

ciſe of it, that he might ſuffer for us. This our Apoſtle fully expreſſeth, *Phil.* 2. 5, 6, 7, 8. *Let this mind be in you, which was alſo in Chriſt Jeſus; who being in the form of God, thought it not robbery to be equal with God; But made himſelf of no reputation, and took upon him the form of a Servant, and was made in the likeneſs of men: And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, the death of the Croſs.* Concerning which we muſt obſerve, (1.) That the Son of God could not abſolutely and really part with his *Eternal Glory.* What-ever he did, he was the Son of God, and God ſtill. Neither by any thing he did, nor any thing he ſuffered, nor any condition he underwent, did he *really foregoe*, nor was it poſſible he ſhould ſo do, any thing of his Divine Glory; He was no leſs *God when he died*, then when he was declared to be the Son of God with Power by the Reſurrection from the Dead. But he is ſaid to *empty himſelf* of his Divine Glory. (1.) With reſpect unto the *infinite Condeſcenſion* of his Perſon; (2.) With reſpect unto the *manifeſtations* of it in this World. (1.) Of his *Condeſcenſion*, when he forewent the Priviledge of his eternal Glory, the Apoſtle obſerves ſundry degrees. (1.) In his taking of our Nature on him. *He took on him the form of a Servant*; and therein made himſelf of no reputation; that is, *comparatively*, unto the Glory which he had in the *form of God*, wherein he was equal with God, that is, the Father. Hence the *Word was made fleſh*, Joh. 1. 14. or, *God was manifeſt in the fleſh*, 1 *Tim.* 3. 16. This was an infinite, unſpeakable, unconceivable *Condeſcenſion* of the Son of God; namely, to take our Nature into Union with himſelf, whereby he who was God, like unto the Father in all things, the Brightneſs of his Glory, and the Expreſs Image of his Perſon, became a man like unto us in all things, ſin only excepted. (2.) In his *ſo becoming a Man*, as to take on him the *form of a Servant.* He did not immediately take the Nature he had aſſumed into Glory; but he firſt became a *Servant* in it; a Servant to God, to do his Will, and that in the moſt difficult Service that ever God had to do in this World. (3.) In that in this Service he made himſelf of *no reputation.* The Work indeed he undertook, was great and honourable, as we have before declared. But the way and manner whereby he did accompliſh it was ſuch, as expoſed him unto Scorn, *Reproach*, and Contempt in the World, *Iſa.* 53. 1, 2. *Pſal.* 22. 6, 7. (4.) In that in this Work he *became Obedient unto Death.* Had he ſtaid at the former degrees, his Condeſcenſion had been for ever to be admired and adored; This only remains to be added, that he ſhould *die*, and that *penally* and *painfully.* And this alſo he ſubmitted unto. The Prince, the Author, the God of Life, became obedient unto Death; Which alſo (5.) hath an Aggravation added to it, it *was the death of the Croſs*, a ſhameful ignominious curſed Death. In all theſe things did he lay aſide the Priviledge of his Infinite Dignity; all this he did *although he were a Son.* 2*dly*; As to *manifeſtation*; He did, as it were, hide and eclipſe unto the World, all the Glory of his Divine Perſon, under the Vail of fleſh which he had taken on him. Hence at the cloſe of this Diſpenſation, when he was finiſhing the Work committed to him, he prayes, *Joh.* 17. 5. *Glorifie me with that Glory which I had with thee before the World was.* Let that Glory, which was neceſſarily hid and eclipſed in my debaſement, wherein I have been made low for the ſuffering of Death, now ſhine forth again conſpicuouſly. Now the Reaſon why the Son of God did thus foregoe the Priviledge and Dignity of his Glory, was his *Infinite Love.* Becauſe the Children are Partakers of Fleſh aud Blood, he alſo himſelf likewiſe took part of the ſame, *Heb.* 2. 14. The Reaſon why he condeſcended unto this Condition, was, that he might redeem and ſave the Children which God gave unto him. And this out of his *unſpeakable Love* towards them, *Gal.* 2. 20. *Rev.* 1. 5. *Phil.* 2. 5. This was that which ingaged him into, and carried him through his great Undertakings.

And here we may, as it were, (1.) *loſe* our ſelves in an holy Admiration of this Infinite Love of Chriſt. Our Apoſtle prayes for the *Epheſians*, that they *might be able to comprehend with all Saints, what is the bredth, and depth, and length, and height; and to know the love of Chriſt, which paſſeth knowledge*, Epheſ. 3. 18, 19. This it ſeems, is the Work, the Deſign, the Endeavour of all Saints, namely, to come to an acquaintance with, or to live in the contemplation of the *Love* of Chriſt. The Dimenſions here aſſigned unto it, are only to let us know, that which way ſoever we exerciſe our thoughts about it, there is ſtill a *ſutable Object* for them. It wants nothing that may be a proper Object for that Proſpect which a Soul may take of it in a way of believing; And he ſo prayes for the knowledge of it, as that he lets us know that *abſolutely* it is incomprehenſible; it paſſeth knowledge. Then do we in our

meaſure know the Love of Chriſt, when we know that it paſſeth knowledge; when we comprehend ſo much of it, as to find we cannot comprehend it; and thereby we have the benefit and conſolation of what we do *not conceive*, as well as of what we do. For as *Contemplation* is an Act of Faith, with reſpect unto our meaſure of comprehenſion; ſo is *Admiration*, with reſpect unto what exceeds it. And what way ſoever Faith acts it ſelf in Chriſt, it will bring in Advantage and Refreſhment to the Soul. And we are never nearer Chriſt, then when we find our ſelves loſt in an *holy Amazement* at his unſpeakable Love. And indeed his love herein, that *although he was a Son*, the Eternal Son of God, yet he would condeſcend unto the condition before deſcribed, for our Deliverance and Salvation, is that, which fills the Souls of Believers with admiration, not only in this World, but unto Eternity. And (2.) here we may, as it were, *find our ſelves*. The due conſideration of this Love of Chriſt, is that alone which will ſatisfie our Souls and Conſciences with the Grounds of the Acceptance of ſuch poor unworthy ſinners as we are, in the preſence of the Holy God. For, what will not this *Love*, and the Effects of it prevail for? What can ſtand in the way of it? Or what can hinder it from accompliſhing what-ever it is deſigned unto?

Obſ. 2. *In his ſufferings, and notwithſtanding them all, the Lord Chriſt was the Son ſtill, the Son of God.* He was ſo both as to real Relation, and as to ſutable Affection. He had in them all, the *ſtate of a Son*, and the *love* of a Son. It is true, during the time of his Suffering, a common Eye, an Eye of Senſe and Reaſon, could ſee no appearance of this Sonſhip of Chriſt. His outward Circumſtances were all of them ſuch as rather eclipſed then manifeſted his Glory, *Iſa.* 53. 2, 3. This was that which the World being offended at, ſtumbled and fell, for he was unto them a *ſtone of ſtumbling, and Rock of offence*, Rom. 9. 33. The meaneſs of his Condition, the poverty of his Life, and ſhame of his Death, proved an *offence* both to *Jews* and *Gentiles*. How could ſuch a one be thought to be the Son of God? Beſides God himſelf ſo dealt with him, as Fleſh and Blood would not conceive him to deal with his only Son. For he laid his *Curſe* upon him, as it is written, *Curſed is he that is hanged on a Tree*. And in all this ſtate of things, He ſpeaks of himſelf as one made ſo much beneath the condition of Glory which was due to the Son of God, as that he was lower then any ſort of men; whence he complains, *I am a Worm and no Man, a reproach of men, and deſpiſed of the People*, *Pſal.* 22. 6. Yet during all this he was *ſtill the Son of God*, and ſuffered as the Son of God. Hence it is ſaid, that *God ſpared not his own Son*, but delivered him up for us all, that is, to Suffering and Death, *Rom.* 8. 32. He ſent his *own Son in the likeneſs of ſinful fleſh*, and condemned ſin in the fleſh, *verſ.* 3. It is true, he ſuffered only in his Humane Nature, which alone was capable thereof. But *he* ſuffered, who *was the Son of God*, and as he was the Son of God; or God could not have *redeemed the Church with his own Blood*, Acts 20. 28. In all that he underwent neither was the Union of his Natures diſſolved, nor the Love of the Father unto him as his *own Son*, in the leaſt impeached.

Obſ. 3. *A practical Experience of Obedience to God in ſome caſes will coſt us dear*; we cannot learn it, but through the ſuffering of thoſe things which will aſſuredly befal us on the account thereof. So was it with the Lord Chriſt. I intend not here the Difficulties we meet withal in mortifying the internal Luſts and Corruptions of Nature; for theſe had no place in the *Example* here propoſed unto us. Thoſe only are reſpected, which do, or will, or may come upon us from *without*. And it is an *eſpecial kind of Obedience* alſo, namely, that which holds ſome conformity to the Obedience of Chriſt, that is intended. Wherefore, (1.) it muſt be *ſingular*; it muſt have ſomewhat in it, that may in an eſpecial manner turn the Eyes of others towards it. A common courſe of Obedience, clothed with a common paſſant Profeſſion, may eſcape at an eaſie rate in the World. There ſeems to be ſomewhat *ſingular* denoted in that Expreſſion; *He that will live Godly in Chriſt Jeſus*, 2 Tim. 3. 12. To live in Chriſt Jeſus, is to live and walk in the profeſſion of the Goſpel, to be a profeſſing *branch* in Chriſt, *John* 15. 2. But of theſe there are two ſorts; ſome that *live Godly* in him; ſome *branches that bring forth Fruit*; that is, in an eminent and ſingular manner. Every Branch in the true Vine, hath that whereby he is diſtinguiſhed from *Brambles* and *Thorns*. And every one that lives in the profeſſion of the Goſpel, hath ſomewhat that differenceth him from the World and the wayes of it. But there is a peculiar, a

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singular fruit-bearing in Christ, an especial *living Godly in him*, which will turn an Observation upon it self. So our Apostle sayes, that they were made *a Spectacle unto the World, unto Angels and Men*, by the especial Ministry which was committed unto them, 1 *Cor.* 4.9. (2.) It is required that this Obedience be *Universal*. If there be an *Allowance* in any one Instance, where there is a complyance with the World, or other Enemies of our Obedience, the trouble of it will be much abated. For men by indulging any crooked steps to themselves, do *compound* for outward Peace, and oft-times thus obtain their Aims, though greatly to their Spiritual disadvantage. But the Gospel-Obedience which we enquire into, is such as *universally* agrees in conformity with Christ in all things. And this will cost us dear. Sufferings will attend it. They that live Godly in Christ Jesus, shall suffer persecution. For this *kind of Obedience* will be observed in the World. It cannot escape observation, because it is *singular*; And it provokes the World, because it is *universal*, and will admit of no complyance with it. And where the World is first *awaked*, and then *enraged*, trouble and suffering of one kind or another will ensue. If it do not bite and tear, it will bark and rage. And Satan will see enough to make such his *especial mark*, as to all the opposition and actings of Enmity which he puts forth against any in this World. Yea, and God himself oft-times delighteth to give a *Tryal* unto eminent Graces, where he endows any with them. For he gives them not for the peculiar Advantage of them on whom they are bestowed only, but that he himself may have a revenue of Glory from their Exercise.

Sufferings undergone according to the Will of God, are highly instructive. Even Christ himself learned by the things which he suffered, and much more may we do so, who have so much more to learn. God designs our Sufferings to this End, and to this end he blesseth them. And this hath frequently been the issue of God's dealing with men; those who have *suffered most*, have been most afflicted, most chastised, have been the most humble, most *holy*, fruitful, and wise among them; and he that learneth such things, profiteth well under his Instruction. *Obs.* 4.

In all these things, both as to suffering, and learning, or profiting thereby, we have a great Example in our Lord Jesus Christ. As such is he proposed unto us in all his course of Obedience, especially in his Sufferings, 1 *Pet.* 2.21. For he would leave nothing undone, which was any way needful, that his great Work of sanctifying and saving his Church to the utmost might be perfect. *Obs.* 5.

The Love of God towards any, the Relation of any unto God, hinders not but that they may undergoe great Sufferings and Tryals, The Lord Christ did so, *although he were a Son.* And this Instance irrefragably confirms our Position. For the Love of God to Jesus Christ was *singular*, and supereminent; He doth not love any with a love so much as of the *same kind*. The Relation also of Christ unto God was *singular*; none ever standing in the same Relation unto him, he being his *only begotten Son*. And yet his Sufferings and Tryals were *singular* also. No Sorrows, no Pains, no Distresses of Soul and Body, no Sufferings like his. And in the whole course of the Scripture we may observe, that the nearer any have been unto God, the greater have been their Tryals. For, (1.) There is not in such Tryals and Exercises, any thing that is absolutely *evil*; but they are all such as may be rendred *good*, useful, yea honourable and glorious to the Sufferers, from God's Conduct in them, and the End of them. (2.) The Love of God, and the gracious Emanations of it, can, and do abundantly *compensate* the temporary Evils, which any do undergoe according to his Will. (3.) The Glory of God, which is the end designed unto, and which shall infallibly ensue upon all the sufferings of the People of God, and that so much the greater as any of them, on any account are *nearer* than others unto him, is such a good unto them which suffer, as that their Sufferings neither are, nor are esteemed by them to be *Evil*. *Obs.* 6.

VERSE IX.

THe Words and Design of *this Verse*, have so great a coincidence with those of *Chap.* 2. *v.* 10. that we shall the less need to insist upon them. Something only must be spoken to clear the context. The Apostle having declared the Sufferings of Christ, as our *High-Priest*, in his offering of himself, with the necessity thereof; proceeded to declare both what was effected thereby, and what was the especial Design of God therein. And this in general was, that the Lord Christ, considering our lost Condition, might be every way fitted to be a *perfect cause of Eternal Salvation* unto all that do obey him. There are therefore two things in the Words; both which God aimed at, and accomplished in the sufferings of Christ. (1.) On his own part, that he might be *made perfect*; not absolutely, but with respect unto the Administration of his Office in the behalf of Sinners. (2.) With respect unto Believers, that he might be unto them *an Author of Eternal Salvation*; unto both these Ends the Sufferings of Christ were necessary, and designed of God.

Καὶ τελειωθεὶς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου.

Τελειωθεὶς; *Perfectus, consummatus, consecratus*; *Perfect, consummated*, fully *consecrated*. Syriack, והכנא אתכמר, And *so being made perfect*; *Perfectus redditus*, as *Erasmus*. Ἐγένετο; *Factus est, fuit*; He became. Τοῖς ὑπακούουσιν αὐτῷ; Vulg. *Sibi obtemperantibus*. So *Arias*, *Erasm. Syr.* and *Beza*; *Qui ipsi auscultans*, keeping to the Word; which in all the three Languages, *Hebrew*, *Greek*, and *Latin*, signifies originally to *hearken*, to hear, to attend unto, with a design to learn and obey; αἴτιος; Syr. עלתא; *causa*; so most. Beza; *Auctor*, whom we follow; the *Author*; σωτηρίας αἰωνίου; *salutis æternæ*: Syr. רחיא דלעלם, *of Life*, (or Lives) *which are eternal*. One Learned *Grammarian* hath translated αἴτιος, by *causa efficiens & exhibens*. *Æthiop.* The *Rewarder with Life Eternal, and the Redeemer of the World.*

Τελειωθεὶς. Τελειωθεὶς; Being *perfected, consummated*, fully consecrated; For the Word is Sacred, and expresseth Sacred Consecrations. As to the sense of it in this place, with respect unto the Verses *foregoing*, it answers directly unto its use, *Chap.* 2. 10. διὰ παθημάτων τελειῶσαι, *to perfect by suffering*. Only that it is used *actively*, with respect unto God the Father; it became him to make perfect the Captain of our Salvation; Here it is used *passively*, with respect unto the Effect of that Act of God on the Person of Christ, who by his suffering was *perfected*. The signification of this Word, and the constant use of it in this Epistle, the Reader may find at large, in our Exposition on *Chap.* 2. *v.* 10. *p.* 231. The summe is, that it signifies to *dedicate*, to *consecrate*, to *sanctifie* and *set apart*, and that by some kind of suffering or other. So the Legal High-Priests were *consecrated* by the Death and Suffering of the Beasts that were offered in Sacrifice at their Consecration, *Exod.* 29. But it belonged unto the perfection of the Priesthood of Christ to be *consecrated* in and by his own sufferings. I shall therefore only remove out of the way, the corrupt Exposition given us of this word by *Schlictingius*.

Τελείωσις *Ista, seu consummatio Christi opponitur diebus carnis ejus: Tum enim cum Christus infirmus esset, & ipse alieno auxilio indigeret, non potuerat aliis perfectum in omnibus auxilium ferre. Sed postquam consummatus est, id est, postquam immortalitatem, seu naturam incorruptibilem, supremamque in Cœlo & Terra potestatem est adeptus, sicut nihil illi desit amplius; seu postquam est adeo penitus consecratus, & plenè in Sacerdotem inauguratus, (quemadmodum aliqui hanc vocem explicandam putant) factus est causa salutis æternæ. Nempe causa perfectissima. Nam & in diebus carnis suæ erat causa salutis æternæ; sed consummatus, factus est causa perfectissima. Tunc causa erat nostræ salutis tanquam Dei maximus legatus & Apostolus; nunc tanquam summus pontifex & Rex Noster Cœlestis a Deo constitutus.*—— There is also another *Expositor*, who although he grants that the τελείωσις, here mentioned, hath respect unto the מלאים, or *Sacrifices* at the Consecration of Priests, which was antecedent unto their right of offering any thing in their own Persons; yet so far complies with this Interpretation

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as to understand, I know not what, *inauguration into a Melchisedecian Priest-hood, which consisted in a Power of Blessing after his Resurrection*; and so in the Application of the Word unto Christ, falls into a contradiction unto his own Exposition of it, making it consist in his Exaltation and Endowment with Power. But there is nothing found in these Discourses. For (1.) There is no Opposition between this *Consecration of Christ*, and the *dayes of his flesh*; for it was effected in and by his Sufferings, which were only in the *dayes of his flesh*. And we have given the Reason before, and that taken from the perfection of his Person and his Office, why he was *himself* Consecrated for ever, in and by that Sacrifice which he *offered for us*; for neither could he *often* offer himself; and it was destructive of his whole Office, to have been Consecrated by the Offering of any other. (2.) There is too much boldness in that Expression, that Christ could not *perfectly help* others in the dayes of his flesh. For set aside the consideration of his Divine Nature, wherein he wrought what-ever the Father wrought, which this sort of men will not admit; he had declared openly, that *all power, all things* were given into his hand, *Matth.* 11. *Power over all flesh*, John 17. Which surely extended unto an ability of relieving all them that were committed to him of God. It is true, he had not as yet *absolutely perfected all* the means of our Salvation; but he was furnished with a fulness of Power in their Accomplishment, according to the Method and Order appointed of God unto them. (3.) It is not said, that after he was *consecrated*, or *perfected*, or made *immortal*, as though these things were of the same importance. For he was *consecrated* in and by his *Sufferings*, as is expresly affirmed, *Chap.* 2. 10. which were antecedent unto, and issued in his Death. (4.) That the Lord Christ was not constituted, and consecrated an High-Priest before his *entrance into Heaven*, is a direct contradiction unto the whole Design of the Apostle in this place. His purpose is, as hath been evidenced, and is acknowledged by all, to compare the Lord Christ as an High-Priest, with the Priests according to the Law, and therein, he shews his preeminence above them. Among the things which to this purpose he makes mention of, are his *sufferings*, v. 7, 8. Now if he suffered not, when he was a Priest, and as he was so, nothing could be less to his purpose. But whereas he principally designed to magnifie the *Priestly Office* of Christ, or his Person in the exercise of it, on the account of Mercy and Compassion, *v.* 2. He proves his Excellency unto that End, from his sufferings as he was a Priest, whence in the future discharge of his Office, he is inclined to give out *merciful assistance* unto them that suffer. (5.) The pretended Distinction that Christ in the dayes of his flesh was indeed the *cause of Salvation*, but afterwards a *most perfect cause of Salvation*, is unscriptural. The Lord Christ in every condition, was the *most perfect cause of Salvation*, although he performed some Acts and Works belonging thereunto in one estate, and some in another; according as the nature of the Works themselves, to be performed unto that End, did require. For some things that were necessary unto our *perfect Salvation*, could not be accomplished, but in a state of Humiliation; and some on the other hand, depended on his Exaltation. (6.) What is affirmed concerning Christ's being the *Prophet* of the Church, and *Apostle* of God, in the days of his flesh, but of his being a King and Priest afterwards, is another Invention of this sort of men. He was alwayes equally the *King*, *Priest*, and *Prophet* of the Church; though he exercises these Offices, and the several Acts or Duties of them variously, according as the nature of them doth require.

Τελειωθεὶς then is, *consecrated*, *dedicated*, *consummated* sacredly. And it was necessary that Christ should be so, both from the nature of his Office and Work, which he was sacredly and solemnly to be set apart unto; and to answer the *Types* of the *Aaronical Priesthood*, which were so consecrated and set apart. And in this consecration of the Lord Christ unto his Office of the Priesthood, and his offering of Sacrifice by vertue thereof; We may consider, (1.) The Sovereign *disposing Cause*. (2.) The *formal Cause* constitutive of it. (3.) The *external Means*. For the first, It was God even the Father. He by his Sovereign *Authority* disposed, designed, called, and separated the Lord Christ unto his Office, which we have spoken unto once, and must again consider it on the Verse following. (2.) The *formal Cause* of it was his own Will, obedientially giving up himself unto the Authority and Will of the Father, and that out of Love unto, and delight in the Work it self, *Psal.* 40. 6, 7, 8. And in especial did he thereby *dedicate*, separate and consecrate himself unto the principal Work and Duty of his Office, or the offering of a Sacrifice

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John 17.19. (3.) The *external Means*, were his *own sufferings*, especially in the offering of himself. This alone hath any Difficulty attending it; how the Lord Christ can be said to be *consecrated* by his own sufferings, in his Offering, when his Offering was an Act of that *Office* which he was consecrated unto. But I Answer, that seeing an *external Means* of the Consecration of Christ was necessary, it could be no other but only his *own Sufferings* in the Offering of himself. For (1.) it was impossible for him, unworthy of him, and beneath both the Dignity of his Person, and excellency of his Office, with the very nature of it, that he should be *consecrated* by any other Sacrifice, as of Beasts, and the like, as were the Priests of old. To suppose the Suffering and Offering of *Beasts* to be useful to this purpose, is repugnant to the whole Design of God, and destructive of the Office of Christ it self, as is manifest. (2.) He could not *Consecrate* himself, by an *antecedent offering* of himself. For he could not die often, nor suffer often, nor indeed had any need, or could righteously on the part of God have so done. It was therefore indispensibly necessary, that he should be *consecrated*, *dedicated*, and perfected himself, in and by the Sacrifice that he offered for us, and the suffering wherewith it was accompanied. But withal, this was only the *external Means* of his Consecration. Concerning which we may observe two things. (1.) That as to the main or substance of his Office, he was *consecrated* by his Sufferings, onely in a way of *evidence* and manifestation. Really he was so, by the Acts of God his Father and Himself before mentioned; only hereby he was openly *declared* to be the High-Priest of the Church. (2.) There were some Acts and Duties of his *Sacerdotal Office* yet remaining to be performed, which he could not orderly ingage into, until he had suffered, because they supposed, and depended on the Efficacy of his *Suffering*. These he was now made meet and fit for, and consequently, unto the compleat discharge of the whole course of his Office.

ἐγένετο. Being thus Consecrated, ἐγένετο; *He was made*, *he became*, or he *was* only; nothing was now wanting unto the great End aimed at in all these things, which is expressed in the next place.

Αἴτιος. Αἴτιος σωτηρίας αἰωνίου; Where his Consecration is before mentioned, *Chap.* 2. 10. He is said to become, ἀρχηγὸς σωτηρίας; a *Captain of Salvation*. And it is affirmed of him with respect unto his *actual Conduct* of Believers unto Salvation, by the plentiful and powerful Administration of his Word and Spirit, supplying them with all Fruits of Grace and Truth needful unto that end. Somewhat more is here intended. Αἴτιος, is both a *Cause* in general, and *He* who is in any kind the cause of another thing. And sometimes an *efficient Cause*, and sometimes a *meritorious* Cause is expressed thereby. In the first sense it is used by *Isocrates*; *ad: Phileb.* Θεὸς τῶν ἀγαθῶν ἡμῖν αἰτίους ὄντας; *the Gods are the Authors, or Causes of good things unto us*: That is, they bestow them on, or work them in us. And *Aristotle* useth a Phrase of Speech not unlike this; ἡ ἐν οὐρανῷ δύναμις σύμπασιν ἄιτιος γίνεται σωτηρίας; *The Power that is in Heaven is the cause of safety to all things*. And sometimes it is taken for a *meritorious* or procuring Cause, or him by whom any thing is procured; though most frequently in other Authors, he who is *guilty*, or deserves evil, is intended thereby. So He; ὅτι ἐγὼ ἄιτιος εἰμι ἀλλὰ ζεὺς τῆς μοίρας. So Αἴτιος is expounded by *Eustathius*, πολάσεως ἄξιος; but it is of the same importance with respect unto what is good. The Apostle therefore hath in this Word, respect unto all the ways and means whereby the Lord Christ either *procured* Salvation for us, or doth actually *bestow* it upon us.

And here also it will be necessary, for the farther clearing of the importance of this Word, to examine the endeavour of the forementioned *Expositor*, to corrupt the sense of it.

Est vero, saith he, *prefectissima salutis causa, quia perfectissima ratione salutem affert; nihil illi deest, nec ad vires, ac facultatem, nec ad studium & voluntatem salutis nostræ perficiendæ. Nam & pœnas peccatorum omnes a nobis potentia suâ arcet, & vitam æternam largitur; spiritus nostros in manus suas suscipit; succurrit nobis in afflictionibus & opem prompte fert ne in fide succumbamus, inque pœnas peccatis debitas ea ratione incidamus.*

This indeed is the Voice of *Jacob*, but the hands of this Doctrine are the hands of *Esau*. For whilst by these words, for the most part true, we have a Description given us, how and on what account the Lord Jesus Christ, as our High-Priest, is the *Author and Cause* of our Salvation, that which is indeed the principal Reason hereof, and without which the other consideration would not be effectual, is *omitted* and excluded.

cluded. For in the room of his Satisfaction and Expiation of ſin, by the *Propitiatory Sacrifice* of himſelf, we are ſupplyed with a *keeping* of, or *driving from* us the puniſhment due unto our ſins. But this kind of delivery from the puniſhment of ſin by Chriſt is *unſcriptural* both Name and Thing. The true way was that whereby he delivereth us from the Curſe and Penalty of the Law, ſo ſaving us from the Wrath to come. And this was by his *bearing our ſins* in his own Body on the Tree; by being made *ſin* for us, that we might become the Righteouſneſs of God in him, ſee 2 *Cor.* 5. 21. *Rom.* 8. 3. *Gal.* 3. 13. *Epheſ.* 1. 7. *Iſa.* 53. 6, 7, 8. The other things mentioned by this Author, Chriſt doth indeed in carrying on the Work of our Salvation, and many other things of the like nature which he mentioneth not, all which are here included; but all with reſpect unto that Foundation which was laid in his Satisfactory Oblation, which is by him here excluded.

We may therefore conſider the Lord Chriſt as the *Author of Eternal Salvation*, either with reſpect unto his *own Acts* and Works, whereby he wrought it or procured it; or with reſpect unto the *Effects* of them, whereby it is actually communicated unto us; Or we may conſider him, as the *meritorious* procuring, purchaſing, or as the *efficient* Cauſe of our Salvation. And in both reſpects the Lord Chriſt is ſaid to be the Author of our Salvation, as the Word doth ſignifie him who is the *Cauſe* of any thing in either kind. And where he is ſaid to be, the *Author of our Salvation*, nothing is to be excluded whereby he is ſo. In the firſt way as the *meritorious Cauſe* of our Salvation, He is the Author of it two wayes; (1.) By his Oblation. (2.) By his *Interceſſion*. Both theſe belong unto the means whereby he *procures* our Salvation. And theſe in the firſt place are reſpected, becauſe the Apoſtle treats immediately of our *Salvation*, as ariſing from the Prieſtly Office of Chriſt. And in his Oblation, which was the Offering of himſelf as an Expiatory Sacrifice for our ſins, accompanied with the higheſt Acts of *Obedience*, and the *Supplications* mentioned *v.* 7. Two things may be conſidered unto this End. (1.) The *ſatisfaction* he made therein for ſins, with the Expiation of our Guilt, which is the Foundation of our Salvation, without which it was impoſſible we ſhould be partakers of it. (2.) The *merit* of his Obedience therein, by which, according to the tenor of the Covenant between God and him, he purchaſed and procured this Salvation for us, *Heb.* 9. 14. On theſe two accounts was he in his Oblation, the *Author* or *Cauſe* of our Salvation. 2dly, He is ſo alſo on the account of his *Interceſſion*; For this is the name of that way, whereby with reſpect unto God, he makes effectual unto us, what in his *Oblation* he had purchaſed and procured, *Heb.* 7. 25, 26, 27. And this he doth as the *meritorious cauſe hereof*. But ſecondly, He is alſo the *efficient Cauſe* of our Salvation; in as much as he doth by his Spirit, his Grace, and his glorious Power, actually communicate it unto us, and collate it upon us. And this he doth in ſundry Inſtances, the principal whereof may be named. (1.) He *teacheth* us the way of Salvation, and leads us into it; which *Socinus* fondly imagined to be the *only Reaſon* why he is called our Saviour. (2.) He makes us *meet for it*, and ſaves us from the power of ſin, quickning, enlightning, and ſanctifying of us, through the Adminiſtration of his Spirit and Grace. (3.) He preſerves and ſecures it unto us, in the Aſſiſtance, Deliverance, and Victory he gives us againſt all *Oppoſitions*, Temptations, Dangers, and Troubles. (4.) He both gives an Entrance into it, and Aſſurance of it, in our *Juſtification* and Peace with God. (5.) He will actually by his glorious Power beſtow upon us *immortal Life and Glory*; or give us the full poſſeſſion of this Salvation. In all theſe reſpects, with thoſe many other ſtreams of Grace which flow from them, is the Lord Chriſt ſaid to be the *Author of our Salvation*.

This Salvation is ſaid to be *Eternal*; whereof ſee our *Expoſition* on *Chap.* 2. *v.* 2. αἰωνίᾳ. So the Redemption purchaſed by this Offering of Chriſt is ſaid to be *Eternal*, *Chap.* 9. 14. And it is called ſo *Abſolutely*, *Comparatively*, and *Emphatically*. (1.) Abſolutely; it is Eternal, Endleſs, Unchngeable and Permanent. We are made for an *eternal* Duration. By ſin we had made our ſelves obnoxious to *eternal* Damnation. If the Salvation procured for us were not *eternal*, it would not be *perfect*, nor ſuited unto our Condition. It is alſo ſaid to be Eternal in *compariſon* with, and oppoſition unto that or thoſe *temporal* Deliverances or Salvations, which the People under the Law were made Partakers of, by the interpoſition of their *legal* Prieſts and their Sacrifices. For there were temporary Puniſhments, *Exciſions* by Death threatned unto divers Tranſgreſſions of the Law, as it was the Adminiſtration of a *temporal* Covenant unto that People. From theſe they might be freed by the Miniſtry of their

Prieſts and Carnal Atonements. But thoſe who were delivered from theſe Penalties, and ſaved from the Sentence of the Law, were not thereby abſolutely ſecured of Deliverance from the *Curſe* annexed unto the moral Law as a Covenant of Works. Their Salvation therefore was not Eternal. And perhaps alſo reſpect may be had unto the Deliverance of the People of Old out of Bondage, with their Introduction into the Land of *Canaan*, which was a *temporary Salvation* only. But this is ſo abſolutely, and (3.) emphatically. It takes off indeed all temporal puniſhments as effects of the Curſe of the Law. It gives *temporal* Deliverance from Fear and Bondage by reaſon thereof. It ſupplies us with *Mercy*, *Grace*, and *Peace* with God in this World. But all theſe things iſſuing in *eternal Bleſſedneſs*, that being the End of them, being all beſtowed on us in a tendency thereunto, the whole is *emphatically* called *Eternal*.

Τοῖς ὑπακούσιν αὐτῷ πᾶσιν.

Laſtly; There is a *limitation* of the *ſubject of* this Salvation; unto whom the Lord Chriſt is the Cauſe and Author of it; it is to *all them that obey him*. Τοῖς ὑπακούσιν αὐτῷ πᾶσιν. The Expreſſion is *Emphatical*. To All, and *every one* of them that obey him; not any one of them ſhall be excepted from a ſhare and intereſt in this Salvation; nor ſhall any one of any other ſort be admitted thereunto. He is the Author of *Eternal Salvation only* unto them that *obey him*; whether there be any other Author of Salvation to thoſe *who neither know him nor obey him*, they may do well to enquire, who ſuppoſe that ſuch may be ſaved. A certain number then they are, and not all men *univerſally* unto whom he is the Author of Salvation. And as theſe elſewhere are deſcribed by the *Antecedent* Cauſe hereof, namely, their *Election*, and being given unto Chriſt by the Father; ſo here they are ſo, by the *Effects* of it in themſelves, they are ſuch as *obey him*: ὑπακούω, is to obey upon hearing. *Dicto obedire*; Originally it ſignifies only to *hearken* or *hear*, but with a readineſs or ſubjection of mind unto what is *heard* to do accordingly. Hence, it is *Faith* in the firſt place that is intended in this Obedience. For it is that, which in order unto our *Participation* of Chriſt, firſt cometh by *Hearing*, *Rom.* 10. 17. and that partly, becauſe the Object of it which is the Promiſe, is propoſed outwardly unto it in the Word, where we *hear* of it, and hear it; and partly, becauſe the *Preaching* of the Word, which we receive by *Hearing*, is the only ordinary means of ingenerating *Faith* in our Souls. Hence to believe is expreſſed by ὑπακούειν to *hear*, ſo as to anſwer the Ends of what is propoſed unto us. The enſuing ſubjecting our Souls unto Chriſt in the keeping of his Commands, is the *Obedience* of Faith. We may now draw ſome Obſervations from the Words for our farther Inſtruction: As,

1. *All that befel the Lord Chriſt, all that he did or ſuffered, was neceſſary to this End, that he might be the Cauſe of Eternal Salvation to Believers.* Being *conſecrated* or perfected he became ſo. And what belonged unto that *conſecration* we have declared. This was that which he was of God deſigned unto. And the diſpoſal of all things concerning him to this End, was the Fruit of Infinite Wiſdom, Goodneſs, and Righteouſneſs. *No more* was required of him that he might be the Author of eternal Salvation unto Believers, but what was abſolutely neceſſary thereunto; nor was there an *abatement* made of any thing that was ſo neceſſary. Some have ſaid, That *one drop of the Blood of Chriſt was ſufficient for the Salvation of the whole World*. And ſome have made uſe of that ſaying, pretending that the *overplus* of his ſatisfaction and merit is committed to their diſpoſal, which they manage to their Advantage. But the Truth is, *every drop* of his Blood, that is, all he did, and all he ſuffered, for matter and manner, in Subſtance and Circumſtance, was indiſpenſibly neceſſary unto this End. For God did not *afflict* his only Son willingly, or without cauſe in any thing, and his whole obedience was afflictive. He did not die nor ſuffer δωρεὰν, *Gal.* 2. 21. without an *antecedent* Cauſe and Reaſon. And nothing was wanting that was requiſite hereunto. Some ſuppoſe that Chriſt was and is the *Author of Salvation* unto us, only by *ſhewing*, *teaching*, *declaring* the Will of God, and the way of Faith and Obedience whereby we may be ſaved. But why then was he *conſecrated* in the way before deſcribed? Why did it *become God* to make him *perfect* through ſufferings; why was he bruiſed and put to grief? for what cauſe was he reduced unto the ſtate and condition deſcribed in the *Verſe foregoing*; certainly ſuch men have low thoughts of *Sin* and its Guilt, of the *Law* and its Curſe, of the Holineſs and Righteouſneſs of God, of his Love to Jeſus Chriſt, yea, and of his Wiſdom, who ſuppoſe that the Salvation of Sinners could be attained without the Price and Merit of all that he did and ſuffered; or that God would have ſo dealt with his only Son, might it any other-

wayes have been attained. I might ſhew in particular from the Scripture, how every thing that Chriſt did and ſuffered, was not only uſeful, but neceſſary alſo to this purpoſe, allowing the Wiſdom and Righteouſneſs of God, to give the ſtandard and meaſure of what is ſo. But I muſt not too far digreſs. And hence it is evident; (1.) How great a matter it is to have ſinners made partakers of *eternal Redemption.* (2.) How great, how infinite was that Wiſdom, that Love and Grace, which *contrived* it, and brought it about. (3.) How *great and terrible* will be the ruine of them by whom this Salvation is deſpiſed, when tendred according to the Goſpel, *&c.*

The Lord Chriſt was Conſecrated himſelf, in and by the Sacrifice that he offered for us, and what he ſuffered in ſo doing. This belonged to the perfection both of his Office and his Offering. He had none to offer for him but himſelf, and he had nothing to offer but himſelf. *Obſ.* 2.

The Lord Chriſt alone is the only principal Cauſe of our eternal Salvation, and that in every kind. There are many *Inſtrumental Cauſes* of it in ſundry kinds. So is *Faith*; ſo is the *Word*, and all the Ordinances of the Goſpel; they are inſtrumental, helping, *furthering* Cauſes of Salvation; but all in ſubordination unto Chriſt, who is the Principal, and who alone gives Uſe and Efficacy unto all others. How he is ſo by his *Oblation* and *Interceſſion*, by his Spirit and Grace, in his Ruling and Teaching, Offices and Power, is the chief Work of the Miniſtry to declare. God hath appointed that in all things he ſhould have the *preheminence.* There are both *internal* and *external* means of Salvation that he hath appointed, whereby he communicates unto us the Vertue and Benefit of his Mediation. Theſe it is our Duty to make uſe of according to his Appointment, ſo that we expect no Relief or Help *from* them, but only *by* them. So much as they have of *Chriſt* in them, ſo much as they convey of *Chriſt* unto us, of ſo much uſe they are and no more. Not only therefore to ſet up any thing in competition againſt him, as the *Works of the Law*, or in conjunction with him, as the Papiſts do their *Penances*, and *Pilgrimages*, and Pardons, and Purgatory, is pernicious and ruinous unto the Souls of men; but alſo to expect any Aſſiſtance *by*, or Acceptance *in* ſuch Acts of Religion or Worſhip as he hath not appointed, and therefore doth not fill up with his Grace, nor communicate from his own fulneſs by, is the higheſt folly imaginable. This therefore is the great *Wiſdom* of Faith, to eſteem of Chriſt, and to reſt upon him as that which he is indeed, namely, the only *Author* of Salvation unto them that believe. For, *Obſ.* 3.

Salvation is confined to Believers; and thoſe who look for Salvation by Chriſt, muſt ſecure it unto themſelves by Faith and Obedience. It is Chriſt alone who is the *cauſe* of our Salvation; but he will ſave none but thoſe that *obey* him. He came to *ſave ſinners*, but not ſuch as chuſe to continue in their ſins; though the Goſpel be full of Love, of Grace, of Mercy and Pardon; yet herein the Sentence of it is peremptory and *decretory. He that believeth not, ſhall be damned.* *Obſ.* 4.

VERSE X.

IN the Tenth Verſe the Apoſtle returns unto the improvement of the Teſtimony given unto the *Prieſthood* of Chriſt, taken from *Pſ.* 110. And hereby he makes way unto another neceſſary *digreſſion*, without which he could not profitably purſue the Inſtruction which he intended the *Hebrews* from that Teſtimony, as we ſhall ſee in the following Verſes. He had drawn forth nothing out of that Teſtimony of the *Pſalmiſt*, but only that the Lord Chriſt was a Prieſt; And when he had done this in general which was neceſſary for him to do, he declares his Sacerdotal Actings which he was enabled unto by vertue of that Office. For a Prieſt he muſt be who ſo offered unto God as he did. But he had yet a farther and peculiar Intention in the production of that *Teſtimony.* And this was not only to prove him to be a Prieſt in general, and ſo to have right to perform all *Sacerdotal Offices* and Duties in behalf of the People, which he did accordingly *v.* 7, 8, 9. but withal to declare the *eſpecial Nature* and Preheminence of his Prieſthood, as typed or ſhadowed out by the Prieſthood of *Melchiſedec.* The Demonſtration and Declaration whereof is that which he now deſigns.

But ſo ſoon as he hath laid down his general Aſſertion in this Verſe, conſidering the greatneſs of the Matter he had in hand, as alſo the difficulty of underſtanding it aright, which he ſhould find among the *Hebrews*, he diverts unto a preparatory Digreſſion, wherein he continues the remainder of this, and the whole enſuing Chapter, reaſſuming his purpoſe here propoſed in the beginning of the *ſeventh* Chapter.

προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.

προσαγορευθεὶς. προσαγορευθεὶς, *Called*; He refers unto the Teſtimony produced *v.* 6. And it is here manifeſt who it was that is intended in thoſe words; *as he ſaith in another place, Thou art a Prieſt*; That is, God ſaid ſo; for he was προσαγορευθεὶς ὑπὸ τοῦ θεοῦ: *Dictus*; *Cognominatus*; נקרא; *called, pronounced. Salutatus*; as *ſalutare aliquem Regem*, is to pronounce him ſo; And we may enquire into the Reaſon of this peculiar Expreſſion. He had before declared that the Lord Chriſt the Son of God was a Prieſt after the Order of *Melchiſedec*. Now there may be more ſuppoſed herein then is indeed intended. When we ſay that *Phineas*, or *Eli*, or *Zadock*, were high Prieſts of the Order of *Aaron*; we intend that they had the very *ſame Prieſthood* that *Aaron* had. But that is not the meaning of the Expreſſion in this Place and Matter. The Prieſthood of Chriſt and of *Melchiſedec* were not the ſame. For that of Chriſt is ſuch as no mere Man could poſſibly ſuſtain or exerciſe: only theſe two Prieſthoods, as expreſſed in the Scripture, had an eſpecial Agreement in ſundry things, the Particulars whereof the Apoſtle enumerates and explains, *Chap.* 7. For on the account of ſundry things that were ſingular in the Perſon of *Melchiſedec*, (either abſolutely, or as his Story is related in the Scripture, which is the Rule of our comprehenſion of Sacred things) and ſuited to prefigure or ſhadow out the Lord Chriſt in his Prieſthood, above what was in *Aaron* or his Office, he is ſaid to be made a Prieſt after the Order of *Melchiſedec*; or according to the things ſpoken of *Melchiſedec*. He is not ſaid to be a Prieſt of the Order, but על דברתי; κατὰ τάξιν, *according to the things ſpoken of* Melchiſedec, as he was a Prieſt; after the manner of what is related concerning him. And this in my judgment is the Reaſon of the uſe of this word προσαγορευθεὶς in this place; for it doth not ſignifie a *Call* to Office; That is, κλητὸς, conſtantly; but it is the *denomination* of him who is ſo called, for ſome certain Reaſon. Becauſe, ſaith the Apoſtle, of the eſpecial Reſemblance that was between what *Melchiſedec* was, and what Chriſt was to be, God called his Prieſthood *Melchiſedecian*; whereon I muſt neceſſarily declare wherein that Reſemblance did conſiſt; which he doth afterwards. So was his Prieſthood ſurnamed from his Type, and not *Aaronical*.

ἀρχιερεὺς. Called of God ἀρχιερεὺς, *Verſ.* 6. He renders the Hebrew כהן by ἱερεὺς onely, a *Prieſt*. And it ſignifies no more. For where the *High-Prieſt* in a note of diſtinction is intended, they call him כהן הגדול, the *Great*, or *High-Prieſt*; *Sacerdos Magnus*, *Summus*. *Pontifex*, *Pontifex Summus*. But the whole Nature, Right, and Priviledge of the Office belonged unto any one as a *Prieſt*. Every *High-Prieſt* was a Prieſt abſolutely; but every *Prieſt* was not an High-Prieſt alſo. *Aaron* and his Sons were together ſeparated unto the ſame Office of the *Prieſthood*, Exod. 28. 1. But ſome duties in the Execution of the *Office* were peculiarly reſerved unto him who was Chief and Singular. And becauſe he who was ſingular, had thus ſundry preheminences above other Prieſts, and alſo that the Diſcharge of ſome Duties, and offering of ſome Sacrifices, as that of the great *Atonement*, were committed unto him alone, which were peculiarly *Typical* of the *Sacerdotal Actions* of Chriſt; as he is called ἱερεὺς, a *Prieſt abſolutely*, as being inveſted in the real Office of the Prieſthood; ſo is he termed ἀρχιερεὺς by our Apoſtle, the *Chief* or *High-Prieſt*, not becauſe there were any other in or of the ſame Order with himſelf, but becauſe all the *Preheminences* of the Prieſthood were in him alone, and he really anſwered what was *typed* out by the ſingular actings of the *Aaronical* High-Prieſt.

κατὰ τὴν τάξιν Μελχισεδέκ. He was thus called an High-Prieſt, κατὰ τὴν τάξιν Μελχισεδέκ; *according to the Order of Melchiſedec*. This is not a Limitation of his *Prieſthood* to a certain Order, but a reference unto that Prieſthood whereby his was moſt eminently prefigured. And there are two things intended herein by the Apoſtle. Firſt, A *Conceſſion* that he was not an *High-Prieſt* according unto the Conſtitution, Law, and Order of the *Aaronical Prieſthood*. And this he doth not only grant here, but elſewhere poſitively aſſerts, *Chap.* 8. 4. yea and proves at large, that it was impoſſibly he ſhould be ſo;

and

and that if he had been so, his Priesthood would not have been of advantage unto the Church, *Chap.* 7. 11, 12, 13, 14, *&c.* He was neither *called* as they were, nor came to his Office as they did, nor was confirmed in it by the same means, nor had right unto it by the *Law*, nor was his Work the same with theirs. Secondly; That there was a *Priesthood* antecedent unto, and diverse from that of *Aaron*, appointed of God to represent the Way and Manner how he would call the Lord Christ unto his Office; as also the Nature of his Person in the discharge thereof, in what is *affirmed*, and what is *concealed* concerning him who singly and alone was vested with that Office, that is *Melchisedec*. Look in what *manner* and by what means he became a Priest, by the same with other peculiar Excellencies and Preheminencies added thereunto, was Christ also called, so as that he may be said, and is termed of God, a Priest after his Order or Manner of Appointment. For as He without *Ceremony*, without *Sacrifice*, without visible *Consecration*, without the Law of a Carnal Commandment, was constituted an High-Priest; so was Christ also by the *immediate Word of the Father*, saying unto him, Thou art my Son, a Priest for ever, or after the power of an endless Life. And in this sense is he called a *Priest after the Order of Melchisedec*.

I have elsewhere evinced the corruption of the *Targum* on *Psal.* 110. 4. whence these words are taken; as also the malice of some of the late *Jewish Masters*, who would have *Melchisedec* to be there called כהן a Priest improperly, as *David's Sons* were said to be כהנים, that is, *Princes*. So the *Targum*, Thou art a great Prince. But the Expression here used by the *Psalmist*, is taken directly from *Gen.* 14. 18. והוא כהן לאל עליון. And he was a *Priest*, of, or *unto the most high God*. Here none of the *Jews* themselves are so profligate, as to pretend that a Prince is intended. A Prince to the High God. It is nothing therefore but that *Obstinacy* which is the effect of their unbelief, which casts them on the *shift* of this Evasion. Some Observations do ensue.

God was pleased to put a signal Honour upon the Person and Office of Melchisedec, *that in them there should be an early and excellent Representation made of the Person and Priesthood of Jesus Christ.* Obs. 1. I am not here to enquire who this *Melchisedec* was, nor wherein the Nature of his Priesthood did consist. I shall do it elsewhere. Here he is reflected on as an eminent *Type* of Christ in his Office. And in how many particulars the Resemblance between them did consist, our Apostle doth afterwards declare. In the mean time we may Observe (1.) in general, That all the real Honour which God did unto any Persons under the Old Testament, it was in order unto the prefiguring of Christ, that in all he might have the Preheminence. Other Reason of the great Exaltation of *Melchisedec* in the Church, even above *Abraham* the Father of the Faithful, there was none. (2.) He was the only Type of the Person of Christ that ever was in the World. Others were Types of the Lord Christ in the Execution of his Office, but none but He were ever Types of his Person. For being introduced, without Father, without Mother, without Beginning of Dayes or End of Life, he was made like to the Son of God, and represented his Person, which none other did. (3.) He was the first personal Type of Christ in the World. After him there were others; as *Isaac*, and *Aaron*, *Joshua*, *David*, and *Solomon*; but he was the first, and therefore the most Eminent. (4.) He was a Type of Christ, in these two great Offices of a King and a Priest, which none but he ever was. (5.) The Circumstances of his Name, and the Place of his Reign, whence he was a King of Righteousness and Peace, do most gloriously represent the whole Effect of the Mediation of Christ; all which may be spoken to afterwards. Now the Exaltation of any one in the like kind, is a mere Act of Sovereign Grace in God; He might so honour whom he pleased. Hence is *Melchisedec* introduced without the consideration of any Circumstances of Prerogative on his own part whatever, that all his Dignity might be owned to be of God's *Sovereign Pleasure*. God therefore having referred all to Christ, it is our wisdom to do likewise.

As the Lord Christ received all his Honour as Mediator from God the Father, so the Ground and Measure of our giving Glory and Honour unto him as such, depends on the Revelation and Declaration of it unto us. Obs. 2. He was termed, called, and declared of God an High-Priest after the Order of *Melchisedec*. He made him so, which was his Honour, he declared him to be so, whence we ought to give all Honour unto him. But this hath been spoken unto elsewhere.

And from the reſpect that theſe Words have unto the precedent Verſe, we way Obſerve; That

Obſ. 3. *It is an Evidence and Teſtimony that the Lord Chriſt was able to be, and is the Author of Eternal Salvation unto all that do obey him, becauſe he is a Prieſt after the Order of* Melchiſedec; *that is, that his Prieſthood is eternal.*

VERSE XI.

IN the Eleventh Verſe, the Apoſtle enters upon his deſigned *Digreſſion*. And firſt he expreſſeth the *Occaſion* and Reaſon of it, taken from the Subject or Matter which in this place it was neceſſary for him to inſiſt upon; and the Condition with the former Carriage, or rather Miſcarriage of them unto whom he ſpake. Hence he evidenceth the neceſſity of his *Digreſſion*, which conſiſts in ſuch awakening *Admonitions*, as they *then*, and we *now* ſtand in need of, when we are to be excited unto a due Attendance unto Spiritual and Myſterious Truths.

Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος λέγειν, ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς.

Περὶ οὗ; *De quo*; Of whom; the *Syriack* עלוהי דין על הנא מלכיזדק; *Of whom, even of the ſame Melchiſedec*; which no other Tranſlation followeth. Πολὺς ἡμῖν ὁ λόγος; *Vulg. Grandis nobis ſermo. Rhem. Of whom we have great ſpeech*; *improperly*, and *unintelligibly*. Arias: *Multus nobis ſermo*; We have much to ſay. Eraſ. *Multa nobis forent dicenda*; Many things ſhould be ſpoken by us; intimating as if they were pretermitted; namely, what might have been ſpoken. Beza; *Multa nobis ſunt dicenda*; We have many things to ſay. Syriack, סניאא הי לן מלתא למאמרה; *Multa forent verba facienda*; *Tranſlat. Polyglot.* We might uſe many words. Tremel. *Multus eſt nobis ſermo quem eloquamur*; We have much diſcourſe that we may utter or ſpeak; properly, *We have many words to be ſpoken.* Καὶ δυσερμήνευτος λέγειν. Vulg. Lat. *Et interpretabilis ad dicendum. Valla* corrected this Tranſlation. *Eraſmus* firſt ſuſpected that it was originally in the Tranſlation, *in-interpretabilis*, which although a barbarous word, yet evidently intends the ſenſe of the Original. Hence it is rendred by the *Rhemiſts*, *inexplicable to utter*; which expreſſeth neither the *Latin*, nor the *Original*. The Expoſitors who follow that Tranſlation, contend, whilſt the word doth ſignifie *negatively*, that *cannot* be interpreted; or *affirmatively*, that *needs interpretation*; wonderful vanity as *Eraſmus* manifeſts; If the word have any ſignification, it is, that *which is eaſie to be interpreted*, contrary to the Original. Arias; *Difficilis interpretatio dicere*. Eraſ. *Difficilia explicatu*; things hard to be explained. So *Beza*. Ours; *hard to be uttered*; Difficult to be expounded in ſpeaking. Syr. ועסקא למפשקותה; *Et Labor ad exponendum*; or as *Tremel. Et Occupatio ad exponendum illud*. And it is hard labour to expound it. A laborious work; Of whom we have many things to ſay, and thoſe difficult to be expounded. Ἐπεὶ νωθροὶ γεγόνατε: Vul. *Quoniam imbecilli facti eſtis*; becauſe you are become weak. Improperly; *Arias*; *Segnes*, ſlothful: So *Eraſmus* and *Beza*; *Dull.* Syr. בריהא, infirm, weak. Ταῖς ἀκοαῖς. Vulg. Lat. *ad audiendum*; weak to hear. *Arias*; *auribus*. So *Eraſmus* and *Beza*. But ἀκοὴ ſignifies the *faculty* of hearing, and the *act* of hearing, as well as the *inſtrument* of it; *Dull of hearing*.

Verſ. 11. *Concerning whom we have many Things to ſpeak, and difficult to be explained, ſeeing you are become ſlothful in hearing, or dull of hearing.*

There are four things combined in this verſe in the way of a ſummary of the Diſcourſe that is to enſue. (1.) The *Subject* whereof he would treat; concerning *whom*. (2.) The Manner how he would treat concerning it; He *had many things to ſay*. (3.) The Nature of thoſe things, not ſo much abſolutely in themſelves, as out of reſpect unto the *Hebrews*; *They were difficult to be explained* and underſtood. (4.) The Reaſon hereof; namely, becauſe they were become *dull in hearing*.

Concerning

Concerning Whom; That is, *Melchisedec*, not Christ; and so the *Syriack* Translation expresseth it. But he intends not to treat of him *absolutely*, neither of his Person nor his Office. These were things now past; and to search curiously into them, was not for the Edification of the Church. And the Apostle had no design to trouble the Minds of Believers with things *unnecessary* or curious. And it had not been amiss if this had been well considered by them, who have loaden us with so many *needless Speculations* about his Person and Office; and some of them directly opposite to the Scope and Design of the Apostle. But the Purpose of the Apostle is to treat of him, so far, and wherein he was a *Type of Christ*, and as such is represented in the Story concerning him. Hence some render περὶ οὗ, by, *de qua Re*; of *which Matter*; that is, the *similitude* and conformity between *Melchisedec* and *Christ*, which was a great, necessary, and instructive Truth. περὶ οὗ.

Πολὺς ἡμῖν ὁ λόγος; *We have much to say*; many things to speak or treat of. But not the *multitude* of the things only which he had to speak, but the *weight* and importance also of them is intended in this Expression. So the *grandis sermo* of the Vulgar, intends not loftiness of Speech, but the weight of the Things spoken of. And when the Apostle comes to insist particularly on the things here intended, they appear rather to be *mysterious* and important, than *many*. However I deny not, but that the Apostle intimates that there were *sundry*, yea *many* things of that importance to be declared and insisted on, on this occasion. Πολὺς ἡμῖν ὁ λόγος.

Some *Translations* as we have seen, supply the words by *sunt*, some by *sunt*. The former seems to have apprehended that the Apostle intended wholly to *forbear treating* on this Subject, and that because it was so deep and mysterious, that considering their Condition, it would not be profitable unto them, nor for their Edification. Wherefore he lets them know, that although he *could treat* of many things concerning *Melchisedec*, and such as were necessary to be declared, yet because of their incapacity to receive them, he would forbear. And sundry *Interpreters* do so apprehend his mind. But this is no way consistent with his express undertaking to declare all those things unto them, *Chap.* 7. Wherefore he only declares in general, that he hath many weighty Mysteries to instruct them in, but would not *immediately* ingage in that Work, until he had spoken that unto them which was needful to prepare them unto a due attention. And his ensuing Discourses, before he return unto this Subject again, are not Reasons why he will *totally* intermit the handling of them, but a due admonition unto them for precedent negligences, whereby they might be excited to prepare themselves in a due manner for the receiving of what he had to declare.

The Nature of the Things treated of, with respect unto the capacity of the *Hebrews*, is nextly declared; λόγος δυσερμήνευτος λέγειν; How variously these words are rendred we have seen before. It may be the things which *Paul* himself here calls δυσερμήνευτα, are those which *Peter* intends in this Epistle, calling them δυσνόητα, 2 Pet. 3. 16. *Things hard to be understood*; which is the same with what our Apostle here intends. The Phrase δυσερμήνευτος λέγειν, is somewhat unusual, and the sense of it not easie to be expressed to the full in our Language. Λέγειν, seems to be for, ἐν τῷ λέγειν, *in dicendo*, in *the speaking* or uttering of it. Or when it is spoken and uttered, it is *hard to be interpreted*, that is, to be understood. For the Interpretation intended, is not that of the *Apostle in speaking*, but that which is made in the understanding of them that hear it. For he that hears a thing uttered, and considers it, makes the *interpretation* of it unto himself, as *Hierom* observes, *Epist. ad Evagr.* The Apostle doth not therefore intimate, (1.) That it would be any *hard* or *difficult* matter unto him, to declare all things concerning the conformity between *Melchisedec and Christ*, which were necessary to be known unto the Edification of the Church. For what he had by Revelation and Inspiration, (as he had all that he wrote as a part of the Churches *Canon*, or Rule of Faith and Obedience) was no matter of difficulty in him to find out and express. It is true, that being called to be an Apostle in an especial manner, not having conversed with the Lord Christ in the flesh, he was in Vision taken up into Heaven, and there heard immediately from him, ἄῤῥητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι, 2 Cor. 12. 4. *Unspeakable words, that were not possible or lawful for a man to utter.* The things and manner of Christ's Speech unto him were accompanied with such a Glory, as humane Nature unperfected cannot bear. But these things belonged unto his own particular confirmation in his Office and Work, and not to the edification of the Church in general. For what δυσερμήνευτος λέγειν.

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he received by Revelation unto that end, he freely and fully declared, *Acts* 20.20,27. Nor (2.) that his *manner* of the Declaration of it, would be *obſcure* and hard to be underſtood; as ſome have blaſphemouſly accuſed his writings of *obſcurity* and intricacy. Nor can any pretence be taken hence againſt the clearneſs and perſpicuity of the Scriptures in the Declaration of Divine Truths and Revelations. For it is of *Things themſelves*, and not of the manner of their Declaration that he ſpeaks, as alſo doth *Peter* in the place mentioned. Two things therefore are intended by the Apoſtle in this Expreſſion. (1.) That in what he had to ſpeak on this Subject, there were ſome things in their own Nature *ſublime* and *myſterious*. In Divine Revelations there are great Differences in the *matter* of them. For the manner of their Declaration in the Scripture they thus far agree, that every thing is declared abſolutely as it ought to be, with reſpect unto the End of the Scripture; that is, the Glory of God, and the Edification of the Church. But among the things themſelves revealed, there is great difference. Some of them are neerer and more expoſed unto our underſtandings and Capacities; others of them are more *ſublime* and myſterious, and more exceed our comprehenſion. And ſuch are the things intended by the Apoſtle. Wherefore (2.) He doth not ſpeak of theſe things only with reſpect unto their *own Nature*, but unto *our underſtandings*, which are weak and imperfect. It is a difficult matter for us in any tolerable meaſure to comprehend Divine Myſteries, when plainly propounded unto us. But yet neither are theſe things ſpoken poſitively in this place with reſpect merely unto the underſtanding of them to whom they are delivered, but with reſpect unto a *peculiar indiſpoſition* in the minds of ſome, hindring them in the diſcharge of their Duty. This the Apoſtle chargeth in particular upon theſe *Hebrews* in this Verſe, and then aggravates their fault, from its Cauſes, Nature, Circumſtances, and Conſequents in thoſe that follow to the End of this Chapter, and the midſt of the next. And when he hath hereby *prepared* them to a more diligent Attention, he returns to declare the things themſelves which he here intends. And the *Romaniſts* do very weakly ſhield themſelves from the force of an Argument which ariſeth up of its own accord againſt the great Foundation of their Superſtition, from the nature of the Apoſtles Diſcourſe in this Epiſtle. For whereas he profeſſedly treateth of the *Prieſthood* and Sacrifice of Chriſt in all their Concerns, and in their whole uſe in the Church of God, whence is it, that he makes no mention in the leaſt, nor gives the leaſt intimation of their *Prieſthood*, *Maſs*, and *Sacrifice* of it, by which alone, if you will believe them, the other things are communicated and made effectual to the Church. I do not mention now what (God aſſiſting) I ſhall prove afterwards; namely, that he declares thoſe things, which are utterly *inconſiſtent* with them, and deſtructive of them. But we only enquire at preſent whence it ſhould come to paſs, that in this Diſcourſe, which, if the things they pretend are true, is neither compleat, nor uſeful, nor ſcarcely intelligible without them, he ſhould make no mention of them at all? This ſay our *Rhemiſts* on this place, was becauſe the *Maſs* was too great a Myſtery for St. *Paul* to acquaint theſe *Hebrews* withal, and therefore he here intimates that he would not acquaint them with it, or impart the Doctrine of it unto them. It ſeems therefore, that the *Maſs* is a greater Myſtery than the *Sacrifice of Chriſt* on the Croſs, or any thing that concerned his own Perſonal Prieſthood. This ſeems to be a ſuppoſition of a competent Boldneſs, wherein it is much if they ſhould believe themſelves. Beſides, whereas the *Maſs* is one of the *Sacraments* of the Church, continually to be celebrated among the Faithful, whence is it that the Apoſtle ſhould dread to ſpeak of the Nature of that unto them, which they were made partakers of, and which they were exerciſed in every day, if it were then known, or in uſe in the Church? They would make *Chriſtianity* a very ſtrange Religion, wherein it ſhould be a thing dangerous and unlawful to inſtruct men in their Duty. But as we have proved before, the things here intended by the Apoſtle, are all of them reaſſumed and handled by him in the enſuing Chapters; which makes it ſufficiently evident, that their *Maſs* and *Prieſthood* were none of them.

Νωθροὶ τῇ ἀκοαῖς. Laſtly; The *Reaſon* of the foregoing Aſſertion is added; *Seeing you are ſlothful, ſlow*, or *dull in hearing*. Νωθροὶ, This word is no where uſed in the New-Teſtament, but here, and *Chap.* 6. 12. where we render it *ſlothful*. Νωθρὸς eſt, *qui non facilè poteſt ὠθεῖσθαι*; one that is not eaſily ſtirred or moved. Heavy, ſlothful, unactive, dull, oppoſed to him that is diligent in his buſineſs; as *Prov.* 22. 29. Ταχὺς ἀκοαῖς; ἀκοὴ is uſed both for the *Ear*, the *Faculty* of Hearing, the Act of Hearing,

ing, and things heard. Wherefore *ſlothful* in hearing, whereby the Apoſtle declares the fault of theſe *Hebrews*, is a *metaphorical* Expreſſion. You are, ſaith he, in hearing of the Word, like *ſlothful* Perſons who do no Work, accompliſh no Endeavours, attain no good End, becauſe of their earthly, dull, unactive Conſtitutions and Inclinations. The Conditions and Qualities of ſuch Perſons *Solomon* paints to the Life, *Prov.* 12.27. *Chap.* 15.19. *Chap.* 18.9. *Chap.* 19.24. *Chap.* 21.25. *Chap.* 22.13. *Chap.* 24.30. *Chap.* 26.13, 14, 15. He abounds in the reproof of it, as being one of the moſt *pernicious Vices* that our Nature is ſubject unto. And in the reproach that Chriſt will caſt upon unfaithful Miniſters at the laſt day, there is nothing greater then that they were *ſlothful*, *Matth.* 25.26. Unto ſuch Perſons therefore the Apoſtle compares theſe *Hebrews*, not abſolutely, but as to this one Duty of Hearing. The Goſpel, as preached, he calls λόγον τ̃ ἀκοῆς, the *Word of Hearing*, Chap. 4.2. The Word that is communicated unto men by *Hearing*, which they ſo receive, *Rom.* 10.17. which ought to be heard and diligently attended unto. This Duty the Scripture expreſſeth by προσέχειν, *Acts* 16.14. which is *diligently to hearken* and attend, ſo as to cleave unto the things heard. A neglect hereof the Apoſtle chargeth the *Hebrews* withal. You ſtir not up, ſaith he, the faculties of your Souls, your Minds and Underſtandings, to conceive aright, and comprehend the things that are ſpoken unto you; you attend not unto them according to their importance, and your concernment in them, you treaſure not them up in your Hearts, Conſciences and Memories, but let them ſlip out and forget them; for the Apoſtle intends all *faults* and negligences that concur unto unprofitable Hearing. It is not a *natural* imbecillity of mind that he blames in them, nor ſuch a weakneſs of underſtanding as they might be obnoxious unto, for want of improvement by Education; nor a want of *Learning* and *ſubtilty* to ſearch into things deep and difficult. For theſe, although they are all *defects* and hinderances in Hearing, yet are they not *Crimes*. But it is a *moral* negligence and inadvertency, a want of the diſcharge of their Duty according to their Ability in attending unto the means of their Inſtruction, that he chargeth them withal. The *natural dulneſs* of our minds in receiving Spiritual things is, it may be, included; but it is our depraved Affections, caſting us on a *neglect* of our Duty, that is condemned. And there are ſundry things wherein we are hereby inſtructed. As,

1. *There are revealed in the Scripture ſundry deep and myſterious Truths, which require a peculiar Diligence in our Attendance unto their Declaration, that we may rightly underſtand them, or receive them in a due manner.* To evince this Propoſition, I ſhall lay down and confirm the enſuing Obſervations.

1. There are ſome Things or Truths revealed in the Scripture, which have a *peculiar remark* put upon them, as thoſe which are deep and myſterious. See 1 *Tim.* 3.16. *Epheſ.* 5.32. 1 *Cor.* 2.6,7,8. 1 *Cor.* 15.51. *Epheſ.* 3.4,5.

2. The *Doctrines* concerning theſe things are not *dark* and obſcure, but clear, evident, and perſpicuous. We may ſafely grant that what is not *clearly delivered* in the Scripture, is of no indiſpenſible neceſſity to be known and believed. And there are Reaſons innumerable, why God would not leave any *important Truth*, under an obſcure Revelation. And none pretend they are ſo, but thoſe who firſt reject the things revealed; then all things ſpoken of them ſeem *dark* and obſcure unto them. There are *two practices* about theſe things that are equally pernicious. (1.) A pretence of things *myſterious* that are not clearly revealed; This the Apoſtle calls a *curious prying* or intruding into things which we have not ſeen; which who ſo do, are *vainly puft up by their fleſhly mind*, Col. 2.18. and which he cautioneth us againſt, *Rom.* 12.3. The Myſteries that are *clearly* revealed in the Scripture, as to the Doctrine of them, are ſufficient to exerciſe the utmoſt of our ſober enquiries, and humble ſpeculations. To *create* Heavenly Myſteries, like the pretended *Areopagite*, in our own imaginations, to *ſqueeſe* them out of ſingle Letters, Words, or Expreſſions, like the *Cabaliſtical Jews*, to vent our own Fancies for Myſteries, or to cover plain and ſober Truths with *raw and uncouth Terms*, that they may put on the Vizard of being *Myſterious*, is to forſake the Word, and to give up our ſelves to the conduct of our own Imaginations. (2.) A neglect and contempt of *clear*, *open Revelations*, becauſe the things revealed are myſterious. And as this is the Foundation of the moſt outragious Errors that at this day infeſt Chriſtian Religion, as in the *Socinians* and Others, ſo it is that Poyſon which ſecretly influenceth many amongſt our ſelves, to an open contempt of the moſt important Truths of the Goſpel. They will not indeed

declare them to be *falſe*, but they judge it meet that they ſhould be let alone where they are, as things not by us to be underſtood.

3. The *Depths* and Myſtery of the Things intended, lie in *themſelves* and their own Nature. They are Effects of Divine Wiſdom, yea, the greateſt which ever God will either work or declare. Hence the Doctrine of them is called his *Wiſdom*, 1 Cor. 2. 7. *His manifold Wiſdom*, Epheſ. 3. 10. as having put the moſt eminent Characters of infinite Wiſdom upon them. We can ſee other things by the *Light* of the Sun, better then we can ſee the Sun it ſelf; not becauſe the Sun is leſs viſible and diſcernable in it ſelf, but becauſe our *viſive faculty* is too weak to bear its reſplendent Light. So is it with theſe *myſterious things*; they are great, glorious, true, evident in themſelves, but our underſtandings are weak, and unable fully to comprehend them.

4. The principal of theſe Myſteries concern the *Perſon*, *Offices*, and *Grace* of our Lord Jeſus Chriſt. So as to his *Perſon* it is declared by our Apoſtle, 1 *Tim.* 3. 16. As to his Work and *Office*, Phil. 2. 7, 8, 9, 10. And as to his *Grace*, Epheſ. 3. 8, 9, 10, 11. And therefore,

5. Of all things which we are to learn in the diſpenſation of the Word, theſe are we with *moſt diligence to attend unto*, Phil. 3. 8, 9, 10. as thoſe wherein the Glory of God, and our own Obedience are moſt concerned. Some ſuppoſe that we ſhould wholly content our ſelves with the plain *Leſſons of Morality*; without any farther diligent inquiry into theſe Myſteries; which is at once to reject, if not the whole, yet the *principal part* of the Goſpel, and that, without which, what remains will not be available. Sad indeed would be the condition of the Church of God, if Preachers and Hearers ſhould agree in the neglect and contempt of the *Myſteries* of the Goſpel. Theſe, I ſay, are the things which our *utmoſt diligence in Reading*, Hearing, and Meditating on the Word, in Prayer and holy Supplications for Light and Wiſdom, that we may know them, and grow in the knowledge of them, is indiſpenſibly required of us.

2. *It is neceſſary for the Miniſters of the Goſpel ſometimes to inſiſt on the moſt abſtruſe and difficult Truths, that are revealed for our Edification.* The Apoſtle doth not only inſiſt upon the *Sacerdotal Office* of Chriſt, the Nature and Exerciſe of it in his own Perſon, but he judgeth it neceſſary to explain the Myſtical Prefiguration of it in the Prieſthood of *Melchiſedec*. Why might not that have been omitted, ſeeing he expreſly acknowledgeth that the things concerning it were *hard* and *difficult* in the ſenſe before explained; and the Doctrine which he propoſed in general, might be declared and taught without it? Is not this a *needleſs curioſity*, and ſuch as tended rather to the amuſing and perplexing of his Diſciples, than their Edification? No, ſaith he, there may be curioſity in the *manner*, but there can be none in the *matter*, when we declare and expound only what is revealed in the Scripture. It was not in vain that the Holy Ghoſt recorded theſe things concerning the Perſon and Office of *Melchiſedec*. The Faith and Obedience of the Church, are concerned in the due underſtanding of them; and therefore this Explanation is not to be neglected. Wherefore to clear and direct our Duty in this Matter, we may conſider; (1.) That it ought to be the Deſign of every *faithful Miniſter* in the courſe of his Miniſtry, to withhold nothing from thoſe committed unto his charge that belongs unto their Edification, as do all things that are written in the Scripture; but to declare unto them the *whole Counſel of God*, ſo far as he himſelf hath attained, *Acts* 20. 20, 27. To give Times and Seaſons unto eſpecial Truths, Doctrines, Expoſitions, is committed unto his own prudence by him, by whom he is made an *Overſeer to feed the Church of God*. But his Deſign in general is, to keep back nothing that is profitable, as is the ſenſe of all the Scripture, even in its moſt abſtruſe and difficult Paſſages, 2 *Tim.* 3. 16. (2.) That his Duty is as much as in him lyeth, to carry on his Hearers unto *perfection*, Chap. 6. 1. For the Miniſtry it ſelf being given to the Church for the *perfecting of the Saints*, Epheſ. 4. 12, 13. or the bringing of them all unto a *perfect man in Chriſt Jeſus*, every one who is faithful in that Office, ought to make it his deſign and work. And hereunto doth their growth in Light and Knowledge, and that of the moſt myſterious Truths, in an eſpecial manner, belong. And whereas ſome through the Bleſſing of God, on their Holy Diligence and Endeavours, do thrive and grow in light and knowledge above others, they are not to be *clogged* in their Progreſs, by being bound up alwayes unto their *lines* and *meaſures*, who it may be, are retarded through their

their own sloth and negligence. This we shall have afterwards occasion to speak unto. But (3.) whereas the greatest part of our Congregations, it may be, frequently are such as stand in need of *Milk*, and are not skilful as yet in the word of Righteousness; it is our duty also to insist on those *plainer Truths*, which are suited unto their Edification. (4.) Those who are called by the state of their *Flocks* to engage sometimes in the Exposition of *abstruse* and *mysterious* Passages of Scripture, may do well to observe the ensuing Rules; all which may be evidently gathered from the way and manner of our Apostle's treating concerning *Melchisedec* and his Office. (1.) That their *Interpretations* be openly and evidently conformable to the *Analogie of Faith*. To search after *new Opinions* in, or to sound new or peculiar Doctrines on abstruse and *mystical* passages of Scripture, is a Pestilent Curiosity. (2.) That the Exposition of them be *necessary* from present Circumstances, which are principally two. (1.) That the things contained in them, do belong unto some important Truth, which is plainly declared for the substance of it in other places, although from them it may receive Light and Illustration. Thus our Apostle doth not designedly, and on set purpose for its own sake, choose out that abstruse and mysterious passage about *Melchisedec*. But whereas he was ingaged in the Declaration of the Priesthood of Christ, he taketh in the consideration thereof, as that which did belong thereunto, and which would add *Light* and *Argument* to the Truth he had in hand. And herein consists the greatest wisdom in the treating of such places; namely, when we can reduce them to that proper *Head* and Seat of Doctrine in other places, whereunto they do belong, which is our sure Guide in their Interpretation. To chuse out such places for our Subjects to speak on separately, and to make them the *sole Basis* of our Discourse, may have somewhat of an unwarrantable curiosity. (2.) When they offer themselves in the course of our Work or *Ministry*, where God gives Light into the sense of the Holy Ghost in them, they are not to be *waved*, as we would be esteemed faithful in our Work. (3.) Alwayes to remember that what is so *abstrusely* expressed, is so on purpose, for the Exercise as of our Faith, Humility, and Subjection of mind unto the Authority of the Holy Ghost speaking in the Scripture; so of our diligence and dependance on him for Instruction, which calls for an especial frame of Spirit in the Work we undertake. (4.) That the *difficulty* and *necessity* of treating concerning such things be intimated unto them who are to be instructed, that so they may be prepared to attend with Diligence, and judge with Sobriety, of what is delivered. So deals our Apostle with the *Hebrews* on this occasion in this place. Under a due observation of these *Rules*, it will be necessary sometimes for Ministers of the Gospel to insist on the most *abstruse* and difficult Truths that are revealed in the Scripture, and that because their doing so, is necessary unto the Edification of the Church.

3. *There is a glorious Light and Evidence in all Divine Truths, but by reason of our darkness and Weakness, we are not alwayes able to comprehend them.* Our want of that acquaintance with them, which is our duty to have, and which is needful unto our Edification, is from our selves alone, and for the most part from our sinful neglect of what is required thereunto.

4. *Many who receive the Word at first with some readiness, do yet afterwards make but slow progress either in Knowledge or Grace.* This the Apostle here chargeth on the *Hebrews*, which we must further afterwards consider.

5. *It is man's slothfulness in Hearing, that is the sole cause of their not improving the means of Grace, or not thriving under the Dispensation of the Word.* Or, all our miscarriages, with respect unto the Gospel, are to be resolved into our own *sloth*, negligence and depraved Affections. For it is not any one particular Vice, Fault, or Miscarriage in Hearing, that the Apostle intendeth and reproveth; but the want in general of such an Attendance to the Word, as to be edified thereby, proceeding from corrupt affection and neglect of Duty. And whereas this is a sin of so perrilous a Nature, as to deprive us of all Benefit by the Gospel, it will be necessary to give a summary Account of the Duty of *Hearing the Word in a due manner*, so to discover those defects and faults which constitute this *sloth* that we are thus warned of. Unto *Hearing* therefore, as intended and injoyned in the Gospel, belong all things required on our part, to make the Word useful, and to give it its proper Effects upon our Souls.

Faith cometh by Hearing, Rom. 10. 17. What-ever is required of us that we may *believe* and obey the Word, it belongs in general to this duty of *Hearing*; and from a neglect of any thing material thereunto, we are denominated νωθροὶ τῇ ἀκοαῖς, and do contract the Guilt of the *Vice* here reproved. Three things in this ſenſe do concur to the Duty intended. (1.) What is *preparatory* thereunto; (2.) *Actual* Hearing or Attendance on the Word preached; (3.) What is *afterwards* required to render our Hearing uſeful and effectual. Which I ſhall ſpeak unto, in one or two Inſtances under each Head.

(1.) We may conſider what is neceſſary hereunto in way of *Preparation*, that we be not ſlothful Hearers. There is a *Preparation* due unto the right ſanctification of the Name of God in any Obedience in general, which I do not now intend, and I have ſpoken unto it elſewhere. Prayer, Meditation, and a due Reverence and Regard to the Authority and eſpecial preſence of God, with Faith exerciſed on his Promiſes are neceſſary hereunto. Theſe things therefore I here ſuppoſe, and ſhall only give one or two Inſtances, of what peculiarly reſpects the duty of *Hearing*, peculiarly in way of *Preparation*. Scarce any ſort of Perſons fall under ſuch fatal miſcarriages in this great concernment of Souls, as thoſe whoſe Hearts are inordinately influenced by the Love, Buſineſs, and Cares of this World. For beſides that the matter of them which being *Earthly*, is *diametrically* oppoſite unto that of the Word which is *Heavenly*, doth alienate and keep the mind at a diſtance from the propoſals and reaſonings of it; there are ſo many ſecret colourable *pretences*, whereby theſe things will inſinuate themſelves into the Thoughts and Affections ſo diſpoſed, as that there is no contending againſt them where they are habitually fixed. Wherefore the Scripture doth not draw up ſo heavy a *charge* againſt any one cauſe or occaſion of *unprofitable Hearing*, as it doth againſt theſe Cares and Love of the World. Where men are over diligent in and about theſe things, they do but certainly deceive themſelves, if on any ſuppoſition they judge that they are not *ſlothful* in Hearing. Either before or under, or after this Duty they will diſcover themſelves to have been predominant. *Covetouſneſs*, the Apoſtle tells us, *is Idolatry*, Col. 3. 5. And the covetous Hearts of men do never worſhip the *Idol* of this World, with ſo much Solemnity and Devotion, as when they ſet it up in the Ordinances of God, as under the Preaching of the Word; for then they actually erect it in the room of God himſelf. Nay, they do it with a *contempt* of God, as flattering him with their outward Apparance which he deſpiſeth, and giving up their inward Affections to their endeared *Idol*. And this is done, not only when the Thoughts and Affections of men are *actually* engaged and exerciſed about earthly things during the diſpenſation of the Word, but when their minds, through a love unto them, and fullneſs of them, are *previouſly indiſpoſed* unto that frame and temper which the nature of this Duty doth require. Unleſs therefore theſe Cares and Buſineſſes of the World are effectually caſt out, and our Hearts be duly exonerated of them, we ſhall be νωθροὶ τῇ ἀκοαῖς, and fall under the Guilt of the ſin here reproved.

(2.) Antecedent unto Hearing, and in way of *Preparation* for it, there is required in us a *deſire* after the *Word*, *that we may grow thereby*, 1 Pet. 2. 2. The *End* which we propoſe unto our ſelves in Hearing, hath a great influence into the regulation of the whole Duty. Some hear to ſatisfie their *Convictions*, ſome their *Curioſity*, and enquiry after Notions, ſome to *pleaſe* themſelves, ſome out of *cuſtom*, ſome for *company*, and many know not why, or for no End at all. It is no wonder if ſuch Perſons be *ſlothful* in, and unprofitable under hearing. Wherefore in order unto a right diſcharge of this Duty, it is required of us that we conſider what is our condition, or *ſtature* in Chriſt; how ſhort we come of that meaſure in Faith, Knowledge, Light and Love, which we ought and hope to attain unto. To ſupply us with this *growth* and encreaſe, the preaching of the Word is appointed of God as *Food* for our Souls. And we ſhall never receive it aright, unleſs we deſire it and long for it to this *end* and purpoſe. When we know our weakneſs, imbecillity, and manifold defects, and come to the word to obtain ſupplies of ſtrength ſuited unto our condition, we are in the way of *thriving* under it. And as for them who have not this *deſire* and *appetite*, who underſtand not a ſutableneſs between the Word and their Spiritual Condition, anſwerable to that of Food to his Natural State who is hungry, and deſires growth and ſtrength, they will be *dull in Hearing*, as to all the bleſſed and beneficial Ends of it.

(3.) It

(3.) It is required of us to free our Minds, what lies in us, from being prepossessed with such corrupt Affections as are apt to repel the Word, and deny it an entrance into our hearts. *Intus existens prohibet alienum*; when the mind is filled with things of another Nature, there is no room whereinto the *Seed of the Word* may have admission. And these things are of two sorts. (1.) Corrupt lusts or sins indulged. The ejection of these is enjoyned us, *James* 1. 21. *Lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted Word.* If the one be not done, the other will not. If *filthiness* and a *superfluity of naughtiness* be not cast away and thrust from us, the Word will not be received, at least not with meekness. We must put away πᾶσαν ῥυπαρίαν, all *filthiness*; ῥυπαρία, *sordes*, belongs first to the Body, as ῥύπος doth, 1 *Pet.* 3. 21. And from the ἀπόθεσις ῥύπου there mentioned, the *doing away the filth of the Body* by the washing of Water, is this ἀποθέμενοι πᾶσαν ῥυπαρίαν, which, as applyed unto the mind, answers unto the Spiritual part of *Baptism*, in the cleansing of the Soul from Spiritual filth and corruption, see *Isa.* 4. 4. ἐκπεζοσειαν κακίας, and the *superfluity of naughtiness*. It should seem that some *naughtiness* may remain, only the *superfluity* of it must be cast away: No, but all *naughtiness* in the Mind, is as a superfluous humour in the Body which corrupts and destroys it. It is the corrupting depraving Power and Efficacy of prevailing Lusts in the Mind which is intended; and this is to be *laid apart*, if we intend to receive τὸν ἔμφυτον λόγον, the engrafted implanted Word; that is, the Word of the Gospel, which was not designed of God to be written *in Tables of Stone*, but in the *fleshly Tables of our Hearts*, 2 Cor. 3. 3. Hence is that great promise of taking away the *Heart of Stone*, figured by the *Tables of Stone* wherein the Law was Written, and giving an Heart of Flesh, wherein the Word of the Gospel should be written and engrafted; see this Text farther interpreted, 1 *Pet.* 2. 12. He therefore that comes with his Mind filled and prepossessed with noysome Lusts, as they are all, will be dull and slothful in hearing, seeing his Heart will be sure to wander after its Idols. For Mens minds filled with their Lusts, are like *Ezekiel*'s Chambers of *Imagery*, which were full of all manner of Representations *pourtrayed on the Wall*; which way soever they turned their Eyes, they had Idolatrous Objects to entertain them, *Chap.* 8. 10, 12. Such Pictures do the corrupt Imaginations of sensual earthly Persons fill their Minds withal, that every Thought has an Object ready for its Entertainment, effectually diverting the Soul from the entertainment of the engrafted Word. Without this we may receive it as a Notional Word, as a Truth in our Understandings, but we cannot receive it as an implanted Word in our Hearts to save our Souls.

(2.) *Cares* and Businesses of the World having prepossessed the Mind, produce in it the same indisposition in Hearing. God himself giveth this Reason why a professing People profited not by the dispensation of the Word; namely, because their *hearts went after their covetousness*, Ezek. 33. 31. The Prophet preached, and the People sate diligently before him as his Hearers, but their minds being prepossessed with the love of the World, the Word was unto them as Wind and of no use. Partly it was kept out by the exercise of their Minds about other things, and what was received was quickly *choaked*, which is the proper effect of the Cares of this World, *Matth.* 13. 22.

2*dly*, In the *Act* or Duty of *Hearing* it self, there are sundry things required of them who would not incur the guilt of the Crime reproved. As (1.) a due *reverence of the Word* for its own sake. Spiritual *Reverence* is our humble religious respect of any thing upon the account of its Authority and Holiness. So is it due unto every thing that God hath *put his Name* upon, and to nothing else. Whereas therefore God hath magnified his Word above all his Name, *Psal.* 138. 2. Or every other *Ordinance* whereby he reveals himself unto us, it is thereunto *due* in an especial manner. So is this Duty expressed in the Instance of the *Thessalonians*, 1 Epist. 2. 13. *When ye received the Word of God, which ye heard of us, ye received it not as the Word of Men, but as it is in Truth, the Word of God, which effectually worketh in you that believe.* The Apostle commendeth their *receiving of the Word*, when preached unto them, from the *manner* of their Attention unto it, with that respect and reverence which was due unto its Relation to God, which also had a great influence into its efficacy on them. Ye have received λόγον ἀκοῆς παρ' ἡμῶν, θεοῦ; *Verbum Auditus.* דבר שמע, *The Word of hearing*; Because Preaching and Hearing, was the constant Way that God had appointed for the communication and receiving of the Gospel, the Word it self was so denominated. To despise them therefore, is formally

mally to deſpiſe the Goſpel. And this Word they are ſaid to receive παρ' ἡμῶν, *of Us*; that is, as Inſtruments of its Promulgation and Declaration. On this account he ſometimes calls it, *our Word*, and *our Goſpel*; that Word and Goſpel of *God* which we have preached; as it is added, θεοῦ, *of God*; not concerning God, but whereof God is the Author, and which he hath appointed to be ſo preached and diſpenſed in his own Name, 2 *Cor.* 5. 18, 19. This therefore they attended unto, not as the *Word of Men*, but according to the Truth, as the Word of God. The Oppoſition may be either to the *Original* of the Word, or unto the *diſpenſation* of it. If unto the *Original*, then the ſenſe is, not as unto a Word that was deviſed or invented by Men; as *Peter* declares that in the preaching of the Goſpel they did *not follow cunningly deviſed Fables*, 2 Pet. 1. 16. Yet this ſeems not here to be intended, though it may be included. But the Oppoſition is unto the *Adminiſtrators* or Preachers of it. As if he had ſaid, in your Attention to the Word, you did not conſider it merely as deſpenſed by us, but aſcended in your minds to him whoſe Word *originally* it is, by whom it was appointed, and in whoſe Name it was preached unto you. And this gives us the juſt Nature of that *Reverence* which is required of us in Hearing; namely, an humble reſpect unto the Authority and Holineſs of the Word, impreſſed upon it by him whoſe Word it is.

It may be Objected, that this Reverence is due only to the Word as written, which is purely and wholly the Word of God; but not unto it as *preached* by men, wherein there is, and needs muſt be a mixture of Humane Infirmities. Hence ſome have been charged with Arrogancy, for expreſſing thoſe words of the Apoſtles in their Prayers, That *the Word preached by them might be received, not as the Word of Man, but as it is indeed the Word of God. Anſw.* (1.) It is true, we have this *Treaſure in Earthen Veſſels, that the Excellency of the Power may be of God and not of Men*, 2 Cor. 4. 7. The Miniſtry whereby the Word is conveyed unto us, is but a *Veſſel*; and Miniſters are but *earthen* Veſſels, frail, weak, brittle, and it may be ſometimes defiled. But ſtill in and by them the Word of God is a *Treaſure*, an Heavenly Treaſure enriching our Souls. (2.) We may conſider how far the Word, *as preached*, is the pure Word of God; and ſo having his Name upon it, is the Object of our Reverence. And (1.) it is his *Originally*; it proceeds from him, and not from the Invention of men; as was ſhewed before. (2.) It is his Word *materially*. The ſame things are preached that are declared in the Scripture, only they are explained and accommodated unto our underſtanding and uſe, which is needful for us. (3.) The *preaching* of it is the *Ordinance* of God which his Name is upon, in the ſame kind as on his Word; and therein an eſpecial Reverence and Reſpect unto the Name and Authority of God is due thereunto. (4.) By vertue of this *Inſtitution* of God, the Word preached, which is in it ſelf onely *materially* the Word of God, becomes *formally* ſo; For it is the Application of the Word of God unto our Souls, by vertue of his Command and Appointment. Wherefore there is the *ſame Reverence* due to God in the Word as *preached*, as in the Word as written; and a peculiar advantage attends it, beyond *reading of the Word*, becauſe God hath himſelf ordained it for our benefit.

It may be farther Objected, that we find by Experience that the Preachers of it will ſometimes *immix their own Infirmities*, and it may be miſtake in Judgment with their preaching of the Word. And this muſt needs abate of the regard which is propoſed as our Duty. *Anſw.* (1.) God hath been pleaſed to ordain, that the Word ſhould be diſpenſed unto us, by *weak ſinful men* like our ſelves, whence it unavoidably follows, that they may, and probably ſometimes will mix ſome of their Infirmities with their Work. To except therefore againſt this diſpoſition of things, is to except againſt the Wiſdom of God, and that eſpecial Order which he hath deſigned unto his own Glory, 2 *Cor.* 4. 7. (2.) In a *Pipe* which conveys Water into an Houſe there may be ſuch a *flaw* as will ſometimes give an entrance unto ſome duſt or earth to immix it ſelf with the Water: Will you therefore reject the Water it ſelf, and ſay, That if you may not have it juſt as it riſeth in the *Fountain*, you will not regard it, when you live far from the Fountain it ſelf, and can have no Water but ſuch as is conveyed in *Pipes* liable to ſuch flaws and defects. Your buſineſs is to ſeparate the Defilement, and uſe the Water, unleſs you intend to periſh with thirſt. (3.) That ſuch a thing may fall out, and that it doth ever ſo, gives us an opportunity of exerciſing *ſundry Graces*, and the performance of ſundry *duties* whereby it turns to our Advantage. For (1.) here lies the proper Exerciſe of our *Spiritual Underſtanding*

ſtanding in the Goſpel, whereby we are enabled to try all things, and hold faſt that which is good. To this end our Apoſtle requires that we ſhould have *ſenſes exerciſed to try and diſcern both Good and Evil.* Hereby, according to our Duty, we ſeparate the *Chaff from the Wheat*; and no ſmall exerciſe of Grace and Spiritual Light to the great improvement of them, doth conſiſt herein. (2.) *Tenderneſs* towards men in the Infirmities which we diſcern in their Work, proceeding either from Weakneſs or Temptation. (3.) The conſideration hereof ought to keep us in a conſtant dependance on, and Prayer unto the Lord Chriſt for the *communication of his Spirit unto us*, to lead us according to his Promiſe into all Truth; which is the great reſerve he hath given us in this matter. And hence follows;

(2.) An immediate *ſubjection of Soul and Conſcience* unto what-ever is delivered in the Diſpenſation of the Word. A readineſs hereunto *Cornelius* declared when he was to hear *Peter* Preach, *Acts* 10. 33. *Now are we all here preſent before thee, to hear all things that are commanded thee of God*; that is, ſo to hear, as to give up our Souls in Obedience unto the Word, becauſe of the Authority of God whoſe Word it is. And when we are not in this frame, we ſhall be unprofitable Hearers. For the immediate end of our Hearing is practice. And the Scripture doth ſo fully teſtifie hereunto, that in ſundry places it poſitively declares that no kind of Hearing, what-ever appearance of Zeal or Diligence it may be accompanied withal, which doth not iſſue in *practical Obedience*, is in the leaſt to be eſteemed of. But I intend not at preſent this practice, which is in order of Nature *conſequential* unto the hearing of the Word, but that *practical ſubjection* of the Soul and Conſcience to the Word which alone will make way for it. For even that *Practice* or Obedience which proceeds not from hence, is faulty and corrupt, as having certainly a falſe Foundation, or a wrong End. Herein then lies the great Wiſdom of Faith in Hearing, namely, in *delivering up the Soul* and Conſcience unto the commanding Authority of God in the Word, *Rom.* 6. 17. And hereunto among other things it is required, (1.) That the Heart hath no *approved Reſerve* for any Luſt or Corruption, whoſe Life it would ſave from the Sword of the Word. (2.) That it be *afraid of no Duty*, on the account of the Difficulties and Dangers with which it may be attended. For where theſe things are, the Heart will cloſe it ſelf againſt the Influences of God's Authority in his Word. (3.) A diligent watchfulneſs againſt *Diſtractions* and *Diverſions*, eſpecially ſuch as are growing to be *habitual* from Temptations or Sloth. This is much ſpoken unto by others, and therefore is here diſmiſſed without farther conſideration. And where we are negligent in theſe things, or any of them, we ſhall be found *dull* in Hearing.

(3.) There are Duties alſo belonging hereunto which are conſequential unto actual Hearing; whoſe diſcharge is required to free us from the Guilt of the Evil reproved. As (1.) A due *examination* of what is *new* or *doubtful* in the things delivered unto us. When the Goſpel it ſelf was firſt preached, and ſo was *new* unto them to whom it was delivered, the *Bereans* are commended for *examining* what was delivered unto them by the Scriptures, which they had before received, *Acts* 17. 11. And in caſe of things *doubtful* is the *command* given us, *to try all things, and to hold faſt that which is good*, 1 Theſ. 5. 21. as alſo to *try the Spirits*, 1 John 4. 1. or what is taught under pretence of any Spiritual Gift what-ever. Not that any thing is ſpoken to encourage that *cavilling Humour* which ſo abounds in ſome, as that they will be excepting and diſputing againſt every thing that is delivered in the diſpenſation of the Word, if not abſolutely ſuited to their Sentiments and Conceptions, or becauſe they think they could otherwiſe, and it may be better, have expreſſed what they have heard; which kind of Perſons well may be reckoned amongſt the worſt ſort of unprofitable Hearers; and ſuch as are moſt remote from ſubjecting their Conſciences unto the Authority of God in his Word, as they ought. We may therefore give ſome Rules in this matter; As (1.) ſome things there are, which are ſuch *fundamental Principles* of our Profeſſion, that they ought to be ſo far from being expoſed unto a doubting *Examination*, that they are part of that *Rule* whereby all other Doctrines are to be tryed and examined, as thoſe alſo by whom they are taught, 2 *John v.* 9,10,11. And (2.) other Doctrines alſo there are, ſo evidently deduced from the Scripture, and ſo manifeſt in their own Light, carrying the open Conviction of their Truth along with them, as that they ought not at any time to be made the matter of a *doubtful* Tryal. Only what is delivered concerning them, may be compared with the Scriptures, to their farther Illuſtration and Confirmation. (3.) Neither ought what is delivered

delivered by any faithful approved Miniſter of the Goſpel, whoſe Way, and Courſe, and Doctrine, and Zeal for the Truth hath been known, be *lightly* called into Queſtion; nor, without *manifeſt Evidence* of ſome failing or miſtake, be made the matter of *doubtful Diſputations*. For whereas every man is obnoxious unto Error, and ſome we have found, after a long courſe of their profeſſion of the Truth, to fall actually into ſuch as are perillous to the Souls of men, if not pernitious; it is not meet that any thing which they teach ſhould on juſt occaſion be exempt from a ſober Tryal and Examination. So whereas ſuch Miniſters of the Goſpel as thoſe mentioned, have the Word of Truth *committed unto them* by Chriſt himſelf, and his promiſe of Direction in the diſcharge of their Duty, whilſt they behave themſelves as his *Stewards* and Diſpenſers of the Myſteries of God, what they declare in his Name is not lightly to be ſolicited with every needleſs Scruple. Wherefore this Duty which in ſome Caſes and Seaſons is of ſo great importance, may in other Caſes, and at other Seaſons be leſs neceſſary; yea, a pretence of it may be greatly abuſed to the ruine of all profitable Hearing. When *Errors* and *falſe Teachers* abound, and when by our beſt attendance unto the Rule we cannot avoid the hearing of them ſometimes; or when things *new*, *uncouth*, or carrying an appearance of an Oppoſition to the *Analogie* of Faith, or thoſe Doctrines of the Goſpel wherein we have been before inſtructed and ſetled, are impoſed on us; it is neceſſary we ſhould ſtand upon our Guard, and bring what is taught unto a due Examination. But where there is a ſetled approved Miniſtry, and the things delivered evidence in a good manner their own conſonancy unto the Scripture and *Analogie* of Faith, a diſpoſition and inclination, under pretence of *trying* and *examining* what is delivered, to except againſt it, and diſpute about it, is the bane of all *profitable hearing*.

(2.) Let us be ſure to learn what we are learning. The Apoſtle complains of ſome who are *alwayes learning, but never come to the knowledge of the Truth*, 2 Tim. 3.7. Of this ſort are many ſtill amongſt us. And hence it is, that after they have been long under the means of Inſtruction in ſound Truth and Knowledge, they are ready to hearken after, and greedily embrace any Fancy that is contrary thereunto. The Reaſon hereof is, becauſe they did not *learn* what they were ſo long in *learning*. To learn any Truth as we ought, is to learn it in its proper Principles, true Nature, and peculiar Uſe; to learn it in the reſpect it hath unto, and the place it holds in the Syſteme of Goſpel-Truths; ſo to learn it, as to get an experience of its uſefulneſs and neceſſity unto a life of Holy Obedience. Unleſs we thus learn what we hear, in its compaſs and circumſtances, it will not prove an ingrafted Word unto us, and we ſhall loſe the things which we ſeem to have wrought. Our Duty herein may be reduced unto Heads. (1.) That we learn doctrinally what reſpect every Truth hath unto Chriſt the Center of them all. (2.) Practically what influence they have unto our Obedience and Holineſs. (3.) A diligent heedfulneſs to retain the things which we have heard, is alſo required hereunto. But this hath been ſufficiently ſpoken unto, *Chap.*4. 1. where it is expreſly enjoyned us. The like alſo may be ſaid concerning Meditation and Holy Conference, whereof ſee *Chap.* 3. 12. (4.) A diligent care to avoid *partiality* in Obedience unto what we hear. All men it is hoped deſign to obey in *ſome* things, moſt in moſt things, but few in all. God blamed the *Prieſts* of old that they were *partial in the Law*, Mal.2.9. Either they taught not men the whole Law, and therein the whole of their Duty, but reſerved ſuch things from them, as if known and practiſed might turn to their own diſadvantage, for they had learned in thoſe dayes *to eat up*, and ſo to live on the *ſin of the People*, Hoſ.4.8. or they taught them according as they knew they would be pleaſed to hear, therein *accepting their Perſons*, as the words ſeem to import. And for this God ſayes he would make *them contemptible and baſe before all the People*. It ſhall be no otherwiſe with them who are *partial in their Obedience*. Such are Perſons who will do as much as conſiſts in their own Judgment with their *Intereſts*, *Societies*, *Inclinations*, and the *Liberty* they have fancied unto themſelves. For we are fallen into ſuch days wherein ſome Profeſſors do judge it a great freedom and liberty to be exempted from Obedience unto ſundry Commands of Chriſt, and thoſe ſuch as they cannot but know to be ſo. Alas, for the pride and folly of the Heart of Man! to ſerve ſin, to ſerve vanity and unbelief, which are the things alone that keep us off from an *univerſal complyance* with all the Commands of the Goſpel, and ſubmiſſion unto all the Inſtitutions of Chriſt, ſhall be accounted liberty and freedom, when it is a part of the vileſt bondage in the World. What are ſuch Perſons afraid of? Is it that they ſhall *ingage* themſelves too far in the way

way towards Heaven, ſo as that they cannot retreat when they would? Is it that they ſhall have too many *helps* againſt their Corruptions and Temptations, and for the furtherance of their Faith and Obedience? Or is it leſt they ſhould give over themſelves *wholly* to Chriſt, and not be at liberty when a *better Maſter* comes to lay a claim to a ſhare in them? How great is the miſery of ſuch poor Souls! This is the Generation of *periſhing Profeſſors* in our dayes. Out of them proceed *Quakers*, *Worldlings*, and at laſt *Scoffers*. This is the Field wherein all *Apoſtacy* vitibly grows. Thoſe that are openly profane cannot *Apoſtatize* or fall away; What ſhould they fall from? Chriſt is pleaſed to ſecure his *Churches* in ſome good meaſure, ſo as that we have not frequent Inſtances in them of this fatal miſcarriage. But from among the number of Profeſſors who will walk at large, and are *partial* in their Obedience, we have multitudes of Examples continually. Let not ſuch Perſons think they ſhall profit under the diſpenſation of the Word; for they will at laſt be found to have been *ſlothful* in Hearing, and that in one of the worſt Inſtances of that ſin.

Where there is a neglect of theſe things, which are all neceſſary and required unto profitable Hearing, it cannot be but that Men will be νωθροὶ τῇ ἀκοαῖς, and fall deſervedly under the rebuke here given by the Apoſtle unto the *Hebrews*, as we ſee multitudes to do every day. And whereas all this proceedeth from the ſinful and wilful careleſneſs of men, about their own eternal concernments, it is evident that all want of a due progreſs and improvement under the means of Grace, muſt be reſolved into their own ſloth and depraved Affections.

Obſ. *It is a grievous matter to the Diſpenſers of the Goſpel to find their Hearers unapt to learn and thrive under their Miniſtry through their negligence and ſloth.* The Apoſtle complaineth of it here as that which was a cauſe of ſorrow and trouble unto him. And ſo is it unto all Faithful Miniſters whoſe lot it is to have ſuch Hearers. As for others who are themſelves negligent or ſlothful in their own Work, it cannot be but that they will be regardleſs of the ſtate of their Flock.

VERSE XII, XIII, XIV.

THe three enſuing Verſes, as they all treat of the ſame *Matter* with that foregoing; ſo they have all the ſame Deſign in themſelves, and cannot be ſevered in their Expoſition. The Reaſons of the Reproof entred on in the 11*th Verſe*, are here expreſſed, and the Crime reproved is laden with ſundry Aggravations. And theſe Aggravations are taken from ſuch Circumſtances of the Perſons, and ſuch Conſequents and Effects of their Fault, as make it evident that the Reproof given was both juſt and neceſſary.

Καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρείαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ, καὶ γεγόνατε χρείαν ἔχοντες γάλακτος, καὶ οὐ στερεᾶς τροφῆς. Πᾶς γὰρ ὁ μετέχων γάλακτος, ἄπειρος λόγου δικαιοσύνης; νήπιος γάρ ἐστι. Τελείων δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

Καὶ γὰρ ὀφείλοντες εἶναι; *Etenim debentes eſſe*; Arias. *Etenim cum deberetis eſſe*; Vulg. *Etenim cum debeatis*; Eraſ. *Vos enim quos oportuit*; Beza. All to the ſame purpoſe. *For when you ought*, or rather, *for when as you ought to be.* היבין הויתון גיר, Syr. *Debitores eſtis enim.* The word denotes a *Debt* of any kind, in things Real or Moral; what-ever is *due* from us, or juſtly required of us, is ſo expreſſed. Διδάσκαλοι. *Magiſtri*; Vulg. Lat. Rhem. *Maſters. Doctores*; Eraſ. Bez. Syr. מלפנא; *Teachers*; Inſtructers of others.

Διὰ τὸν χρόνον. Vulg. Lat. *Propter tempus.* Rhem. *For your time*; ſupplying, *your*, needleſſy. *Pro temporis ratione*; Bez. Eraſ. conſidering the time; *for the time*, is proper in our Language. The *Syriack* paraphraſeth this Expreſſion; מטל דזבנא לכון ביולפנא; *Seeing you have had time in*, or *under Inſtitution*, Diſcipline, Inſtruction, Doctrine; for the Time wherein you have been Taught and Inſtructed. Arab. *For the length of the Time*, which is intended but not expreſſed.

One of late; *Jamdudum*; now long agoe. You have been ſo long ſince Taught, that you might have been Teachers long agoe.

Πάλιν; *Rurſum.* Syr. השתא דין תוב; *But now again. Contra*; On the other ſide. Whereas you ought to have been Teachers, *on the other ſide,*

Χρείαν ἔχετε; *Indigetis*, Vulg. *You need*; Rhem. *Opus habetis*; *Opus eſt ut*; *You have need*; *you ſtand in need*; it is neceſſary.

Τὸ διδάσκειν ὑμᾶς; *Ut vos doceamini*; *That you ſhould be taught*; in the *Paſſive* Voice. Syr. דתאלפון; *That you ſhould learn.* Properly, to teach you; that *I* ſhould, that *we* ſhould, that *one* ſhould teach you.

Τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ. Vulg. Lat. *Quæ ſint Elementa exordii Sermonum Dei.* Rhem. *What be the Elements of the beginning of the Words of God*; improperly and obſcurely. Syr. אילין אנין כתיבתא קדמיתא דריש מלוהי דאלהא; *The very firſt Writings of the Beginning of the Words of God.* Suppoſing στοιχεῖα to intend the Letters of the *Alphabet. Quæ ſint Elementa initii eloquiorum Dei*; Eraſm. Beza. that is, *Oraculorum.* Λόγια, Θεόσφατα. Ours; *Which be the firſt Principles of the Oracles of God.* Which are the fundamental Principles of Divine Revelation.

Πᾶς γὰρ ὁ μετέχων γάλακτος; *Qui lactis eſt particeps*; Vulg. Lat. Rhem. *That is partaker of Milk. Cui cum lacte res eſt*; Bez. Which we render, *That uſeth Milk*; that is, for his Food; as *Syr.* דמאכולתה חלבא הו; *whoſe Food is Milk*; who (as we ſpeak) liveth on Milk.

Ἄπειρος λόγου δικαιοσύνης. *Expers eſt Sermonis juſtitiæ*; Vulg. Rhem. *Is unskilful of the Word of Juſtice. Rudis eſt*; is unskilful in, or rather, hath no *Experience* of the Word of Righteouſneſs. The *Syriack* ſomewhat otherwiſe לא מפם במלתא דכאנותא; *is not taught*, perſwaded, inſtructed *in the Word of Righteouſneſs.*

Νήπιος γὰρ ἐστι. *Parvulus enim eſt*; Vulg. *For he is a little One.* Rhem. *A Child. Infans enim eſt.* Syr. רשברא הו; *he is unskilful*; *unexperienced.* For *he is a Babe.*

Τελείων. *Perfectorum*; Vulg. the *perfect. Adultorum*; Eraſm. Beza. Thoſe of full Age. *Syr.* דגמירא; *Perfectorum*; ſo *ad Verbum.*

Ἡ στερεὰ τροφή; *Cibus ſolidus*; *ſolida alimonia*; ſtrong Meat; ſtrong Nouriſhment.

Τῶν διὰ τὴν ἕξιν. *Eorum qui pro ipſa conſuetudine*; Vulg. Lat. Them that by cuſtom. *Propter habitum*; Bez. by *reaſon of an habit*; properly; of *Uſe*, ſay Ours, which is the way whereby an *Habit* is obtained. *Syr.* דמרשין; *Who have much inquired*; who are ready in inquiries.

Τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων. *Exercitatos habent ſenſus*; *ſenſuum Organa*; The Organs or Inſtruments of their Senſes; who have their Senſes ready and expedite.

Verſ. 12, 13, 14.

> *For whereas for the Time ye ought to be Teachers, you have need that one ſhould teach you again, which be the firſt Principles of the Oracles of God; and are become ſuch as have need of Milk and not of ſtrong Meat. For every one that uſeth Milk, is unskilful in the Word of Righteouſneſs; for he is a Babe. But ſtrong Meat belongeth unto them that are of full Age, even thoſe, who by reaſon of uſe have their ſenſes exerciſed to diſcern both Good and Evil.*

The charge of a Crime or Fault intimated in the *preceding* Verſe, is, as was ſaid, improved and managed for a fuller and more unavoidable Conviction in *theſe* two things; therefore doth the Apoſtle deſign in theſe words, (1.) To give the Reaſon of his general *Charge* he had burdened them withal, and to prove the equity of it in particular Inſtances. This he declareth in that *cauſal Conjunction*; καὶ γὰρ; *for whereas.* (2.) To enlarge and farther declare the Nature of the Fault *charged* on them, from its Effects and Conſequents, with other Circumſtances. And this is done; (1.) From an aggravating Circumſtance of *Time*, or the duration of the Seaſon of Inſtruction and growing in Knowledge which they had enjoyed. *Whereas for the Time.* (2.) From the conſideration of a Duty which might juſtly be expected from them, with reſpect unto that Time and Seaſon; *you ought to have been Teachers.* (3.) From a contrary Event, or how things were indeed fallen out with them on the other

other ſide. *They had need to be taught what were the firſt Principles of the Oracles of God.* And (4.) the whole is enforced by an *Antitheſis* between two ſorts of *Hearers of the Word*, expreſſed in an elegant Similitude or *Metaphor*. The inſtructive nature of this Similitude, conſiſts (1.) in that likeneſs or conformity which is between bodily Food and the Word of the Goſpel as preached. (2.) In the variety of natural Food, as ſuited unto the various States and Conditions of them that feed thereon, anſwered by the Doctrines of Truth in the Goſpel, which are of various kinds. And in the *exemplification* hereof, natural *Food* is reduced unto two kinds; (1.) *Milk*; (2.) *Strong Meat*; and thoſe that Feed thereon unto two ſorts, *Children*, and *Men of ripe Age*; both which are applyed unto the Hearers of the Word. Wherefore the Apoſtle in the Application of this *Similitude* repreſents unto us two ſorts of Profeſſors of the Goſpel, or *Hearers of the Word*, and gives a Deſcription of them by their ſeveral Qualities. For firſt, ſome there are who are νήπιοι, *Babes*, and continue ſo; and ſome are τέλειοι, ſuch as are *of full Age*, or perfect. (2.) Theſe νήπιοι, or Babes, are deſcribed by a double property; For, (1.) They are νωθροὶ τῇ ἀκοαῖς, *v.* 11. *dull in hearing.* (2.) They are ἄπειροι τοῦ λόγου τῆς δικαιοσύνης, *unſkilful in the Word of Righteouſneſs.* In oppoſition hereunto, τέλειοι, thoſe who are *ſpiritually adult*, are (1.) ſuppoſed to be ἔχοντες νοῦν, ſuch as *have underſtandings*, ſo as to be capable of Inſtruction. (2.) Are ſaid to have αἰσθητήρια γεγυμνασμένα, *Senſes exerciſed* to diſcern Good and Evil. (3.) The different means to be applyed unto theſe different Sorts for their good, according to their reſpective Conditions, is expreſſed in the Terms of the *Metaphor*; To the firſt γάλα, *Milk*; to the other στερεὰ τροφὴ, *ſtrong Food*, or Nouriſhment; all compriſed in the enſuing *Scheme*.

Auditores Evangelii.

1. Νήπιοι.
Suntque
1. Νωθροὶ τῇ ἀκοαῖς.
2. Ἄπειροι λόγου δικαιοσύνης.
Opus habent
Γάλακτος.

2. Τέλειοι.
Suntque
1. Φρόνιμοι.
2. Τὰ αἰσθητήρια γεγυμνασμένα ἔχοντες.
Opus habent
Στερεᾶς τροφῆς.

And the Intention of the Apoſtle is to repreſent unto the *Hebrews* herein their State and Condition ariſing from their being *dull in hearing*. And this he doth both abſolutely and comparativelywith reſpect unto what others were, what they themſelves might and ought to have been. For he ſhews that they were yet *Babes*, *unskilful in the Word of Righteouſneſs*, and ſuch as had need *to be fed with Milk*.

The firſt thing conſiderable in theſe words, is an Aggravation of the Fault reproved in the *Hebrews*, from a Circumſtance of *Time*. Διὰ τὸν χρόνον; *pro ratione Temporis*; conſidering the Time and Seaſon you *Hebrews* have had; you might have been otherwiſe long agoe; *jamdudum*, as one renders the words. Or διὰ τὸν χρόνον may not intend the *ſpace* of *Time*, but the *nature of the Seaſon* which they were under. The *Seaſon* is ſuch, whether you conſider the opportunities of it, or the dangers of it, or the ſhortneſs of its continuance, as that you ought ſo diligently to have improved it, that your ſelves might have been at work in the *teaching* of others, had you been zealous for the Goſpel as you ought to be, or careful about your own Duty. Such Times as were then come on, and paſſing over the *Hebrews* as to their profeſſion of the Goſpel, called for more than ordinary diligence in their improvement. There is no inconvenience in this ſenſe, and it hath good Inſtruction in it. But I ſhall rather adhere unto that which is more commonly received. Διὰ τὸν χρόνον, *for the Time*; is as much, as with reſpect unto the Time paſt and gone ſince their firſt calling unto, and profeſſion of the Goſpel. But men may have time enough, and yet have no *advantage* by it for want of other neceſſary Helps and Aſſiſtances. A Tree may have been planted a *long Time* in a dry and barren Wilderneſs, and yet it would be a vanity to expect any great growth or thriving from thence, as having the Benefit neither of Rain nor a fruitful Soyl. And where God expects Fruit from his Vineyard, he gives it not Time only, but all other things neceſſary to its improvement, *Iſa.* 5.1,2,3,4,5.

Διὰ τὸν χρόνον.

Wherefore it is ſuppoſed, that during the *Time* intended, theſe *Hebrews* wanted no neceſſary means of Inſtruction. This the Apoſtle had before declared, *Chap.* 2. 1,3. The Word of the Goſpel was both *preached* and *confirmed* unto them. And as they had for a Seaſon the Miniſtry of *all* the Apoſtles, and of ſundry of them for a longer continuance, ſo it is juſtly ſuppoſed they had yet *one* of them ſurviving and abiding among them. Moreover they had in common uſe the Scriptures of the *Old Teſtament*, which teſtified unto all that they had been taught concerning Jeſus Chriſt. And moſt of the Writings of the *New Teſtament* were before this time communicated unto them. Wherefore during the Seaſon intended, they enjoyed ſufficient means of growing in Grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt. Without a ſuppoſition hereof they could not have been juſtly reproved for a want of proficiency. Yea, in the very expreſſion of their Crime this is ſuppoſed. They were *dull in Hearing*; which they could not have been, had not the Word been conſtantly preached unto them. For without Preaching there can be no Hearing. And all this the Apoſtle makes evident, *Chap.* 6. 7. where he compares them unto the Earth, which hath *frequent ſhowres of Rain* falling upon it, becauſe of the abundant waterings which they had received by the conſtant preaching of the Word unto them.

For the duration of this Seaſon in particular, it was not equal unto them all. Every one had only the *Time* ſince his own converſion to account for. If we ſhall take the words with reſpect unto the whole Church at *Jeruſalem*, then the Date of this Time is to be fixed on the Day of *Pentecoſt*, when upon the Effuſion of the Holy Ghoſt on the Apoſtles, teſtified and Evidenced by the Miracle of Tongues, with the Sermon of *Peter* unto them that enſued thereon, ſo many thouſands of them were Converted to the Faith, *Acts* 2. And if this be allowed, the ſpace of Time intended was about *thirty Years*. But not to bind up the Expreſſion unto any eſpecial *Epocha*, it is enough that they had all and every one of them whom the Apoſtle intends, more Time than they had well uſed or improved. And we ought to obſerve; That,

Obſ. 1. *The Time wherein we enjoy the great Mercy and Priviledge of the Diſpenſation of the Goſpel unto us, is a matter which muſt in particular be accounted for.* This Time is variouſly diſpenſed, its meaſure being given by the Sovereign Will and Wiſdom of God. All who have *Time* given them to this purpoſe, have not the *ſame* Time. The Day of the Goſpel is not of the ſame length unto all Nations, Churches, Perſons, unto whom it is granted. But all have Time and Light enough to do the *Work* that is required of them. And it is a Talent to be *accounted* for. Neither muſt we account for it only in general, but as to our improvement of it in particular Duties. Theſe *Hebrews* had ſuch a Time; and it was not enough, it did not anſwer the deſign of God in it, that they profeſſed the Goſpel, and did not renounce Jeſus Chriſt, as ſome among them did; It was moreover expected from them, that they ſhould *grow* and *thrive* in Knowledge and Holineſs proportionable to their Time and Means; and not doing ſo, it is charged on them as a great aggravation of their Guilt. An evil it was that they had not profited under the Diſpenſation of the Goſpel, but eſpecially it was ſo in that they had not anſwered the *Time* that God had graciouſly entruſted them withal. And we may do all well to conſider it, who have the like day of Grace, Mercy, and Patience with what they enjoyed. See Our *Expoſition* on *Chap.* 3. *v.* 13, 15.

διδάσκαλοι. Secondly; A Duty is expreſſed, the Want of whoſe performance is charged alſo as an *Aggravation* of the ſin inſiſted on. ὀφείλοντες εἶναι — διδάσκαλοι; *You ought to have been Teachers.* διδάσκαλος is the Word whereby the Writers of the New-Teſtament expreſs *Rabbi*, which was the uſual name of the *publick Teachers* of the Law among the *Jews*. He is ſuch a one, not only that is fit and meet to Teach and Inſtruct others occaſionally, but alſo hath *Diſciples* committed to him, depending on him, and learning from him. So is our Saviour himſelf called in the Goſpel, and ſo he termed himſelf with reſpect unto his Diſciples, *Mar.* 4. 38. *Joh.* 13. 13. And *John* tells us that it is the ſame name with the *Hebrew Rabbi*, and the *Syriack Rabboni*, *Chap.* 1. 38. *Chap.* 20. 16. And it is the name of the *Teaching Officer* given by Chriſt unto the Church, 1 *Cor.* 12. 28. *Epheſ.* 4. 11. Nor is it any where uſed but for a publick Teacher, Preacher, or Inſtructor of Diſciples in the Knowledge of God.

ὀφεί-

ὀφείλοντες εἶναι; *You ought to be.* He doth not only say, that they had enjoyed such a Time and Season of Instruction as that they *might have* been able to teach and instruct others. But this He declares was expected from them as their *Duty*. And the right understanding hereof depends on the consideration of the State and Condition of the Churches in those days. For this reproof would now seem *uncouth* and unreasonable. Our Hearers do not look upon it as their Duty to learn to be *Teachers*; at least not in the Church, and by the means of knowledge to be attained therein. They think it enough for them, if at best they can Hear with some profit to themselves. But this was not the state of things in Primitive Times. Every Church was then a *Seminary*, wherein Provision and Preparation was made, not only for the continuation of the preaching of the Gospel in it self, but for the Calling, Gathering, and Teaching of other Churches also. When therefore a Church was first planted by the Ministry of the Apostles, it was for a while continued under their own immediate Care and Inspection, and then usually committed by them unto the Ministry of some *Evangelists*. By them were they instructed more and more in the Mysteries of Religion, and directed in the use of all means whereby they might grow in Grace and Knowledge. And in this state were they continued, until some were found meet among themselves to be made *Overseers* and Instructors of the rest, 2 *Tim.* 2. 2. *Acts* 14. 23. *Tit.* 1. 5. Upon their Decease, others were to be called and chosen from among themselves to the same Work by the Church. And thus was the Preservation and successive Propagation of the Churches provided for; it being suited to the Nature and Law of all Societies, as also to the Institution and Love of Christ unto his Churches, that in complyance with his Appointments they should be able to continue and preserve their Being and Order. And this Course, namely, that Teachers of the Church should be educated thereunto in the Church, continued inviolate until the publick *School at Alexandria*, which became a President unto other Places, for a mixt learning of *Philosophy* and *Religion*; which after a while corrupted both, and at length the whole Church it self. ὀφείλοντες εἶναι.

And this also was the manner before in the *Synagogues* of the Jews. They had in them *publick Teachers* of the Law, who were their *Rabbies* or διδάσκαλοι. By these, others their *Disciples sitting at their feet* whilst they Taught and Preached, were Instructed in the knowledge thereof; as *Paul* giveth an Instance in himself and his Teacher *Gamaliel*, Acts 22. 3. And among these Disciples those who *profited above others* in an especial manner, as *Paul* affirmeth he did above his Equals, that is, those who had enjoyed the same Time and Means with him, *Gal.* 1. 14. were afterwards themselves designed and called to be διδάσκαλοι, or *Teachers*.

And Men in those dayes did not only learn in the Church, that they might be able afterwards to teach in the *same*, but also that they might be instrumental in the Work of the Gospel in other places. For out of the Churches went those who were made use of in the propagation of the Gospel ordinarily; which cannot now well be imitated, unless the whole antient Order were restored, which we are not yet to expect. Wherefore *Hearers* in the Church were not only taught those things which might be sufficient unto their own Edification, but every thing also that was necessary to the edification of others; an ability for whose Instruction was their Duty to aim at.

I do not say that this was the Duty of *all* Hearers; Every one was not to labour to profit by the Word, that he might himself be a Teacher. Many things might invincibly *incapacitate* sundry Persons from any such Work or Office. But yet in those dayes it might be the Duty of *many*; especially in that Church of the *Hebrews*. For this was the great Seminary of Preachers for the whole World all that time, wherein the Law was to go forth from *Zion*, and healing Waters from *Jerusalem*. And there were two Reasons why the Ministry of the *Jews* was so necessary and useful to the World, whereby the *Gentiles were made Debtors unto them*, by a participation of their Spiritual things, not only which were theirs originally, and possessed by them before the *Gentiles* had any interest in them, but also because by their Ministry they were communicated unto them, *Rom.* 15. 27. (1.) Because upon their Conversion to Christ, they immediately made a great progress in Knowledge. For they had before received the Seeds and Foundations of all *Evangelical* Truths in the Scriptures of the Old-Testament. And so soon as the Light of the Gospel shined into their Hearts, all things were cleared up unto them from the true sense of those Principles wherein they had before been instructed, which was now made manifest unto

them. And our Apostle immediately blames these *Hebrews* for the want of an Acquaintance with those Principles. But hence were those who did really profit by the Word, quickly ready for this Work. On the other side the *Gentile* Converts, setting aside the consideration of extraordinary Illumination, Revelation, and Inspiration by the Spirit of God, which many in those dayes were made partakers of, must needs require a *longer time* to be perfectly instructed in the Mysteries of the Gospel, whereunto they had been such utter strangers. (2.) It was in the *Jews Synagogues* throughout their Dispersions in the World, that the Preachers of the Gospel began to divulge their Message. For God had so ordained, that in all places the *Accomplishment of the Promise* made unto their Fathers should first be declared unto them, *Acts* 13. 32, 33, 46. Now this could not be done but by those that were *Jews*; for the Gentile Converts being uncircumcised, could neither have access unto their Synagogues, nor acceptance with them. On this account it was greatly incumbent on these *Hebrews* to thrive in Knowledge, that they might be able to Teach others, when God in his providence should call them thereunto. And hence it was, that when this Church, not long after its first planting, was scattered by Persecution, all the Members of it went up and down preaching the Gospel with great success, first to the *Jews*, and then to the *Grecians* also, *Acts* 8. 4. *Chap.* 11. 19, 20. After this those that succeeded, as it seems, were remiss and negligent in Learning, and so unfit for this Work, which the Apostle blames in them.

This I take to be the meaning of the place. But if you will suppose that the Apostle useth the word διδάσκαλοι in a *larger sense*, for any that are able to instruct others, as their Neighbours, Families, or Relations, as occasion should require; then it was the Duty *of all these Hebrews* to have been *such Teachers*, and their sin it was wherein they were not able so to be.

Obs. *Churches are the Schools of Christ, wherein his Disciples are trained up unto Perfection, every one according to the Measure appointed for him, and his usefulness in the Body.* We may consider the Church in general, and with respect unto some particular Members of it. In general, every one that belongs unto it, ought to have a double aim; first, His own *Edification*, and then his *usefulness* in respect of others. The first is the principal End, both of the Ministry, and the Administration of all Ordinances in the Church, *Ephes.* 4. 11, 12, 13. This therefore in the first place is that which every one ought to attend diligently unto; which also they are continually exhorted, incouraged, and perswaded unto in the Scripture, as that which is indispensably required of them, 2 *Pet.* 3. 18. And those who are negligent herein, do frustrate all the Ends of Christ's love and care towards them in his Church, which they must answer for. And the want of it, in some good measure, is a dreadful symptome of approaching eternal ruine, as our Apostle declares, *Chap.* 6. 7, 8. The Church is the Garden of Christ, enclosed and watered, and every *Plant* which continueth in a withering unthrifty condition, will at length be *plucked up* and cast out. Herein therefore ought all to be trying and examining themselves who have any care of their own Souls, and who intend not to make use of the Ordinances of the Gospel, only to countenance them in their security, and so to hasten and aggravate their Destruction. And there is nothing more lamentable in the present profession of Christian Religion, then the woful negligence of most herein. They hear the Word for the most part, as Company, or Custome, or their Lusts, or Ease direct them, without any choice with respect unto their Edification. And they content themselves in hearing of it, without any endeavours for its improvement. So do many Souls under the *best* of means come to the *worst* of Ends. But this is not all. We are so to learn in the Church, as that we may *be useful* to others; a Matter which few think of, or trouble themselves about. But this Christ expects of all the Members of his Churches in an especial manner. For every Church is *the Body of Christ, and Members in particular*, 1 Cor. 12. 27. that is, of the Whole Body, and unto one another. And the Apostle there shews what a monstrous thing it is for a *Member* to be useless in the Body. Every one is to contribute to the growth of the whole, *Ephes.* 4. 16. *Col.* 2. 19. He that doth not so, is dead. One way or other every one may contribute to this Building, cast into this Sanctuary, some their Talents, some their Mites. Times, Seasons, Opportunities, Advantages for Usefulness, are in the Hand of God. But our Duty it is to be prepared for them, and then to lay hold upon them. It is not every ones Lot nor Call to be publick Teachers of others. And the undertaking

of

of that Work without a due Ability, and an orderly Call, is forbidden *James* 3. 1. But every one may have occasion to make use of the utmost of that Light and Knowledge which is communicated unto them in the Dispensation of the Word. They who have not Flocks to watch over, may yet have *Families*, *Relations*, *Children*, *Servants*, *Masters*, whom by their Light and Knowledge they may benefit, and it is required of them that so they should do. It may not be the Duty of every one at all times to *convince Gainsayers*, and to *stop the Mouths* of them that oppose the Truth, but it is so to be *alwayes ready to give an Answer unto every Man that asketh a Reason of the Hope that is in them, with meekness and fear*, 1 Pet. 3 15. and it will be so, to plead for and defend the Truth, if they are called to suffer for it, like the *Martyrs* in former dayes. In these and such like things lies that *usefulness* in the Body of Christ, which every Member of it ought to aim at under the means of Instruction which he affords in his Church. And those who do not, will have their portion with the Unprofitable; see *Phil.* 2. 15, 16. It is a sad condition, when a Person can return no tolerable Answer unto that Enquiry; *of what use are you* in the Church of Christ? Secondly in particular, It were doubtless well, if some Persons in every Church might be trained up under Instruction, with this very Design, of being made meet to be *Teachers* of others. The Lord Christ will indeed provide *Labourers for his Harvest*, but in his own way, and not in a complyance with our negligence.

It is the Duty of Ministers of the Gospel to endeavour their Hearers encrease in Knowledge, until they also are able to instruct others, according to their Calls and Opportunities. *Obs.* 2. So did those who taught these *Hebrews*, whence they are reproved for failing their Expectation. Some it may be are apt to fear lest their *Hearers* should know too much. Many corrupt Lusts and Affections may prompt them hereunto; which are all resolved into *self*, with respect unto Profit or Reputation. And this hath proceeded so far in the Degeneracy of the Church of *Rome*, as to produce the Commendations of *blind Obedience* and *Ignorance* as the Mother of Devotion, then which nothing could be invented more contrary to the whole Course and Design of the Gospel. And it is well if no others are tainted with the same Disease. Even *good Men* had need to watch against discomposures of Mind, when they find on tryal, it may be, some of their *Hearers* to be like *David*, *Wiser in the Things of God than their Teachers*. And *Joshua* himself was earnest with *Moses* to forbid *Eldad* and *Medad* from Prophesying; out of no good frame, as appeareth by the reply of *Moses*, *Envyest thou for my sake?* Numb. 11. 29. But this occasioned the Prayer of that Holy Man, which is unto us a Rule of Duty. *Would God that all the Lord's People were Prophets, and that the Lord would put his Spirit upon them.* And to a Faithful Minister, there is no greater Crown nor cause of Rejoycing, than when he can be instrumental so to carry on any of his Hearers towards Perfection, as that their *Gifts* and *Abilities* may out-shine his own, especially if they are accompanied with Humility and Holiness. And for those who are either negligent in this Work, or taking upon them the Place and Duty of *Teachers*, are unable for it, they betray the Souls of Men, and shall bear their own Judgment.

The second Branch of the Apostolical Reproof, consists in a Declaration of the Consequent or Effect of the negligence reproved. *You have need that one should teach you again, which be the first Principles of the Oracles of God.*

Χρείαν ἔχετε; *You have need*; there is need of it on your account; if you are not thus taught again, you will not know the *Principles of the Oracles of God*. We are said, χρείαν ἔχειν, to *need* these things *naturally*, without which we cannot well *live*, as *Mat.* 6. 8. and *morally*, without which we cannot perform our Duty. Χρείαν ἔχετε.

Τὸ διδάσκειν ὑμᾶς; There is an *Antithesis* herein, between their Duty and the Event, or unto what was before mentioned as expected from them. It was expected justly, that they should be διδάσκαλοι, *Teachers*; but they had need, τὸ διδάσκειν αὐτοὺς, *that one should teach them*. And so πάλιν, which we render *Again*, may be well rendred, *on the contrary*, or *on the other side*; It is thus fallen out by your negligence, that instead of being *Teachers of others*, of being Masters of the Assemblies, you *on the other hand* had need to be placed in the lowest Form of these who learn; the highest evidence of your *Dulness* and want of Proficiency. Τὸ διδάσκειν; that is say we, that *One* should teach you; τίνα, that *some one or other* should do it. Or με, may be supplyed; that *I should teach you*. So He useth the same kind of Expression; Τὸ διδάσκειν ὑμᾶς. Πάλιν.

preſſion; ὁ χρείαν ἔχετε γράφειν ὑμῖν; *You have no need to write unto you*, that is, that *I ſhould write* unto you, 1 *Theſſ.* 4. 9. As he expreſly ſpeaks, 1 *Theſſ.* 1. 8. ὥστε μὴ χρείαν ἡμᾶς ἔχειν λαλεῖν τι; *That we ſhould not need to ſpeak any thing.* But yet whereas the Apoſtle treats not about his own *perſonal Miniſtry* towards them, but of their continued Inſtruction by the conſtant means they enjoyed, it may be left *indefinitely*, that *One*, or ſome ſhould do that Work. *That you ſhould be taught.*

Τίνα τὰ στοιχεῖα. Τίνα τὰ στοιχεῖα; *Which be the firſt Principles*; not only *which* they are, but *what* they are is intended. The words, as they lie in our Tranſlation, ſeem to intimate that this alone is aimed it; namely, that they ſhould be taught to *diſtinguiſh* between the *firſt Principles* of Chriſtian Religion, and the *Superſtructions* on them, or neceſſary Deductions from them. But the very Nature of the Things themſelves is intended. They were to be inſtructed in the Principles of Chriſtian Religion in the ſenſe to be explained.

Τίνα.

Στοιχεῖον. Στοιχεῖον, is uſed by our Apoſtle *indifferently*, ſo as that it may be taken in a good or bad ſenſe, according as its *Adjunctis* require. Frequently he applies it to the Principles and Rudiments of the *Jewiſh* Religion, or *Moſaical* Inſtitutions, *Gal.* 4. 3. Στοιχεῖα τοῦ κόσμου; *the Rudiments of the World*; Earthly, Carnal, Worldly, as oppoſed to the Spiritual Heavenly Principles of the Goſpel, *v.* 9. ἀσθενῆ καὶ πτωχὰ στοιχεῖα; *Weak and beggerly Elements*, which could not enrich the Souls of Men with Grace; ſee *Col.* 2. 8, 20. Nor doth he at any time make uſe of this Word, but when he treateth with the *Jews*, or thoſe that did *Judaize*. By *Peter* the word is uſed in another ſenſe; either properly or *metaphorically*, 2 Pet. 3. 10, 12.

Στοιχεῖα, are the *firſt Principles* of any thing, Natural or Artificial; or the firſt ground of any Science. As the Letters of the *Alphabet* are the στοιχεῖα of Reading. The Principles, Rudiments, Elements.

τῆς ἀρχῆς. Στοιχεῖα τῆς ἀρχῆς; that is, τὰ στοιχεῖα τὰ πρῶτα, the *firſt Principles*, as in our Tranſlation. *The Principles of the Beginning.*

Τῶν λογίων τοῦ θεοῦ; *Of the Oracles of God*; *Eloquiorum Dei.* Λόγια θεοῦ, are the Scriptures, uſually in the *New*, applyed unto thoſe of the *Old-Teſtament*, Acts 7. 38. ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν; *Who received the Living Oracles to give unto us*; that is, the *Law*, which if a Man do, he ſhall live therein. Rom. 3. 2. The *Jews* ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ; *Were intruſted with the Oracles of God*; that is, all the Scriptures of the Old-Teſtament, ſo that what was not committed unto them in the ſame way, is not to be reckoned among the *Oracles of God* belonging unto the Old-Teſtament. 1 *Pet.* 4. 11. Εἴ τις λαλεῖ, ὡς λόγια θεοῦ; *If any Man ſpeak, as the Oracles of God*; that is, let them that Teach, ſpeak with Gravity and Authority, and every way conformably to the Scriptures. And the Scriptures are thus called, becauſe as *Oracles* they were given out from God by *Inſpiration*, 2 Tim. 3. 16. 2 Pet. 1. 21.

Τῶν λογίων τοῦ θεοῦ.

We may now therefore enquire what it is that the Apoſtle intends by theſe firſt *Rudiments* or *Principles* of the *Oracles* of God. It is generally apprehended, that he deſigns the common *Catechetical Principles* of Chriſtian Religion, which alſo as it is ſuppoſed, he reckons up in the beginning of the next Chapter. Such Principles as Converts, or young Children, are uſually Inſtructed and *Catechized* in. And it may be, he calls them *Principles*, as the Jews call the principal Heads of their Religion *Fundamenta Legis*, the Foundations of the Law; as he alſo calls theſe Principles θεμέλιον the *Foundation*, Chap. 6. 1. But yet upon the conſideration of the Words, and his uſe of them in other places before declared, I judge that he hath another deſign. Στοιχεῖα he elſewhere declares to be the *Inſtitutions of the Law*; and λόγια τοῦ θεοῦ, peculiarly denote the Scriptures of the Old-Teſtament. The Uſe and End of theſe Inſtitutions as appointed and declared in the *Oracles* of God, were to *Type* out Jeſus Chriſt, as our Apoſtle will more fully afterwards prove and confirm. This was the firſt thing that the *Jews* were to learn in them, by them, and from them; namely, that unto the Lord Chriſt, his Perſon, his Office, his Death and Sacrifice, Teſtimony was given by *Moſes* and the Prophets; as alſo that theſe things alone were repreſented in the Inſtitutions of the Law. Theſe were the Rudiments of the *Oracles* of God committed unto the *Jews*; and theſe, that is the *meaning*, ſenſe, end and uſe of them, they had not learned, but had need to be taught them again. This made them incline to their old *Judaiſm*, make little progreſs in the perception of the Myſteries of the Goſpel, and deſire to mix the Ceremonies of the Law with the Ordinances thereof. But as this was peculiar unto them, ſo I deny not, but that by juſt

Analogie

Analogie it may be extended unto the firſt neceſſary Principles of Chriſtian Religion. And from the whole of this Diſcourſe we may obſerve;

That the Holy Scriptures are to be looked on, conſulted and ſubmitted unto as the Oracles of God. The conſideration of their being ſo, adds to our Duty, and directs us in its diſcharge. For we are called by it to weigh aright what is aſcribed unto them, and what belongs to them as ſuch. And this will influence us with that due regard and reverence which is required towards them. Thus (1.) we may conſider their *Efficacy and Power*. *Stephen* calls them τὰ λόγια ζῶντα, the *living Oracles of God*, Acts 7. 38. They are ſo in reſpect of their *Author*, they are the Oracles of the *living God*; whereas the Oracles wherewith Satan infatuated the World, were moſt of them at the Shrines and Graves of *dead* Men. Whence in their Idolatries, the *Iſraelites* were charged to have *eat the Sacrifices of the dead*, Pſal. 106. 28. And they are ſo in reſpect of their *Uſe* and *Efficacy*, they are living, becauſe *life-giving* Oracles unto them that obey them. *Keep this Word*, ſaith *Moſes*, *for it is your Life*, Deut. 32. 47. And God ſayes, That he gave the People Precepts, which if a *Man do*, *he ſhall live in them*, Ezek. 20. 11. And it hinders not that *Stephen* ſpeaks of the Law given by *Moſes*, concerning which our Apoſtle ſayes, that it was the *Miniſtry of Death*, 2 Cor. 3. 7. For it was not ſo in it ſelf, but by reaſon of the ſin and inability of Men to keep it. So the Law could not give Life, in that it was weak through ſin, *Rom.* 8. 3. Beſides, *Paul* ſpeaks only of the *preceptive part* of the Law, with the Curſe annexed unto its Tranſgreſſion. *Stephen* treats of the whole, as it had reſpect unto Jeſus Chriſt. They are words accompanied with Divine Power and Efficacy, to quicken and give life unto them that obey them; which proceeds from their Author and his Power in them, as *Chap.* 4. 12. The Scriptures are not a *dead Letter*, as ſome have blaſphemed, but the living *Oracles* of God, that is, life-giving quickning; or they are accompanied with a *living Power*, which they will put forth and exert toward the Souls of Men. For God ſtill ſpeaks in them unto us. So ſaith *Stephen*, Moſes *received the living Oracles of God to give unto Us*; not to our Fathers only, who lived in thoſe dayes, but unto Us alſo, now ſo many Generations after. And in the ſame manner doth God by his Prophets and Apoſtles continue to ſpeak to *Us*; which gives Power and Efficacy unto their Word. (2.) *Authority*. They are the *Oracles of God* who hath ſupream *Authority* over the Souls and Conſciences of us all. So the *Theſſalonians* are commended, that when they *received the Word*, *they received it not as the Word of Men*, *but as it is in Truth the Word of God*, 1 Epiſt. 2. 13. That is, abſolutely ſubmitting their Souls and Conſciences unto the Authority of *God* ſpeaking therein, and thereby. And without this reſpect we can never read, nor hear the Scripture in a due manner. (3.) *Infallible Truth* and abſolute certainty. They are the *Oracles of God* who is the *firſt Truth*, whoſe Being is Truth, and who cannot lie. Every thing that *may be falſe*, hath an inconſiſtency with his Being. To ſuppoſe that any thing which is not abſolutely true can proceed from him, is to deny him to be God. *Peter* gives no other proof that in the preaching of the Goſpel they followed not *cunningly deviſed Fables*, but that they were confirmed by the *Oracle of God*, 2 Pet. 1. 16, 17, 18, 19, 20, 21. God is a God of Truth, *Deut.* 32. 4. And all his Words are Words of Truth, *Eccleſ.* 12. 10. Herein then alone the Souls of Men can find aſſured Reſt and Peace. What-ever elſe they may lean upon, what-ever appearance of Truth it may have, yet *falſhood* and a *lie may* be in it. Before God gave his *Oracles* unto Men, that is, before he ſent out his Light and Truth to lead and guide them, they did nothing but perpetually wander in Ignorance, Error, and Darkneſs, unto Deſtruction. And ſo far as any yet, take any thing elſe but the *Oracles* of Truth for their Guide, they muſt continually fluctuate; and though they are not alwayes *actually* deceived, they are never *certain* but that they are ſo. I will ſhew thee *what is noted in the Scripture of Truth*, Dan. 10. 21. is the only Guide we have for our Souls. (4.) *Myſterious*; *Oracles* have Myſteries in them; and under this covert Satan endeavoured to hide his Deluſions. For whereas the Oracles of God were *myſterious* from the matter contained in them, which is Sacred, Holy, Sublime, and Incomprehenſible, he delivered himſelf in dark *ænigmatical* dubious Expreſſions, that making an appearance of ſomething *myſterious*, he might draw a Cloud of Darkneſs over his lies and falſhoods. And it is in oppoſition unto all the pretended Myſteries of *Gentile*-Worſhip, that our Apoſtle ſumming up the Principal Doctrines concerning the Perſon and Mediation of Chriſt Jeſus, ſayes that, *Without* *Obſ.* 1.

controverſie great is the Myſtery of Godlineſs, 1 Tim. 3. 16. The Oracles of God are *myſterious* from the Depths and Excellency of the things revealed, delivered in Words of Truth and Soberneſs. And this will teach us how we ought to behave our ſelves with reſpect unto the Word, theſe *Oracles* of God. It is generally owned to be our Duty, to read it, to ſtudy it, to meditate upon it, and to attend unto its Diſpenſation in Preaching. And thoſe by whom theſe things are neglected, ſhall bear their own Judgment. But as to the *manner* of the diſcharge of theſe Duties, there may be a great failure among the beſt. That Diligence, that *Reverence*, that ſubmiſſion of Mind and Conſcience, that dependance on God for the Revelation of his Mind and Will, which ought conſtantly to accompany all them who conſider and attend unto the *Oracles* of God, we are too often at a loſs in.

Obſ. 2. *God hath in infinite Love and Wiſdom ſo diſpoſed of his Word, as that there are firſt Principles plain and neceſſary laid down in it, to facilitate the Inſtruction he intends thereby.* Men have learned this Wiſdom in teaching of all Arts and Sciences. They firſt lay down *general Principles and Theorems*, which they make the Baſis and Foundation of all their following inſtructive deductions. And ſo there are *firſt Principles of the Oracles of God.* And, (1.) They are *plain* and eaſie to be learned. The things themſelves contained in them, as hath been ſhewed, are deep and *myſterious*. But they are all of them ſo *plainly* declared, as that he who *runs* may read them. It is an unqueſtionable Truth, that what is not clearly and *plainly* revealed in the Word, though it be *true*, and the knowledge of it very uſeful, yea neceſſary to ſome Perſons in ſome Circumſtances, yet it doth not belong unto thoſe *Principles of the Oracles of God*, which it is the Duty of all men *expreſly* to know and believe. I could go over all the Principles that are of this Nature, and evince, that they are all of them ſo plainly, ſo fully, ſo clearly revealed, taught, and expreſſed, and that in Words and Terms ſo ſuited unto the Reaſon and Underſtandings of Men, that none unto whom the Word of God comes, can be ignorant of them, without the guilt of *ſupine negligence*, and horrible ſloth; nor will any *err* about them, unleſs their Minds are prepoſſeſſed with invincible Prejudices, or Carnal, Corrupt, and Earthly Affections. And this is neceſſarily required unto the nature of *firſt Principles*. They muſt be *Maxims* plainly and evidently declared and aſſerted, or they are very unmeet to be the firſt Principles of Knowledge in any kind. (2.) They are ſuch as being learned, received, believed in a due manner, the way is *plain* for men towards *Perfection*; They have ſuch an influence into all other Sacred Truths, which indeed are but deductions from them, or leſſer ſtreams from that bleſſed *Fountain* which is contained in them, and do ſo ſuit and prepare the mind for them, that they have an *eaſie acceſs* unto it. The minds of men being duly inlaid with *theſe firſt Principles* of the Oracles of God, it is unconceivable how they may thrive in the knowledge of the deepeſt Myſteries, and that in a due manner. If indeed when Men have been inſtructed in theſe Principles, they grow *careleſs* and negligent, as though they had obtained enough, and need ſeek no farther, as is the manner of many, they will be of no advantage unto them. He that layes the *Foundation* of an Houſe, and neglects the carrying on of the *Building*, will find it but a ſorry ſhelter in a Storm. And whereas God hath deſigned the Knowledge of theſe *Principles* as a means unto a farther growth and improvement, from whence they are ſo term'd, where that End is neglected, he will *blaſt* the other attainment, that it ſhall be utterly uſeleſs. But where this Foundation is well laid, where theſe Principles are duly learned and improved as they ought to be, they make the way ſmooth and eaſie unto greater degrees of Knowledge; I mean, unto ſuch as are induſtrious in the uſe of means. And this as it makes evident what is our duty concerning them, ſo it gives great incouragement unto the diſcharge thereof. We ought to learn them becauſe they are Principles, and we are incouraged to learn them, becauſe they open the way to farther improvements. (3.) They are ſuch, as if they are not *duly learned*, rightly underſtood, and the mind be not poſſeſſed with them, all endeavours after higher attainments in Light and Knowledge, are *prepoſterous*, and will prove fruitleſs. Yea ſome are reaching; and among others, ſundry Conſequents, all of them dangerous, and ſome of them pernicious, do enſue on this neglect. For (1.) ſome are apt to be reaching after *abſtruſe ſpeculations*, both in themſelves, and in the manner of their Revelation, before they have any acquaintance with thoſe *firſt Principles* of the Oracles of God. And conſtantly one of theſe events doth enſue; for either they are *always learning*,

learning, and never come to the knowledge of the Truth, wearying themſelves in the ſearch of ſuch things as they cannot *comprehend*, nor be led into a right underſtanding of. Or elſe are *vainly puft up in their fleſhly minds*, upon a preſumption that they know ſome marvellous thing beyond the common rate of other men, when they know nothing as they ought, nothing with reſpect unto its proper Principles. (2.) This is the cauſe whence ſo many Perſons, uſing induſtry and diligence in the hearing of the Word, do yet learn, thrive, and profit ſo little as they do. All Preaching, at leaſt for the moſt part, ſuppoſeth a knowledge of theſe *firſt Principles*, without which not one word that is ſpoken therein can well be underſtood. Many therefore being unacquainted with them, muſt of neceſſity loſe that advantage by the preaching of the Word which otherwiſe they might attain. And this was the very caſe in hand between our Apoſtle and the *Hebrews* which put him to ſuch a ſtrait. He knew that it was his Duty to declare to the Church the *whole Counſel of God*, and that in the deepeſt and moſt myſterious Truths of the Goſpel, ſo carrying them on to perfection. But he alſo found that theſe things would prove unprofitable to many, becauſe their minds were not as yet well inlaid with the *firſt Principles* of the Oracles of God. This put him to the ſtrait he expreſſeth in the beginning of the *ſixth Chapter*. And ſo it falls out among our ſelves. It is oft-times a grief unto us to conſider, how many of our *Hearers* ſeem to have little advantage by the beſt of our Endeavours, becauſe of their ignorance in the ſuppoſed Principles and Foundations of what we deliver. Hence they hear, and go away altogether inconcerned in what they have heard; and it may be, complain of the Sermon, or Preacher, when the fault was ſolely in their own underſtandings. But as we ought, for the ſake of ſome who are *real Beginners*, to divert unto their Inſtruction in thoſe *Fundamental Principles of Religion*; ſo we ought not in a complyance with their *ſloth and negligence* who have careleſly omitted the acquainting of themſelves with them, ceaſe our endeavour to carry on more diligent and thriving Souls toward perfection, nor would *Paul* do ſo in this place. In the mean time Parents, Maſters, Miniſters, all in their ſeveral Stations and Capacities, ought to conſider of how great importance it is to have all thoſe committed to their care, or under their inſpection, well inſtructed in thoſe *firſt Principles of the Oracles of God*. (3.) Hence it is that multitudes are ſo eaſily ſeduced unto *fooliſh and ſottiſh Errors*, and ſuch as overthrow the Foundation of Truth and Faith in them who do entertain them. Things are propoſed unto them under *ſpecious pretences*, which at firſt ſeem to have ſomewhat excellent and peculiar in them, and as far as they can diſcern, are of no evil Tendency. But after they have embraced them, and are brought under their Power, it is found when it is too late, that they have virtually renounced the *Foundation of the Goſpel*, but are now taken in the ſnare that cannot be broke, for it is for their life. (4.) Theſe Principles are ſuch, as that if they alone are known, received, believed, obeyed, provided their progreſs in Knowledge be not obſtructed by mens own negligence, prejudices or luſts, they may attain the *end of Faith* and Obedience in the Salvation of their Souls. They are ſuch, as without the expreſs knowledge whereof in thoſe that are *adult*, the Scripture ſpeaks nothing of any poſſibility of attaining unto Life and Immortality. And as was declared before, the knowledge of them where they are not duly improved unto an encreaſe in Light, according to the means we do enjoy, is no way available. But upon a ſuppoſition that a Man is brought into an Acquaintance with theſe *Principles of the Oracles of God*, in the want of means and advantages to carry him on towards Perfection in the knowledge of other Principles of Truth, uſeful and neceſſary in their Places and Circumſtances, though he ſhould be ignorant of them, or fall into Errors about them, not inconſiſtent with, or deſtructive of the Principles he hath received; they are ſufficient *in their own kind*, to lead and conduct him unto Reſt with God. And as this conſideration will not give the leaſt countenance unto the ſloth or negligence of any, who do or may enjoy the advantage of *growing in the Knowledge of God, and of our Lord and Saviour Jeſus Chriſt*; ſo it is a relief with reſpect unto their condition, who by reaſon of the blindneſs of their pretended Guides, or on any other occaſion, are not ſupplyed with the means of a farther Improvement. And from what hath been diſcourſed it appears, both of what great Importance it is unto our Faith and Obedience, to be well inſtructed in the chief *Principles of Religion*, as alſo what an inexcuſable fault it is in thoſe who for any ſeaſon have enjoyed the means of inſtruction to be found defective herein.

Obſ. 3. Thirdly; *Thoſe who live under the preaching of the Goſpel, are obnoxious to great and provoking ſins, if they diligently watch not againſt them.* Such was that of theſe *Hebrews* here mentioned. But hereof, as alſo of the danger of ſuch ſins, we muſt treat more afterwards.

It follows, as an illuſtration of what was before charged on the *Hebrews*, and to the ſame purpoſe; *And are become, ſuch as have need of Milk, and not of ſtrong Meat.* This Alluſion the Apoſtle choſe to repreſent unto them the ſtate or condition whereinto they were brought by their ſinful negligence; as alſo to give life and ſtrength unto his reproof; and therefore purſues it to the end of the Chapter.

γεγόνατε. γεγόνατε; *Ye are become.* The Word may be taken in a two-fold ſenſe.

For, (1.) It may ſignifie, it *appears* what you are, and what you ſtand in need of. It may be ſome have had other thoughts of you by reaſon of your *Profeſſion*, and the time of Inſtruction you enjoyed. You have had *a name to live*, and poſſibly to be in a very flouriſhing condition, as being the *firſt Church in the World*, the *Mother* in ſome ſort of all other Churches, and ſuch as have had Priviledges which no other Church ever had, or ever ſhall enjoy. But upon *tryal* it is made manifeſt how *dull* and *ſlothful* you have been, how ignorant you are, and how little you have improved your Seaſon. And it will in like manner be one day evident that many *Churches* and Perſons who make a goodly Appearance, on the account of their outward *Priviledges* and Enjoyments, will be found when they are brought unto the Ballance of the Sanctuary, to be light, empty, dead, and every way inſufficient. But things are changed in the World. Churches are now eſteemed of, or pretend unto an eſteem, by their Pleas of *Antiquity*, *outward Order*, ſolemnity of *Forms*, and a ſeemingly ſacred *Grandeur*, without the leaſt reſpect unto the Light, Knowledge, and Holineſs of their Members. In the dayes of the *Apoſtles* it was not ſo. Unleſs Churches in their Members did thrive in Grace, Knowledge, and Holineſs, they had no reſpect unto outward things, though never ſo good in their Place and Order, but as Aggravations of the Sin and Judgments of unprofitable Profeſſors. And this *may be the ſenſe* of that expreſſion γεγόνατε, *ye are become.* For ſo are many things in the Scripture ſaid then to *be*, when they are made *manifeſt*, or appear ſo to be.

2. It may be the Apoſtle by this Expreſſion denotes a *Decay* and *Declenſion* in them. You are *become*, that is *now*, what formerly you were not. So *Chryſoſtome* on the Place; Οὐκ εἴπε χρείαν ἔχετε, ἀλλὰ γεγόνατε χρείαν ἔχοντες; τοῦτο ὑμεῖς ἠθελήσατε, ὑμεῖς ἑαυτοὺς εἰς τοῦτο κατεστήσατε; *This is that which you have now brought your ſelves unto.* They had been taught, and they had learned the things of the Goſpel. But *now*, through their careleſſneſs, forgetfulneſs, and want of induſtry to grow in Grace and Knowledge, they were *decayed* into great Darkneſs, Ignorance, and Confuſion. And it is known, that this is no unuſual thing among Profeſſors. Through their *Inadvertency*, ſinful-negligence, worldly-mindedneſs, they loſe the knowledge which they had attained; and on a perverſe continuance in ſuch an evil courſe, through the righteous Judgment of God, even all that they *ſeemed to have*, is taken from them. Knowledge may be loſt as well as Holineſs, at leaſt as unto the Degrees of it. And it is moſt probable, from the Nature and Tenor of his whole Diſcourſe, that *this is the evil* which the Apoſtle chargeth them withal; which ſufficiently manifeſts the greatneſs of their Sin, and the danger of their Condition. For it is worſe with them who have, through their own default, *loſt* what they had attained in the wayes of God, than with thoſe who *never attained* what was their duty ſo to do. For the loſs of Light and Knowledge proceeds from Cauſes of a more *enormous* Guilt, than a mere ignorance of them ordinarily doth, or indeed can do.

What they were thus *become*, as to their State and Condition, the Apoſtle in the ſame Similitude expreſſes; (1.) *Poſitively*; they were *ſuch as had need*, γάλακτος, of Milk. (2.) *Negatively*; καὶ οὐ στερεᾶς τροφῆς, *and not of ſtrong Meat.* χρείαν ἔχοντες; in the ſame ſenſe as χρείαν ἔχετε before; only as joyned with γεγόνατε, it may intend their *Decay* and Declenſion into a worſe eſtate than what they were in formerly; *you are come to ſtand in need.* In the Similitude propoſed, the *Word* of God is compared *to Food*; and the ſeveral ſorts of it, both as to their Nature and Uſe. For it is the *Food* of our Souls. And natural Food is diſtinguiſhed by the Apoſtle in this place into *Milk* and *ſtrong Meat*; which gives us a Diſtribution of the *Oracles of God* into two general Heads alſo, anſwering in reſpect of Uſe unto thoſe two ſorts of Food.

χρείαν ἔχοντες.

(1.) *You*

(1.) *You have need of Milk.* The whole Word of God is, it may be, sometimes compared absolutely unto *Milk*; because of its purity and freedom from corrupt mixtures; whence it is fit for nourishment. 1 Pet.2.2. *As new-born Babes, desire the sincere Milk of the Word, that you may grow thereby.* Nothing is of a more natural nourishment than *Milk*; and is never hurtful, but where the Body is prepossessed with Obstructions. *These* in *the Mind*, with respect to the Word, the Apostle in that place warns us to cast out. Vers. 1. *Wherefore laying aside all Malice, and all Guile, and Envies, and evil Speakings, as new born Babes.* So *James* doth in like manner, *Chap.* 1. 21. In this place, I say, it is supposed that the whole Gospel, the whole Word of God, which is the *Food of our Souls*, is compared unto *Milk*. But I rather judge that even here some especial Part or Doctrines of the Word, suited to the condition of them to whom the Apostle speaks, is intended. He calls them new-born *Babes*; that is, Persons newly converted to Christ, and it may be but weak in the Faith. These he adviseth to seek after sutable Food in the Word for the nourishment of their Souls, or the strengthning of them in Faith and Obedience. And that is those *plain Doctrines of Truth*, which were meet for them who as yet were not capable of higher Mysteries. It is therefore some parts of the Word only, and some things taught therein, which are compared to *Milk*, both with respect unto the Nature and common Use of it. It is a kind of Food that is *easie of Digestion*, needs no great strength of Nature to turn it into Nutriment, and is therefore the common nourishment of *Babes* and *Children*, and sick Persons, not sufficing to maintain the health and strength of Persons of *full* Age, and an healthy Constitution. So our Apostle useth the same Similitude; 1 *Cor.* 3. 1, 2. *And I, Brethren, could not speak unto you as unto Spiritual, but as unto Carnal, even as unto Babes in Christ. I have fed you with Milk, and not with Meat; for hitherto ye were not able to bear it, neither yet now are you able.* The same Similitude, the same Distribution of the parts of it is used, as in this place. The reason why *Babes* are fed with *Milk*, is, because they want strength of Nature to digest stronger Meat; so he sayes, they were *able to bear Milk*, but not strong Meat spiritually. It is evident therefore what the Apostle here understandeth by *Milk*; namely, such Doctrines of Truth as he calls the first *Principles of the Oracles of God.* Plain and Fundamental Truths. Such in some measure they might be capable of, but not of the great and deep *Mysteries* of the Gospel. And he declares whom he intends by these *Babes*; even such as are *Carnal*; that is, such as by reason of their Indulgence unto their Carnal Affections, had kept their Souls in a *weak* and distempered condition, as unto Spiritual Things. γάλακτος.

This condition of theirs, as it was a consequent of their own sin, so it was a grief and discouragement unto him, who designed and earnestly desired to carry them unto *perfection*, unto a perfect Man, unto the measure of the stature of the fulness of Christ. And this being the great End of the Ministry towards the Church, *Ephes.* 4. 12, 13. It is no small trouble unto all that are faithful in the discharge of their Office, when they find their Hearers not so to thrive, as to be capable of receiving the *highest Mysteries* of Truth. It is grievous unto them, either alwayes to dwell on the first *Rudiments of Religion*, or to treat of things which they fear to be above the capacity of their Auditors. Their delight and satisfaction is to be dispersing the Mysteries of the Gospel, and of the Kingdom of God. Hereof we have a most eminent Instance in our Apostle. His writing and his preaching to the Churches were of the same kind, as in sundry places he doth declare. And we see that the greatest part of his Epistles is taken up with the declaration of the *deepest Mysteries* of the Will, Wisdom, and Counsel of God. And for this cause he is now by some reflected on, as a Person whose Writings are *obscure*, and hardly to be understood. For men begin not to fear to cast the shame and guilt of their own *Ignorance*, on a pretended obscurity in his Writings. Thus these *Hebrews* had need of *Milk*; and that not through the tenderness of their Constitution, but by having contracted an ill habit of mind.

(2.) Negatively, he sayes, They had *not need of strong Meat.* That is, it was not expedient in their present condition to set it before them, unless they were first sufficiently excited out of their stupid negligence. Στερεὰ τροφὴ, is Meat *yeelding solid nourishment.* Now as in general all the principal *Mysteries* of the Gospel, that whole *Wisdom which he Preached*, ἐν τοῖς τελείοις, 1 *Cor.* 2. 6. unto, or among them that were perfect or adult, and grown up unto some good measure in the stature of Christ, are intended hereby; so in especial he hath respect unto the things which belong unto Στερεᾶς. τροφῆς.

the *Priesthood* and *Sacrifice* of Christ. These are *solid Meat* unto the Souls of sound Believers. And hereby Christians may take a due measure of their spiritual health, strength, and growth. If the solid Doctrines concerning the *Offices* of Christ, especially his *Priesthood* and Sacrifice, are suited to their Minds and Affections, if they find Food and Spiritual Nourishment in them; it is a good Evidence of their progress in the knowledge of Christ and the Gospel. But if such things have neither *Taste* nor *Relish* in them unto their Spiritual Appetite; if they do not readily digest them, nor find benefit by them, it is manifest they are but weak and *feeble*, as the Apostle farther proves in the following Verses. And we may observe (1.) from the first sense of that Expression, *you are become*.

1. *There will be a Time when false and unprofitable Professors will be made manifest and discovered, either to their present conviction, or their eternal confusion.* And from the second sense of it, it may be observed;

2. *That Men do oftentimes secretly wax worse and worse under profession and means of Grace.* Of the causes and wayes hereof, see our Exposition on *Chap.* 4. 13.

3. *There are provisions of Truth in the Scripture suitable to the Spiritual Instruction and Edification of all sorts of Persons that belong to Jesus Christ.* There is in it both *Milk* and *strong Meat*. The Disciples of Christ ever were, and ever will be in this World, of several sorts, sizes, and capacities. In the House of God there are all *sorts of Vessels*, of *lesser and greater quantity*, *Cups and Flagons*, Isa. 22. 24. There are in the Church, *Babes*, *young Men*, and *Fathers*, 1 *Joh.* 2. There are among the Hearers of the Gospel, Persons sound, healthy, thriving; and those that are weak, sickly, and feeble. Their different Ages, Capacities, with their distinct measures of opportunities and diligence, their Temptations, and Occasions of Life, make this Diversity necessary and unavoidable. As in the same *flock of Sheep* there are Lambs and strong Sheep, and Ews great with young. Now in an House where there dwell together, old Men, and strong Men, and Children or Babes, those that are healthy, and those that are sick; if they should be all of them bound up unto the *same Diet or Food*, some of them must necessarily perish. But a wise *Housholder* will provide for them differently, according to their several states and capacities, that which shall be wholsome and convenient for them all; and the principal Wisdom of the *Steward* of the House, is to give out every one a portion proper for him: So is it in the Church of Christ, which is the *Family of God*; And therefore the great Housholder hath prepared his Heavenly *Manna*, according to the Spiritual Appetite and Digestion of them all. As upon the receiving of *Manna* every one gathered, לפי אכלו, *Exod.* 16. 18. according to his *appetite* and need. So is the Heavenly *Manna* of the Word disposed, that every one may have what suits him. There are in the Word, as was said of old, Fords where the Lamb may wade, and Depths where the Elephant may swim. There are in it plain Doctrines and *first Principles*, necessary unto all; and there are Truths of a deeper search that are profitable to some. And concerning these things we may Observe; (1.) That the Lord Christ hath an especial care of the *weak*, the *young*, the *sick*, and the diseased of his Flock. There is indeed a difference to be put between them who are so *invincibly* by their natural Infirmities, Temptations, and Tenderness in the Wayes of Religion; and those who are so, through their own *neglect* and sloth, as it was with these *Hebrews*. The latter sort are severely to be admonished and rebuked. But to the former, Christ sheweth singular tenderness and compassion. So in the first place he committeth unto *Peter* the care and charge of his *Lambs*, *John* 21. 15. And the like Affections he declareth in his own Person, as he is the great *shepherd of the Sheep*, Isa. 40. 11. He will take care of the whole Flock, according to the Office and Duty of a Shepherd; but his *especial care* is concerning his *Lambs*, and those that are with Young. And in the severity which he threatneth against false and idle Shepherds, he regards principally their neglect of the *diseased*, the *sick*, the *broken*, and that *which is driven away*, Ezek. 34. 4. These therefore in the dispensation of the Gospel, must be carefully attended unto, and Food convenient, or Nourishment suitable to their State and Condition is carefully to be provided for them. And not only so, but they are in all things to be dealt withal, with the same *gentleness*, *tenderness*, and *meekness*, that Christ exerciseth towards them. He will one day call some to an account for rough and bruitish usage of his *Lambs*. Whether they

they have hindred from being fed, according to their neceſſity, or have driven them from their *Paſture*, or have farther exerciſed *ſeverity* againſt them, it muſt be all accounted for unto the Love and Care of Chriſt. But, 2*dly*, The *delight* of Chriſt is in them that thrive, and are ſtrong in the Faith, as thoſe from whom he receives moſt of Honour and Glory. We therefore ought to aim that they may all be ſuch, ſuch as may take in and thrive upon *ſolid Food*, the deeper Myſteries of the Goſpel. To pretend from Chriſt's care of the Weak, that thoſe other, more deep and *myſterious Truths*, which the Apoſtle compareth unto *ſtrong Meat*, are needleſs to be enquired into, is highly blaſphemous. This ſome are come unto, they think we have no need to ſearch into the *principal Myſteries of the Goſpel*, but to take up with the plain Leſſons of *Morality*, which are given us therein, and in other *good Books* beſides. But an higher reflection on the Wiſdom of God men can ſcarcely contract the Guilt of. To what end hath he revealed theſe things unto us? Why hath he recorded that Revelation in his Word? Why doth he appoint his *whole Counſel* ſo revealed to be declared and Preached? Certainly never was any thing more unwiſely contrived than the giving the Scripture to the Church, if it be not our Duty to endeavour an Acquaintance with the principal Things contained in it. But theſe Men ſeem not to know the Deſign of God towards his Church. They may learn it if they pleaſe from our Apoſtle, *Epheſ.* 4. 6, 7, 8, 9, 10. It is not meerly that Men may have ſo much Light and Knowledge, Faith and Obedience, as will as it were ſerve turn to bring them at laſt unto Heaven, though no pretended meaſures of theſe things are *ſufficient* for that end, where Men reſt in them to the neglect of farther Attainments. But God aimeth to bring Men unto clearer diſcoveries of his Wiſdom, Grace, and Love, than they have yet attained, into nearer communion with himſelf, to a fuller growth in Light, Knowledge, Faith and Experience; that even in this World he may more eminently communicate of himſelf unto them, which he doth in and by the Truths which they deſpiſe. Theſe Truths and Doctrines therefore alſo, which the Apoſtle calls *ſtrong Meat* for them that are of full Age, are to be ſearched, inquired into, and preached. Wherefore hence it will follow in general; (1.) That it is the Wiſdom of the Diſpenſers of the Goſpel, to conſider what Doctrines are moſt ſuitable unto the capacity and condition of their Hearers. And in particular, (2.) That it is a prepoſterous and unprofitable courſe, to inſtruct them in the greater Myſteries of the Goſpel, who have not as yet well laid the Foundation in underſtanding the more common and obvious Principles of it; which the Apoſtle confirms and illuſtrates.

VER. XIII, XIV.

For every One that uſeth Milk, is unskilful in the Word of Righteouſneſs; for he is a Babe. But ſtrong Meat belongeth unto them that are of full Age, even thoſe, who by reaſon of uſe, have their Senſes exerciſed to diſcern both good and evil.

Theſe Verſes contain a further Illuſtration and Confirmation of what was before aſſerted; And a Reaſon is added with reſpect unto the *Hebrews*, why they ſtood in need of Milk, and not of ſtrong Meat. To this end the Apoſtle gives a Deſcription of the *two ſorts of Hearers* before mentioned. Firſt, Of thoſe that *uſe Milk*, v. 13. that is, who ought ſo to do: Secondly, Of thoſe unto whom *ſtrong Meat* doth more properly appertain, *v.* 14. Of the firſt he ſayes, *Every one that uſeth Milk, is unskilful in the Word of Righteouſneſs.* It may be the reaſoning of the Apoſtle would have ſeemed more perſpicuous, if the *Subject* and *Predicate* of this Propoſition had been changed. As if he had ſaid, thoſe who *are unskilful in the Word of Righteouſneſs, had need of Milk.* And ſo he ſpeaks in the next Verſe; where thoſe who are of *full Age*, and have their Senſes exerciſed to diſcern Good and Evil, are ſaid to have *need*, or uſe of *ſtrong Meat.* But all comes to the ſame purpoſe. Having told them in the Verſe foregoing that they were *ſuch as had need of Milk*, he deſcribes in this what ſort of Perſons they are, who are in that condition, even ſuch as are *unskilful in the Word of Righteouſneſs*; ſuch are *Babes.*

Πᾶς ὁ μετέχων γάλακτος. Πᾶς ὁ μετέχων γάλακτος; *Quisquis lacte participatur.* This is the Subject ſpoken of. Every one who is of the number of them, who by reaſon of their infirm, weak ſtate and condition ought to be fed and nouriſhed with *Milk*. What is this Milk, what is intended by it, and what it is to be fed with it, hath been already declared. It is mentioned here only to repeat the *Subject* ſpoken of, and which is farther to be deſcribed. For he is,

Ἄπειρος. Ἄπειρος λόγου δικαιοσύνης. *Unskilful*, ſay we. *Rudis, inexpertus.* Properly one that hath *no experience*; as in the Margent of our Tranſlation. So any One is ſaid to be *inexpertus Armorum*, unexpert in Arms. So *David* put off *Saul*'s Armour, no doubt excellent in it ſelf, becauſe he had not been ſo *exerciſed* in ſuch Arms, as to be ready and expert in them. Ἄπειρος is, He who is *unacquainted* with any thing, either as to its Nature, or its Uſe. And when this is referred unto the underſtanding, it is not amiſs rendred, by want of skill, *unskilful*. And this is ſpoken of him, not who is *utterly ignorant* of any matter, but who having ſome general knowledge of it is not able *wiſely* to manage and improve it unto its proper End. And it is ſpoken, with reſpect unto *the Word of Righteouſneſs*.

Λόγου δικαιοσύνης. Λόγου δικαιοσύνης. *One* thinks that by δικαιοσύνη here, τελειότης is intended. Λόγος τελειότητος; and this is put for τέλειος; and λόγος τέλειος, is the ſame with that σοφία, 1 *Cor.* 2. 6. and γνῶσις, *Epheſ.* 3. 10. But what-ever we pleaſe or fancy, may be thus collected out of any Word or Text, by *hopping* from one thing to another, without any Reaſon or Conſequence. This *Word of Righteouſneſs*, is no other but the Word or Doctrine of the Goſpel. It is λόγος σταυροῦ, The *Word of the Croſs* from its principal Subject; 1 *Cor.* 1. And it is λόγος δικαιοσύνης, from its Nature, Uſe, and End. Therein is the *Righteouſneſs of God revealed unto us*, Rom. 1. 17. and the Righteouſneſs of Chriſt, or Chriſt, as he is the *end of the Law for Righteouſneſs* to them that do believe, *Rom.* 10. 4. and ſo alone declares the *Way of Righteouſneſs*; what that is which God approves and accepts, and how we come to be intereſted therein, as we ſhall ſee afterwards more at large.

Now the *Hebrews* are not ſaid to be *ignorant*, that is utterly of this Word of Righteouſneſs, for they owned and made profeſſion of the Goſpel; but only to be *unskilful* in it, eſpecially in the great Myſteries of it, ſuch as he was now communicating unto them. They had not attained unto a diſtinct and clear underſtanding of the Truths of the Goſpel, ſo as to be able to improve them to their proper Ends; Or they had not *Experience* in themſelves of their Power, Efficacy, and Reality.

Νήπιος. Laſtly; The Apoſtle gives the general Reaſon of this whole State and Condition, whence it is thus with any one; νήπιος γάρ ἐστι; It can be no otherwiſe with ſuch a One, *ſeeing he is but a Babe*. He intends therefore in the former words, not ſuch as uſe *Milk occaſionally*, but ſuch as feed on *Milk only*. Such are νήπιοι. The Word is uſed to ſignifie either the leaſt ſort of Children, ſuch as we call *Babes*; or, ſuch as are weak and *fooliſh* like them. The Alluſion is unto the firſt ſort; ſuch as live on *Milk* alone. There are ſundry *qualities* that are proper unto Children; as, Simplicity, Innocency, Submiſſion, Weakneſs, and Ignorance. And becauſe theſe are different, Believers are ſometimes with reſpect unto ſome of thoſe qualities *compared unto them*, and ſometimes are *forbidden to be like them*, with reſpect unto others of them. *David* ſayes of himſelf, That he was as a *weaned Child*, becauſe of his ſubmiſſion, and the reſignation of his Will unto the Will of God, *Pſal.* 131. 2. And our Saviour requires us to receive the Kingdom of God as *little Children*, caſting out thoſe perverſe and diſtempered Affections and Paſſions, which are apt to retard us in our Duty, *Matth.* 18. 3. *Luke* 18. 17. And on the other ſide, with reſpect unto that *Weakneſs, Ignorance*, and *Inconſtancy* which they are under the power of, we are forbidden to be like them, 1 *Cor.* 4. 10. *Epheſ.* 4. 14. Here the reſpect unto a *Babe* is upon the account of theſe later Qualities. Such, ſaith *Chryſoſtome*, as muſt be *fed with Milk*; *for being left unto themſelves, they will put dirt and ſtraw into their Mouths*. And it is plain what ſort of perſons the Apoſtle intendeth in this Deſcription. They are ſuch as enjoying the diſpenſation of the Word, or who have done ſo for ſome ſeaſon, yet through their own ſloth and negligence have made little or no proficiency in Spiritual Knowledge. Such Perſons are *Babes*, and have *need of Milk*,

Milk, and are not capable of Instruction in the more Heavenly Mysteries of the Gospel. And we may Observe; That,

The Gospel is the only Word of Righteousness in it self and unto us. Utterly in vain will it be to seek for any material concernment of Righteousness elsewhere. The *Law* was originally a Word of Righteousness, both in it self, and unto us. As it was in our *Hearts*, it was that effect of the Righteousness of God in us, whereby we were made conformable, and like unto him, which was *our Righteousness*, Ephes. 4. 24. *Col.* 3. 10. *Eccles.* 7. 29. As written in *Tables of Stone* it was a Transcript of what was created in our Hearts, representing the Righteousness of God *Objectively*, in the Way of Doctrine, as the other did *Subjectively*, by the Way of Principle. The sum of its Precepts and Promises was, *Do this and live*; or, the *Man that doth these things shall live by them*, Rom. 10. 5. from *Levit.* 18. 5. *Ezek.* 20. 11. *Deut.* 30. 12. Hence it was every way a compleat Word of Righteousness. And on all occasions it is in the Scripture pleaded as *Just*, or *Righteous*, Holy, Equal, Good, such as God was glorified in, and Man had no reason to complain of. But now upon the entrance of Sin, this *Law*, although it continue eternally Righteous *in it self*, yet it is no longer a Word of Righteousness *unto us*. Nay, it is become an occasion of more sin, and more wrath, and on both accounts, of a greater distance between God and us, which are contrary to that Righteousness which it was originally the Word of, *Rom.* 4. 15. & 7. 10, 11, 12, 13. We were *dead*, and it could not give Life; and after we were once sinners, it could do nothing at all towards the making of us *Righteous*, Rom. 8. 3, 4. *Obs.* 1.

Wherefore the Gospel is now the *onely Word* of Righteousness, both in it self, and unto us. It is so *declaratively*, as the onely means of its Revelation; and it is so *efficiently*, as the only means of its Communication unto us. It is so *declaratively*;

First; Because therein is *revealed the Righteousness of God*, Rom. 1. 17. This at first was revealed by the *Law*; but now as to our interest in it, and benefit by it, it is so only by the Gospel. For that Declaration of the Righteousness of God, which remains in the Law, how-ever it be pure and holy in it self, tends not to beget Righteousness in us, nor to give us Peace with God. This therefore is done only by the Gospel, and that on several Accounts.

For, (1.) Therein the Righteousness and *severity* of God against sin is more fully revealed, than ever it was or could be by the Law, in its sanction, or most severe Execution. It is true, our Apostle tells us, that the *knowledge of sin is by the Law*; that is, of what it is, or what is so; but the knowledge of what *it deserves* in the Righteousness of God, is made more openly manifest by the Gospel. Had God executed the Sentence of the Law on all Offenders, he had thereby declared that he *would not* pardon sin; but in the Gospel he declares that he *could not* do so, with the honour of his Holiness, without an equivalent Price and Satisfaction. His Righteousness and Severity against Sin, are more fully manifested in the Suffering and Sacrifice of Christ to make Atonement for Sin, which are the Foundations of the Gospel, than ever they could have been in or by the Law, *Rom.* 3. 25. *Chap.* 8. 2, 3.

(2.) The *faithfulness* of God in the accomplishment of his Promises, is frequently in the Scripture called his *Righteousness*, and it is so. And the first express Promise that God ever gave unto his Creatures, was concerning Christ and his coming in the Flesh, *Gen.* 3. 15. From this did all other Promises of God arise, as from their Spring and Fountain; and upon the accomplishment thereof, doth all their accomplishments depend. For if this be not fulfilled, what-ever appearance there may be of any such thing, yet indeed no *one Promise* of God was yet ever fulfilled from the Foundation of the World. Hereon then alone depended the Declaration of the Righteousness of God, as it consists in his *faithfulness*. And this is done in and by the Gospel, which is a Declaration of God's fidelity in the accomplishment of that Ancient, that *Original* Promise, *Rom.* 15. 8. *Luke* 1. 70. *Acts* 3. 18. & *vers.* 24, 25, 26.

(3.) The Righteousness which God requireth, approveth, accepteth, is therein alone declared and revealed. And this is frequently also called the *Righteousness of God*, 2 Cor. 5. 21. Rom. 10. 3. or the *Righteousness which is of God by Faith*, Phil. 3. 9. It is not now the Righteousness revealed in the Law that God doth require of

us, as knowing it impossible unto us. But it is that *Righteousness* only, wherein *Christ is the End of the Law for Righteousness unto them that do believe*, Rom. 8. 3, 4. *Chap.* 10. 3, 4. Hence;

Secondly; The Gospel is the Word of Righteousness *Declaratively*, because it alone reveals unto us, *our own Righteousness*, that is, what God requireth in us, and will accept from us. This is the great enquiry of Man-kind not utterly hardned in sin; that is, who are not one half in Hell already; namely, what they shall do for a *Righteousness* wherewith to appear before God, to answer his Justice, and to be accepted with him; for these are the Ends of our Righteousness, this it must do, or it will not avail us. Here Man-kind left unto themselves, and unto the Law, would wander everlastingly until they were swallowed up in eternal Ruine. And a *thousand Paths* have they been tracing to this purpose. And after every thing within them, without them, about them, above them, hath said unto them, This is not the way, they must all after they have walked a little while in the light of the Fire, and the Sparks they have kindled, receive this from the Hand of God, that they shall lie down in sorrow, *Isa.* 50. 11. See the loss they are brought unto expressed *Micha* 6. 6, 7. But here the Gospel ariseth like the *Sun in its brightness*, dispelling all darkness and mists, and evidently declares a Righteousness satisfactory unto all the Wants and whole Design of the Soul. A Righteousness suited to the Holiness of God, answering his Justice, becoming Ours in a way expressing the Goodness, Grace, and Love of God, whereby all the Holy Properties of his Nature are glorified, and our Souls secured. And this is the *Righteousness of Christ*, both in what he did and suffered for us, or in our stead, imputed unto us, or reckoned unto us for our Righteousness through Faith in him. This is declared in the Gospel alone, and indeed the whole Gospel is nothing but the *Declaration* of it in its Nature, Causes, Effects, and Consequents. Hence principally is the Gospel called a *Word of Righteousness*; as being that Blessed Mystery and Truth, wherein the Righteousness of God, of Christ, and Man, do meet and center, to the eternal Glory of God, the Honour of Christ, and our Salvation.

Thirdly; It is a Word of Righteousness *declaratively*, because the Doctrine thereof doth clearly and eminently teach and instruct us to be Righteous, with that *Righteousness* which consisteth in Universal Holiness, and fruitfulness in Good Works, that is, in the discharge of all Duties towards God and Man. This also is called our *Righteousness*, and therein are we commanded to be *righteous*, 1 John 3. 7. And although all Duties of *Righteousness* and *Holiness* are taught and enjoyned by the Law, yet are they more perfectly, fully, and clearly so by the Gospel. For therein the Nature of them is more explained, Directions instructive for their due performance are more full of Light, plain and evident, and Enforcements of them are administred far more effectual than under the Law. The Doctrine of the Gospel is universally a *Doctrine of Holiness and Righteousness*, allowing not the least Countenance, Indulgence, or Dispensation on any pretence to the least sin, but condemning the *inmost* disorders of the Heart, with the same severity that it doth the *outward perpetration* of actual sin, nor allowing a discharge from any Duty what-ever. See *Tit.* 2. 11, 12. And there is no more required of us in this World, but that our *Conversation be such as becometh the Gospel.* And those who upon any pretence do make it the Ministry of Sin and Unrighteousness, shall bear their own Judgment.

Fourthly; It is the Word of Righteousness *Efficiently*; as it is the *Instrument* of communicating Righteousness unto us, or of making us Righteous. For (1.) take our Righteousness for that wherewith we are *righteous* before God, the Righteousness of God in Christ, and it is tendred unto, or communicated unto us, by the Promises of the Gospel alone, *Acts* 2. 38, 39. (2.) *Faith* whereby we receive those Promises, and Christ in them, with Righteousness unto Life, is wrought in us by the preaching of the Gospel, *Rom.* 10. 17. And (3.) our Sanctification and Holiness is wrought in us thereby, *John* 17. 17. Which things ought to be more largely explained, but that I must now contract my Discourse; Wherefore on all these accounts, and with respect unto all other real Concernments of it, the Gospel is in it self, and unto us, the Word of Righteousness; Therefore,

It is a great Aggravation of the negligence of Persons under the Dispensation of the Gospel, that it is a Word of Righteousness. To evince this, it is here so called by the Apostle, that such Persons may know what it is that they neglect and despise. To be regardless of any Message from God, not to attend unto it diligently, not to use and pursue it unto its proper End, is an high affront to the Divine Majesty; But whereas this Message from God is such a *Word of Righteousness*, wherein all the Concerns of God's Righteousness and our own are enwrapt, this is the highest Aggravation that our Disobedience is capable of. Consider also, Obs. 2.

That God requires of all those who live under the Dispensation of the Gospel, that they should be skilful in the Word of Righteousness. These are blamed here, who after the Time they had enjoyed in Hearing, were yet *unskilful* in it; and this is Part of that great and severe Charge which the Apostle in this place manageth against some of the *Hebrews*. Now this *skill* in the Gospel which is required of us, respecteth either Doctrines, or Things. As the Doctrine of the Gospel is respected, so it is *practical Knowledge* that is intended. As it respects things, so it is *Experience*. And this the Word in the Original casts a regard upon; whence we place in the Margent, as the true signification of it, *hath no Experience*. I shall not absolutely exclude either sense. And as to the first, or Skill, as it is a practical Knowledge, It is an *Ability, Readiness*, or *Dexterity to use things unto their proper Ends*. It supposeth a Notional Knowledge of their Nature, Use, and End, and asserteth an Ability and *Dexterity* to employ them accordingly. As he who is Skilful in a *Trade* or Mystery, is able to manage the Rules, Tools, and Instruments of it, unto their proper End. Wherefore in the Duty proposed, it is supposed that a Man have the *Knowledge of the Doctrines of the Gospel*, and it is required that he be *able* readily to manage them to their proper Ends. To know the nature of this Duty, we must consider what are *these Ends of the Gospel*, with respect whereunto it is required of us, that we be able *skilfully* to use and improve the Truths of it. I shall name only three of them. Obs. 3.

First; The *Encrease and Establishment of our Faith*. There is nothing to us of greater Concernment, nor is it otherwise to be done but by the Word of the Gospel. Thereby is Faith first ingenerated, and thereby alone is it nourished, strengthned, and increased. It is the *Seed*, it is the *Food*, it is the Life of Faith. Wherein then consists the *Dexterity* and Ability of using the Doctrine of the Gospel unto the strengthning and preserving of our Faith which is required of us? It may be reduced unto these three Heads.

(1.) The *clearing* and due Application of its *proper Object* unto it. Christ is the peculiar, immediate, and *proper Object* of Faith, and through him do we believe in God, 1 *Pet.* 1. Now he is every way as such in his Person, Offices, Work, Righteousness, revealed, declared, and proposed unto us, in the Doctrine and Promises of the Gospel. Herein therefore consists our *skill* in the Word of Righteousness, in having in a readiness, and duly applying by Faith the Doctrine and Promises concerning Christ and his Mediation. These are the *nourishment of Faith*, whereby it grows and gets strength, by the genuine and proper Exercise of it, 2 *Cor.* 1. 18. And where this *skill* is wanting, where Persons are not able out of their own stores, to present their Faith daily with *suitable Objects*, as tendred in the Doctrine and Promises of the Gospel, it will decay, and all the Fruits of it will wither.

(2.) This *skill* in the Word of Righteousness, is exercised in the preservation of Faith by a *resistance* unto the Temptations that rise up against it. The great way of preserving Faith in the assaults of Satan, is to have in a readiness some suitable and seasonable *Word* out of the Gospel whereby it may be assisted and excited. Then will Faith be able *to hold up its Shield*, whereby the fiery Darts of Satan will be quenched. So dealt our Lord Jesus Christ himself in his Temptation. No sooner did Satan make any assault upon him; but immediately he repelled his Weapons, and secured his Faith, by a suitable Word out of the Scripture, all whose Stores lay open to him who was of *quick understanding* in the fear of the Lord. He therefore who is *skilful* in the Gospel, will have in a readiness, and be able *dextrously* to manage seasonable Precepts, Promises, Warnings, Instructions, and to oppose them unto all the suggestions of Satan, unto the preservation and security of his Faith. Others will be at a

loſs, and not know what to do when Temptations do befal them; yea, commonly they are bewildred in their own Darkneſs, and by their own reaſonings, until they are taken in the ſnares of the Evil One. There is a peculiar *Antidote* in the Scripture againſt the poyſon of every Temptation, or Suggeſtion of Satan. If we have them in a readineſs, and are skilful in the Application of them, it will be our ſafety, or our healing.

(3.) Hereby alone is Faith ſecured againſt the *cunning Crafts of Men* that lie in wait to deceive. It is known how variouſly and continually Faith is aſſaulted by the Crafts, Violences, and Sophiſmes of Seducers. As for Inſtance; Thoſe who have *erred concerning the Truth, ſaying, That the Reſurrection is paſt already*; And what is the iſſue of it; *they overthrow the Faith of ſome*, as 2 *Tim.* 2. 18. The like may be ſaid of all other important Doctrines of Evangelical Truth. And we ſee what havock hath been made among Profeſſors by this means; how not onely the Faith of *ſome*, but of *multitudes* in our dayes hath been overthrown hereby. And the Reaſon is, becauſe they have not been *skilful* in the Word of Righteouſneſs, nor have known how to draw out from that Magazine of Sacred Truths, that which was neceſſary for the defence of their Faith. The Scripture was the *Tower of* David, *built for an Armory, wherein there hang a thouſand Bucklers, all Shields of mighty Men.* There are Weapons prepared in abundance for the Defence of Faith, if we are but ready and dextrous in their management. It may be ſpoken with a confidence, which the Truth will warrant, that the Reaſons why ſo many do fall from the Faith of the Goſpel, unto *Popery*, *Quakeriſm*, or the like, may be reduced unto theſe two Heads.

(1.) The ſatisfaction of ſome *ſpecial luſt*, perverſe humour, or inclination.

And (2.) *want of skill in the Word of Righteouſneſs*, as it is ſuch: all other pretences are but Shades and Coverings of theſe true Reaſons of Apoſtaſie. And ſo there are two ſorts of Perſons that fall from the Faith.

(1.) Such as principally ſeduce themſelves by their own Luſts and ſevere Intereſts. Ανθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν, 2 *Tim.* 3. 8. 1 *Tim.* 6. 5. Men of corrupt minds, that refuſe and reject the Truth for the love of their luſts and ſins.

And (2.) ſuch as are deceived and ſeduced; and they are ἀκακοὶ, not perverſly evil, *Rom.* 16. 18. but unſtable, becauſe unskilful in the Word.

There are two Wayes whereby, or two Caſes wherein, we have need to ſecure our Faith againſt the oppoſitions of Men, and both of them depend on our *skilfulneſs* in the Word.

(1.) When we are to *prove* and confirm the Truth againſt them. So it is ſaid of *Apollos*; That *he mightily convinced the Jews, ſhewing by the Scriptures that Jeſus was Chriſt*, Acts 18. 28. But how was he able ſo to do? *Becauſe he himſelf was mighty in the Scriptures*, verſ. 24. that is, He was ready and skilful in the Word of Righteouſneſs, and this whilſt he was only a *private* Diſciple.

(2.) When we are to *defend* it againſt the oppoſition of Gain-ſayers. And their Mouths can no otherwiſe be ſtopped. If Men be but *skilful* and ready in the Scriptures, though deſtitute of all advantages of Learning, it is inexpreſſible how able they *will* be, and ſuch Perſons *have* been, in confounding all the Sophiſtrie of the moſt ſubtile Adverſaries of the Truth. When without this Ability, Men lie to be ſeized on as a Prey by the next Seducer. Wherefore without the Duty here enjoyned, we may eaſily ſee what on all accounts our condition is with reſpect unto our Faith.

Secondly; The next End of the Doctrines of the Goſpel, which we need this Skill to manage them unto, is the *Guidance of us in the whole Courſe of our Duty*, that we be not out of our way, nor at a loſs about it. The Word is our Rule, our Guide, our Light, in all our walking before God. But if we have not an acquaintance with it, if we are not ready to uſe and apply it, we ſhall never walk *ſteadily* nor uprightly.

(1.) This is our Guide in the whole courſe of our Lives. *Thy Statutes*, ſaith *David*, are the *Men of my Counſel*, thoſe with whom he adviſed on all occaſions. Thoſe who are *skilful* in the Word, in the Precepts, Directions, and Inſtructions of it, have their *Rule* in a readineſs for all occaſions of Duty, and in the whole courſe of their

their Affairs. The way wherein they ſhould walk, will ſtill be repreſented unto them, whilſt others wander in the dark, and at beſt walk at *peradventure* or hazard with God; which we render *walking contrary unto him*, Levit. 26. 21.

(2.) In particular *difficult* Caſes which often befal us in the Courſe of our Converſation in this World. Such as theſe, where Men are *unskilful* in the Word, do either entangle them, and fill them with perplexities, ſo as that they are at their Wits Ends, and know not what to do, or elſe they violently and preſumptuouſly *break* through them, to the wounding of their Conſciences, and the hardning of their Spirits againſt a ſenſe of ſin. But he who is throughly acquainted with the Word, and is able dextrouſly to apply it unto all *occaſions of Duty* will extricate himſelf from theſe ſtreights in a due manner. For there is no Caſe of this Nature can befal us, but there are Rules and Directions in the Scripture that will guide us ſafely through it, if we are skilful in their Application.

(3.) The right diſcharge of all Duties towards others depends hereon, and without it we fail more or leſs in them all. Hence are we enabled to admoniſh, exhort, inſtruct, comfort, and reprove, thoſe in whom we are concerned, and that with ſuch *Authority*, as may have an Influence upon their Minds and Conſciences. Without this, we know neither the true Nature, Grounds, nor Reaſons of any one Duty we perform towards others, nor can make uſe of thoſe things which only will make what we ſay or do effectual. As therefore it is ſo, with reſpect unto the encreaſe and preſervation of our Faith, ſo alſo with regard unto all our Duties, the whole courſe of our Obedience, it is neceſſary that we ſhould be *skilful* in the Word of Righteouſneſs.

Thirdly; *Conſolation* in diſtreſs depends hereon. This the Scripture is the onely Store-houſe of. What-ever is taken from any other Stores and applyed unto that purpoſe, is but vanity and froth. Here all the Springs, Principles, Cauſes, Reaſons, Arguments for true conſolation of Mind in diſtreſſes, are treaſured up. And on what various Occaſions, and how frequently theſe Caſes occur wherein we ſtand in need of eſpecial Conſolation, we all know by experience. And in them all, it is unavoidable that we muſt either be left unto Darkneſs and Sorrow, or *betake* our ſelves unto Reliefs that are worſe than our Troubles, if we have not in a readineſs thoſe grounds of *ſolid Conſolation* which the Scripture is ſtored withal. But what-ever are our Sorrows or Troubles, how-ever aggravated or heightned, what-ever be their Circumſtances, from what cauſe ſoever they ariſe, of Sins or Suffering, our own, or others, in whom we are concerned, if we are *skilful* in the Word of Righteouſneſs, we may at all times and places, in Priſons, Dungeon, Exiles, have in *readineſs* wherewith to ſupport and refreſh our Souls. And this I thought meet to add for the diſcovery of the Importance of that Duty, a defect whereof is here blamed in the *Hebrews* by our Apoſtle.

Again; The Word ſignifies *want of Experience*, and ſo it reſpects the *Things* of the Goſpel; with reſpect unto them it is ſaid, They *have not Experience of the Word of Righteouſneſs*; that is, of the things contained in it, and their Power. And in this ſenſe alſo it deſerves our Conſideration. For the want of this *Experience*, where we have had time and means for it, is both our great fault, and our great diſadvantage. Now by this Experience, I intend, a *ſpiritual Senſe*, *Taſte*, or *Reliſh* of the *Goodneſs*, *Sweetneſs*, *uſeful Excellency of the Truths of the Goſpel*, endearing our Hearts to God, and cauſing us to adhere unto him with delight and conſtancy. And this *Experience* which is of ſo great Uſe and Advantage conſiſts in three things.

(1.) A through *mixture of the Promiſes with Faith*. This I ſhall not enlarge upon, becauſe I have ſpoken unto it expreſly in the firſt Verſe of the fourth Chapter. In brief, it is that *lively acting of Faith* which the Scripture expreſſeth by *Taſting*, *Eating*, *Drinking*, which gives a real incorporation of the things we are made Partakers of. When Faith is aſſiduouſly acted upon the *Promiſes of God*, ſo as that the Mind or Soul is filled with the *Matters* of them, and Vertue goes forth from them in all its actings, as they will be influenced by every Object that it is filled withal, then the Foundation is laid of their *Experience*. This the Apoſtle intends, *Epheſ.* 3. 17. *That Chriſt may dwell in your Hearts by Faith*. Faith, by its frequent lively actings

on Chriſt, brings him, as it were, to make a *conſtant reſidence* in the Heart, where he alwayes puts forth his Power, and the Efficacy of his Grace.

(2.) In a *Spiritual Senſe* of the Excellency of the Things believed, wherewith the Affections are touched and filled. This is our *Taſte*, how that the Lord is gracious. And hence are we ſaid to be *filled with Joy in believing*, as alſo to have the *Love of God* ſhed abroad in our Hearts, which with ſundry things of the ſame nature, belong unto this Experience. And no tongue can expreſs that ſatisfaction which the Soul receives in the gracious Communication of a ſenſe of Divine Goodneſs, Grace, and love unto it in Chriſt, whence it rejoyceth *with joy unſpeakable and full of Glory*. And this is different from the evanid joys of *Hypocrites*. They are all from *without*, *occaſional*, depending meerly on ſomething peculiar in the Diſpenſation of the Word, and on ſome Circumſtances of their own Condition, which they are commenſurate unto, not ingaging the Heart unto greater Love, and more firm adherence unto God, but iſſue abſolutely in the preſent *ſatisfaction* of the Affections. But that Love, Delight, and Joy, which are a part or effect of *ſpiritual Experience*, have their Root *within*, namely, in thoſe actings of Faith we before deſcribed. They are the Fruits and Flowers of it, which may be excited by *external* Occaſions, but proceed not from them. And therefore are they abiding, though liable to depreſſions and interruptions. But to be ſure they alwayes *encreaſe our love of*, and ſtrengthen our adherence unto God.

(3.) In *Experiments* of the Power of the Word, on all occaſions, eſpecially as it is a *Word of Righteouſneſs*. Sundry uſeful Inſtances might here be inſiſted on, I ſhall mention two only.

(1.) There is in it a ſenſe of the Power of the Word in giving *Peace with God*. This is the difficulteſt thing in the World, to be impreſſed on the Mind of a Man, really and ſeriouſly convinced of the Guilt of Sin. Many wayes ſuch an one cannot but try to find ſome Reſt and Satisfaction, but all after ſome vain Promiſes, do iſſue in diſappointments. But when the Soul doth really cloſe with that way which it is directed unto by the Goſpel; that is, when it *mixeth it with Faith* as a Word of Righteouſneſs, the Authority of the Word in the Conſcience doth ſecure it, that its Peace is firm and ſtable. This it is to have an *Experiment* of the Word, when we find our Souls ſatisfied and fortified by the Authority of it, againſt all Oppoſitions, that through Chriſt we are accepted of God, and are at peace with him.

(2.) In ſatisfying the Heart to chuſe and prefer *ſpiritual*, *inviſible*, and eternal things, before thoſe that are preſent, and offer us the ſecurity of their immediate Enjoyment. When we are ſatisfied that it is *good for us*, that it is beſt for us to forgoe preſent earthly things, which we ſee and handle, and know full well the comfort, benefit, and advantage of, for thoſe things which *Eye hath not ſeen*, nor Ear heard, nor can they by any reaſonings of our own take place in the conceptions of our Hearts, meerly on the Authority of the Word, teſtifying to the Excellency and Certainty of theſe inviſible things; then have we an Experiment of the Power of the Word. Now as the *Experience* intended conſiſts in theſe things, ſo it is eaſie to diſcern of how great importance it is, and how much it is our Duty to endeavour it.

In the fourteenth Verſe, which compleats the *Antitheſis* propoſed, and wherein the Apoſtle iſſues his Diſcourſe on this Matter, four things are expreſſed. (1.) The *Subject* concerning whom he ſpeaks, in oppoſition unto them whom he called νήπιοι, or *Babes*; and theſe are οἱ τέλειοι, thoſe that are of *full Age*. (2.) The *Food* that is proper for them, in oppoſition to the *Milk of Babes*; and that is στερεὰ τροφὴ, *ſtrong Meat*, or ſound ſolid Nouriſhment. (3.) A Deſcription of them, giving an Account of what is ſaid concerning the meetneſs of *ſtrong Meat* unto them; and that is, becauſe they are ſuch as have αἰσθητήρια γεγυμνασμένα, *their Senſes exerciſed to diſcern Good and Evil*; which belongs unto the Deſcription of the Subject of the Propoſition, *Thoſe of full Age*. (4.) The *Means* whereby they came into this Condition, it was διὰ τὴν ἕξιν, by *Reaſon of an Habit*, *Uſe*, or *Practice* they had got. And theſe things muſt be explained.

1. Τέλειοι, as oppoſed to νήπιοι, naturally, are Perſons *Adult*, grown up, come to full Age. So our Apoſtle makes the Oppoſition, *Epheſ.* 4.13,14. He would have us

as come by the Knowledge of God, εἰς ἄνδρα τέλειον, *to a perfect* Man; that we should be no more, νήπιοι, *Children* tossed up and down; which things in both places are morally to be understood. As νήπιοι therefore are Persons weak, ignorant, and unstable in Spiritual Things; so τέλειοι are those who have their Understandings enlarged, and their Minds setled in the Knowledge of Christ, or the Mysteries of the Gospel.

Τέλειος also without respect to νήπιος, taken absolutely, is *perfect* and compleat, such a one as to whom nothing is wanting. תמים, *Integer, rectus*, upright, sincere, perfect. In that sense were they said to be *perfect* under the Old-Testament, who were *upright* and sincere in their Obedience. But this in general is not the Perfection here intended; for it only respects an especial *Qualification of the Mind*, with regard unto the Truths of the Gospel. This our Apostle mentions, 1 *Cor.* 2. 6. σοφίαν λαλοῦμεν ἐν τελείοις; *We speak Wisdom*, that is, declare the Mysteries of the Gospel, *among them that are perfect*; that is, such whose minds being freed from corrupt Prejudices, are enlightned by the Spirit of God, and themselves thereby *initiated* into the Mysteries of Christ. And these he afterwards calls *Spiritual Men*, or such as have received the Spirit of Christ, whereby we know the things that are freely given us of God, *v.* 12.

And there are also *Degrees* in this Perfection, seeing it is not *absolute*. For that which is so, the Apostle denies to have been in himself, *Phil.* 3. 12. Much less is it in any of us, or attainable by us. But to every *one of us*, *Grace is given according to the measure of the Gift of Christ*. An equal measure is not designed unto all, *Ephes.* 4. 13. Every one hath his distinct Size, Stature, or Age, which he is to arrive unto. So every one may grow up to be a *perfect Man*, though one be taller and stronger than another. And to bring every Man to *Perfection*, according to his Measure, is the design of the Work of the Ministry, *Col.* 1. 28. So when any Grace is raised to a constant sincere Exercise, it is said to be *perfect*, 1 John 4. 18. Wherefore the τέλειοι here, the *Perfect*, or those of *full Age*, are such as being instructed in the Doctrine of the Gospel, and using diligence in attending thereunto, have made a good progress, according to their Means and Capacities, in the Knowledge of Christ and his Will.

2. Unto this sort of Hearers *strong Meat* doth belong; that is, it is to be provided for them, and proposed unto them. This is useful for their State and Condition. What is intended by this *strong* Meat, Food, or Nourishment, hath been declared already. στερεὰ τροφή.

3. The Reason is subjoyned whence it is that *strong Meat* belongs unto these Persons; or rather, a further Description of them is added, whence it will appear that it doth so. They have their *Senses exercised to discern Good and Evil*. And we must enquire.

(1.) What are the *Senses* intended.
(2.) How they are *Exercised*.
(3.) What it is to discern *both Good and Evil*.

For the First; The Allusion is still continued between *Infants* and those that are *Adult*. *Infants* have all their Senses. For αἰσθητήρια, are properly, *Sensuum Organa*, the *Organs* of the External Senses. These Infants have, even Eyes, Ears, and the like. And they have their Internal Sense in its principle. But they know not how *to use* them unto any Advantage. They cannot by their *Taste* distinguish between Food which is good and wholsome, and that which is noxious or pernicious. And the Senses intended are the Faculties of understanding and judging Spiritual Things; the Abilities of the mind, to discern, judge, and determine concerning them. And these in several Degrees, are really in all sorts of Hearers, *Babes*, and those of *full Age*. αἰσθητήρια.

But (2.) in those of full Age, these Senses are γεγυμνασμένα, *Exercised*. This makes the Distinction. They are not so in *Babes*. Hence they are not ready and expedite in their Acts about their proper Objects. They can neither make a right Judgment about Spiritual Truths, nor duly apprehend the Mysteries of the Gospel when proposed unto them; and that because the Intellectual Faculties of their Minds are not exercised spiritually about them. And the Word doth not denote an *actual* γεγυμνασμένα.

Exercise,

Exercise, but that Readiness, Ability, and Fitness for any thing which is *attained* by an assiduous Exercise. As a Souldier who is *trained* is ready for his Duty; or a *Wrestler* for Prizes (whence the Allusion is taken) unto his strivings. Wherefore to have our Senses exercised in the way intended, is to have our Understandings and Minds, through a constant sedulous Study, Meditation, Prayer, Hearing of the Word, and the like means of the encrease of Grace and Knowledge, to become ready, fit, and able to receive Spiritual Truths, and to turn them into Nourishment for our Souls. For so it follows, they are thus exercised;

Πρὸς διακρισιν καλοῦ τε καὶ κακοῦ.

(3.) Πρὸς διακρισιν καλοῦ τε καὶ κακοῦ. *To the discerning of Good and Evil.* Διάκρισις, is an exact Judgment, putting a difference between things proposed to us. A Determination upon a right discerning of the different natures of things. And that which this Judging and Determining Faculty is here said to be exercised about, is *Good and Evil.* But whereas they are Doctrines and Propositions of Truth, that the Apostle treats concerning; it might be expected that he should have said to the discerning or dijudication of what is *true and false.* But (1.) the Allusion to *Food*, which he still carries on, requires that it should be thus expressed. Of that which is or may be proposed as Food unto us, some is *wholsome* and nourishing; some *hurtful* and noxious; the first is *Good*, the latter *Evil.* (2.) Though the first Consideration of Doctrines be, Whether they be *true or false*; yet on that Supposition the principal Consideration of them concerns their Subject Matter, whether it be *Good or Evil* unto our Souls, whether it tend unto our Edification or Destruction. But whereas it is the *Oracles* of God that are the food proposed, and no *Evil* can be supposed to be in them, what need this faculty of discerning in this Case between *Good and Evil?* (1.) The *Similitude* required a respect to both, because Food of both sorts may be proposed or set before us. (2.) Though nothing but what is Good be prepared for us in the *Scripture*, in the *Oracles of God*, yet this Ability of Judging or Discerning between Good and Evil, is necessary unto us in the Dispensation of them. For, (1.) *That* may, by some, be proposed unto us, as taken from the Scripture, which indeed is not so, which is not wholsome Food, but mere *Poyson* to the Souls of Men. Such are those hurtful and noysom Opinions which Men of corrupt Minds do vent, pretending that they are derived from the Scripture, wherein indeed they are condemned. Or (2.) without this Spiritual Ability we may our selves misapprehend, or misapply, that which is *true* in its proposal, whereby it may become ~~evil~~ and noxious unto us. To avoid these Dangers, it is necessary that we have our Senses exercised unto the discerning both of Good and Evil.

Wherefore these Persons of *full Age*, are such as are meet to have the Mysteries of the Gospel, and those especially about the *Priesthood and Sacrifice of Christ* preached unto them, seeing their Minds and Understandings are so *exercised* about things *Evangelical*, as that they are able to judge aright about the things proposed unto them, discerning their Goodness and Sutableness unto the nourishment of their Souls, as also to discover what is *Evil*, and to reject it.

4. This Ability is attained διὰ τὴν ἕξιν, *By Reason of Use.* Ἕξις is an *Habit.* And an Habit is a firm rooted disposition, giving readiness unto, and facility in Acts about its proper Object. Now the Apostle intends such an Habit as is acquired by Use and Exercise, whence we render it *Use.* The first Principle or Spring of Spiritual Light, is infused by the Holy Ghost. The improvement hereof into a *fixed habit*, is by constant and continual Exercise. Now this *Habit* or Use respects all the Wayes and Means that are appointed for our increase in the knowledge of the Mysteries of the Gospel. For hereby the Mind being accustomed unto the Senses of the Word of God, is enabled to make a right Judgement of what is proposed unto it. And the *Observations* further clearing the Sense of the Words, wherewith we shall close our Exposition of this *Chapter*, are these that ensue.

Obs. 1. *The Word of the Gospel, in the Dispensation of it, is Food provided for the Souls of Men.* A Supposition hereof runs through this whole Discourse of the Apostle, and hath been occasionally spoken unto before. But it being that which leads and determines the Sense of this Verse also, as to what is instructive in it, it must be touched on again. There is a new Spiritual *Life* wrought in all that believe, the Life by vertue whereof they live unto God. The only *outward means* used by God in the Commu-

Communication of this Life unto us, is the Word of the Gospel, 1 *Pet.* 1. 23. *James* 1. 18. This Life God takes care of to preserve. It is the *New Creature*, that in us which is *born of God*, by vertue whereof we are admitted into his Family. And God will not bring forth, and then suffer that which is *born of him* to be starved. Now every thing is encreased and maintained by the same means whereby it is ingenerated or begun. Wherefore the Provision that God makes for this *New Creature*, the *Food* he prepareth for it, is his Word, 1 *Pet.* 2. 1, 2, 3. Hereon the Preservation of our Spiritual Life, our growth increase and strength doth absolutely depend. Hence where-ever God will have a Church, there he will preserve his Word. And where he absolutely takes *that* away, he hath no more Family, no more Church. So when the *Woman*, through the Persecution of the *Dragon*, was driven into the Wilderness, into an obscure distressed Condition, yet God took care that there she should *be fed*, Rev. 12. 6. She was never utterly deprived of the *Food* of the Word. It is true, the Provision which he makes hereof, is sometimes more plentiful, and sometimes more straight. Yet will he never suffer it to be so removed from any that are his, but that a diligent hand shall find *Bread* enough. And without farther Enlargement, we may learn hence sundry things.

(1.) No Judgment is so to be feared and deprecated, as a deprivation of the *Dispensation of the Word*. No Judgment is like Famine. *They that are slain with the Sword, are better than they that be slain with Hunger; for these pine away, stricken through for want of the Fruits of the Field*, Lament. 4. 9. And no *Famine* like that of the Word, which God threatneth as the sorest of his Judgments, *Amos* 8. 11. This is as much to be dreaded above the other, as the Soul is to be preferred before the Body, and Spiritual Life above Natural. To be deprived of the *Food* of our Souls, is of all distresses the most dreadful. And we may do well to consider, that when *Ægypt* was in the midst of its plenty, which no doubt was sufficiently abused, it was, that their consuming *Famine* was at the Door.

(2.) No temporal Mercy is so liable unto abuse, as *fulness of Bread*. This joyned with *Pride* and *Idleness*, which usually accompany it in the World, produced the sins of *Sodom*, Ezek. 16. 49. So is it with the *fulness of this Spiritual Food*, Spiritual Pride, and Spiritual Sloth, are apt to grow up with it, to corrupt and abuse it. It requires much Wisdom and Heedfulness to manage our selves aright under the plentiful Dispensation of the Word, such as at this time we enjoy. Some apparently are proud and delicate, waxing wanton under their Enjoyment, so that *wholsome Food* is despised by them, nothing will serve them but some poysonous Dainties of fond and foolish imaginations. And some are slothful, thinking all *pains* and *charge* too much that they take, or are at about the Word. The curiosity and sloth of these dayes bode no good. I am almost perswaded that the generality of the *Ægyptians* derided *Joseph* when they saw him make such diligent and vast Preparations in the years of plenty, when for so long time together the Earth brought forth by handfuls. If they did not think his labour altogether needless, why did they not do in like manner, why did they make no provision for themselves, which afterwards they so smarted for. Learn therefore of him as well as you are able, to lay in Provisions of this *Spiritual Food* in a time of plenty, that you may have some Stores for your use in an evil day that may be approaching.

(3.) Those who by any means endeavour to obstruct the Dispensation of the Word, they do their endeavour to *famish* the Souls of Men. They keep their *Food* from them, without which they cannot live. Whether this be done by Negligence, Ignorance, or Disability in those who take upon themselves to be God's Stewards, but have none of his Provision under their disposal, or whether it be done out of a real hatred to the Word; the Cruelty is dreadful, and the Crime will be avenged. The People will curse him who hoordeth Corn in a time of Dearth; and God will curse them who at any time detain from others the *Bread of Life*.

(4.) The Word is to be esteemed, valued, and sought after, as our *daily Food*. Negligence and carelessness about the *Food of our Souls*, is too great an Evidence that there is no principle of Life in us. Think not too much of your pains.

Whereas the Word is Food, it is evident that it will not profit our Souls until it be eaten and digested. It is called here τροφὴ, *Nourishment*, which Food is not as it is *prepared*, but as it is *received*. When *Manna* was gathered and laid up, and not eaten, *Obs.* 2.

it ſtank and bred Worms. We ſee that ſome take great pains to come and hear the Word. This is but the *gathering of Manna*. What do you with it afterwards? If it lie by you, it will be of no uſe. But what is required unto this *eating* and *digeſtion*, was, as I remember, before declared.

Obſ. 3. *It is an evidence of a thriving and healthy ſtate of Soul, to have an Appetite unto the deepeſt Myſteries of the Goſpel, or moſt ſolid Doctrines of Truth, and to be able profitably to digeſt them.* This is the ſubſtance of the *Character* which the Apoſtle here gives of ſuch Perſons; and he blames theſe *Hebrews* that ſuch they were not, and therefore ſuch we ought all to be, who live under Circumſtances and Advantages like to theirs. This is the property of a thriving Soul, of a good Proficient in the *School* of Chriſt. He is naturally inclined to deſire the Declaration of the moſt weighty and ſubſtantial Truths of the Goſpel; in them is he peculiarly delighted, and by them is he profited; whereas if you take others beyond *Milk* or firſt Principles, ordinarily they are at a loſs, and very little benefited by any proviſion you can make for them. But yet ſometimes it falls out in theſe things *Spiritual*, as it doth in things Natural. Some Perſons under Sickneſſes and Diſtempers, having their Appetite corrupted, and their Taſte vitiated, do greatly deſire, and impetuouſly long after ſtrong Food, which is no way meet for them, and which when they have eaten it, doth but encreaſe their Indiſpoſition, and heighten their Diſtemper. So ſome altogether unmeet for the right underſtanding, and due improvement of the deep Myſteries of the Goſpel, yet out of Pride and Curioſity do neglect and deſpiſe the things which are ſuited unto their *Edification*, and deſire nothing, delight in nothing but what is above them, and indeed beyond their reach. That we may not be deceived, nor deceive our ſelves herein, I ſhall give ſome differences between this property of ſound thriving and healthy Souls, deſiring, delighting in, and profiting by the ſtrong Meat of Goſpel-Myſteries, and the *inordinate longing* of Spiritually ſick and diſtempered Minds, after thoſe things which are not meet for them.

(1.) The Deſires and Appetite of the former are kept alwayes within the bounds of what is *Written*, and plainly revealed in the Word; for we have ſhewed, that the deepeſt Myſteries have the plaineſt Revelations. Offer them any thing that is not *plainly* atteſted by the Word, and they turn from it as Poyſon. They have learned in all things to *think ſoberly according to the Analogie of Faith*, Rom. 12. 3. They would be wiſe, but unto ſobriety, and not above what is written. But for the other ſort, if any thing be *new*, *curious*, ſeemingly *myſtical*, removed from the common Senſe and Apprehenſions of Chriſtians, without any due conſideration whether it be a Truth of God or no; that is it which they run greedily after, and catch at the empty Cloud of. Their principal Buſineſs is, to *intrude themſelves into the things which they have not ſeen, being vainly puft up in their fleſhly Minds*, Col. 2. 18.

(2.) The former ſort, upon the Declaration and Diſcovery of any deep important Myſteries of the Goſpel, are greatly taken up with an *Holy Admiration* and Reverence of God, whoſe theſe things are. So our Apoſtle having, in the Ninth, Tenth, and Eleventh Chapters of his Epiſtle to the *Romans*, Treated of the deep Myſteries of Electing Grace, and the Effects of it, He ſhuts up his whole Diſcourſe in an *Admiration* of God, and an Aſcription of Glory unto him, *Chap.* 11. *v.* 33, 34, 35, 36. So is it with all Holy and Humble Souls upon their Inſtruction in, and view they have of the Myſteries of the Goſpel in that marvellous Light whereinto they are tranſlated. The other ſort ſatisfie themſelves in their own *ſpeculation*, without being much affected with the Greatneſs or Glory of God in the things they imagine themſelves to know.

(3.) The former Sort do find *real food* and nouriſhment in this ſtrong Meat, ſo that their Faith is ſtrengthned, their Love encreaſed, and Holineſs promoted in their Souls by them. They find by Experience, that ſuch things do not only ſound in their Ears, or float in their Minds in the Notion of them, but that really and truly their *Faith feeds* upon them, and their whole Souls being affected with them, they are incouraged and directed by them in the courſe of their Obedience. Others whoſe deſires proceed from the *diſtempers of Pride and Curioſity*, find none of thoſe things; and ſo their itching Ears are ſuited, and their inquiſitive minds ſatisfied, they regard them not. Hence it is hard to ſee one of theſe *notional Perſons*, either fruitful or uſeful; neither can they bear thoſe parts of the Yoke of Chriſt, which would

would make necessary the constant Exercise of Faith and Love.

(4.) The former Sort are always more and more *humbled*, the latter more and more *puffed* up, by what they attain unto. But I must not farther enlarge on these things. There yet remain two Observations more, with the naming whereof, we shall shut up our Discourses on this Chapter.

The assiduous Exercise of our Minds about Spiritual Things, in a Spiritual manner, is the only means to make us to profit in Hearing of the Word. When our *Spiritual Senses are Exercised* by reason of constant *use*, they are in a readiness to receive, embrace, and improve what is tendred unto them. Without this we shall be *dull* and *slow in Hearing*, the vice here so severely reproved. *Obs.* 4.

The Spiritual Sense of Believers well exercised in the Word, is the best and most undeceiving Help in judging of what is Good or Evil, what is true or false, that is proposed unto them. *Obs.* 5.

And of these Things thus far.

FINIS.